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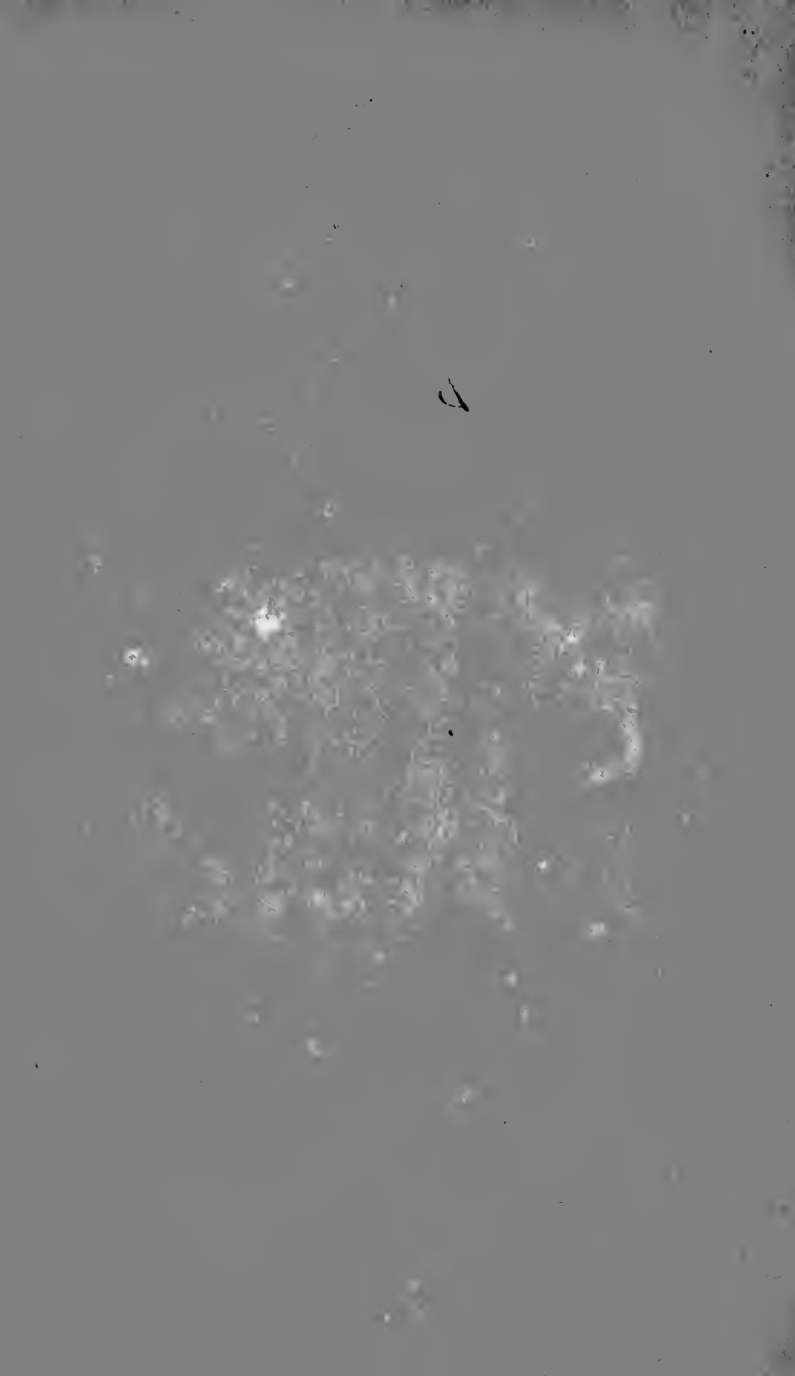
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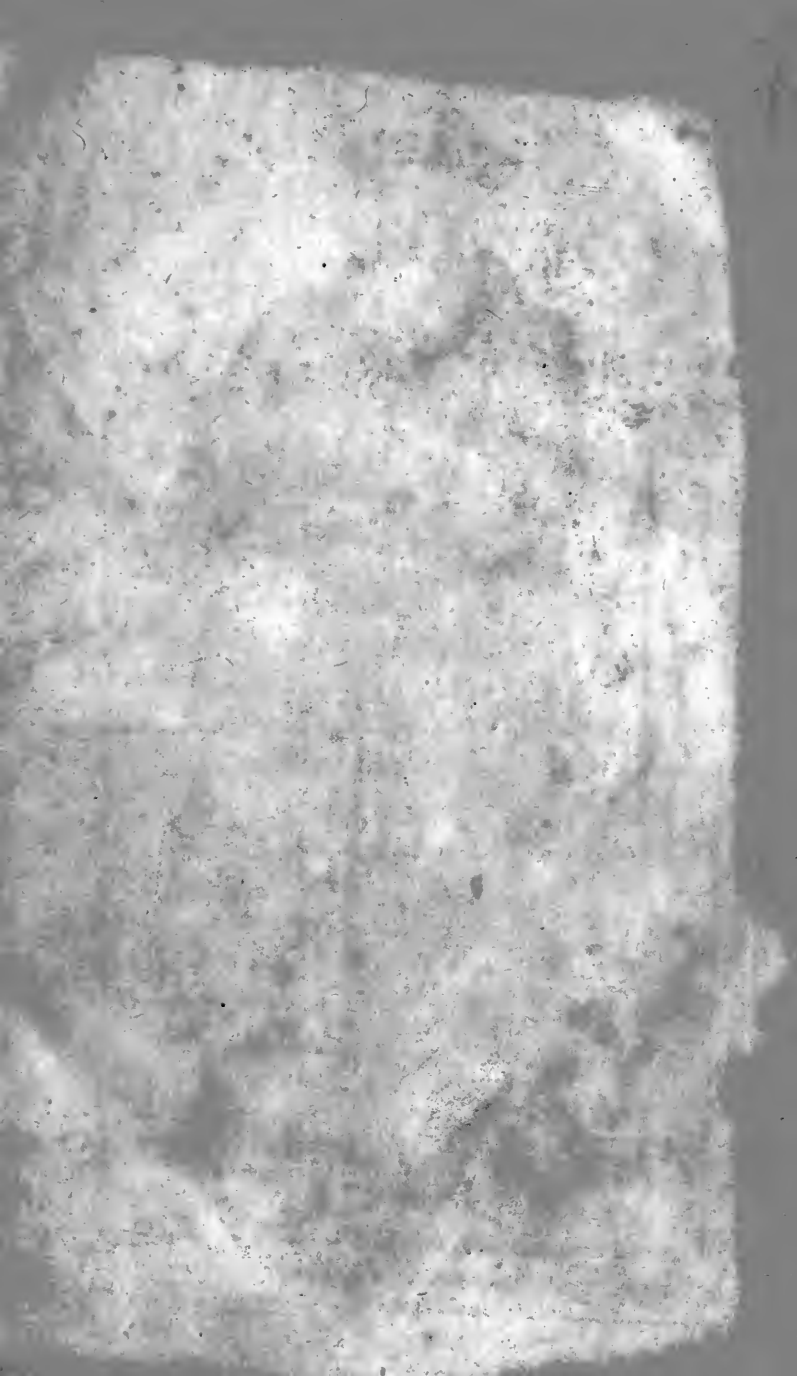
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Father Ferdinando Verbiest, Chinese Missionary.

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* FOURTH.

The THIRD EDITION Corrected.



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GENTLEMEN,

HAVING prefix'd the
Name of some Eminent
Person to the former Volumes
of this Work, I could

DEDICATION.

not persuade my self to let this pass without doing it the like Honour; and as the Discovery of Foreign Countries is owing to Commerce in general, and as also a Communication with CHINA is maintain'd by Your Company in particular, I imagin'd I could not dedicate This to any more properly than to You.

Among the Advantages that are derived from Navigation there is none more agreeable to an inquisitive Mind than the

Inter-

DEDICATION.

Intercourse it carries on between the most distant Nations of the World, to which we owe the pleasing Relations of Countries and People so greatly differing from our own; from which likewise we are enriched with their most useful Rarities, and the Deficiencies of our own Kingdom are abundantly supply'd with the most curious Productions of the EAST.

It is a fond mistaken Notion of some, that this Island might

DEDICATION.

subsist agreeably enough, and yet be intirely independent of the rest of the World, as having all things within itself necessary for the Use and Pleasure of its Inhabitants, when at the same time nothing can be more evident than that the most common Repast must be supply'd with Ingredients from the remotest Parts of the Globe: How great an Esteem and Regard, therefore, is due to those Merchants who hazard their own Fortunes to furnish

DEDICATION.

nish us with the Treasures of both the I N D I E S, and how much ought their Profession to be encouraged from which the most signal Advantages are derived to this Kingdom in general.

But of all Nations with which we have hitherto had any Commerce, there is none so inaccessible to Strangers as C H I N A, insomuch that the Jesuits themselves have been obliged to make use of variety of Artifices to gain an
Access

DEDICATION.

Access into the Heart of that Empire; for which reason it is not to be wonder'd at that we have had no Account, originally ENGLISH, of these People, but have been beholding to the Jesuits for whatever we know of this vast and delightful Country.

And of all Accounts publish'd by them there is none can pretend to the Exactness of P. DU HALDE's, because the Manuscripts which were communicated to him were
much

DEDICATION.

much more full and accurate than any which had been procured before. For this Reason there was no room to doubt but it would be favourably receiv'd if translated into the ENGLISH Language; and as this Task fell to my Lot, I was under a Necessity, for Expedition sake, to call in proper Assistance; but I am more particularly obliged to one Gentleman, a good Friend of mine, whose Reputation can receive no Addition from
any

DEDICATION.

any mention I cou'd make of him here.

This Performance, we presume, cannot fail of a favourable and candid Reception from You, GENTLEMEN, as you must certainly be pleased with the Entertaining Description of a Country from whence, by that Company which you have the Direction of, are imported variety of Merchandises which greatly add to the Conveniences and Pleasures of Life:

But

DEDICATION.

But however that be, I hope
you will pardon the Free-
dom of this Address, and
accept of this Testimony of
Respect from,

GENTLEMEN,

Your most humble,

and most obedient Servant,

R. BROOKES.





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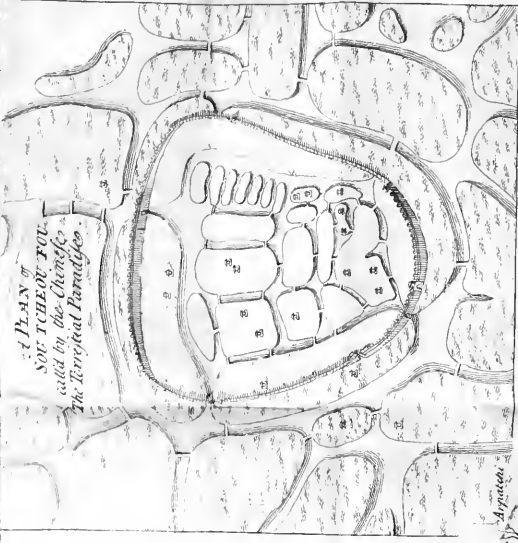
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The PLAN of NAN-KING



of PEAY or TCHOOU-FOU, called by the Chinese, The Imperial Paradise.



A MAP of TIBET AND BOUT-TAN

The Countries of Kashgar & Hami
from some of the *APULEY MAPS*

By M. D'Anville Geographer to the
French King
Who has likewise added
The Country lying between Kashgar
& the CASPIAN SEA
Taken from the Oriental Geographers
& Arab Historians.





THE GENERAL

HISTORY OF CHINA:

CONTAINING

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

A Collection of various RECEIPTS, made use of by the *Chinese* Physicians for the Cure of different DISEASES.

Of GIN SENG, a Plant of the first Rank in the Chinese Medicine; of its Nature, Qualities, and the different Receipts they make use of it in.



THE Book called *Pie lo* gives this Account of it: *Gin seng* grows in the Mountains of *Chang tang*, and in *Leao tong*; they gather the Root of it during the first ten Days of the second, fourth, and eighth Month, which they dry in the Sun without exposing it to the Wind: This Root has the Resemblance of a Man, and is of a spirituous Nature.

Pou says: It grows also at *Han chan*; in the third Month it shoots forth Leaves, which are small and

terminate in a Point ; the Branches of it are black, and the Stalk is cover'd with a Nap ; the Root of it is gather'd in the third and ninth Month : This Root has the Hands, Feet, Visage and Eyes of a Man, and abounds very much in Spirits.

Hong king says : *Chang tang* is to the South-East of *Y tcheou* ; that which comes at present is long, and of a yellow Colour, it resembles the Herb called *Fang fong*, and is full of a thick sweet Juice ; that which is most in esteem now is what comes from *Pe tsi*, and is small, firm, and white, but has not so strong a Taste as that of *Chang tang*.

They give the second Place in use to that of *Corea* and of *Leao tong*, the Root of which is large, but void of Juice and very soft ; it is not to be compared with that of *Pe tsi* any more than with that of *Chang tang* : This Plant shoots forth only one Stalk, which grows directly perpendicular, its Leaves are either four by four or five by five, and the Flower of it is of a purple Colour.

The Inhabitants of *Corea* speaking in praise of *Gin feng* say : The Branches which grow from my Stalk are three in number, and my Leaves are five by five ; I turn my Back on the South and look towards the North ; whoever would find me must look for the *Kia chu* ; the *Kia chu* and the *Gin feng* court one another : This *Kia* resembles * *Lou tong*, growing very high and casting a large Shade : In these kind of Places the *Gin feng* is found in great plenty.

There is a great deal of Art in gathering and preparing this Simple ; there is some of it found at present in the Mountains bordering upon the Province of *Kiang nan*, but it is not made use of.

Cong says : The *Gin feng* which is made use of comes almost all from *Corea* and *Pe tsi* ; that which grows on the Mountains called *Cai ban*, in the Territory of

* *Lou tong* is a kind of *Sycamore*.

Lou ngan fou, and on the Mountains of *Tsee touen*, is called *Tsee touen seng*, or the *Seng* of *Tsee touen*.

Sun says: The *Gin seng* which the Kingdom of *Sin lo* pays Tribute of has Feet and Hands, and resembles a Man, and is above a Foot high; it is kept pressed between the Planks of the Wood of a Tree called *Cha mou*, which is a kind of a Fir, bound and wrapt up with red Silk: The *Gin seng* of *Chao tcheou* has a small short Root, and is not of any value for use.

Song says: All the Territory of *Chan si*, which is to the East of the Yellow River, and the Mountain *Tai chan* produces *Gin seng*; that which they bring under the Name of *Gin seng* of *Sing lo*, from the Countries of *Chan si*, and *Honan*, which are northward of the Yellow River, as well as that of *Fo kien*, is not nigh so valuable as that of *Chang tang*: It begins to shoot in the Spring; a great quantity of it is met with on the Northern Parts of the vast range of Mountains.

When it is very young, and not above three or four Inches high, it shoots forth a Branch with five Leaves, and at the end of four or five Years it shoots forth a Second with the same number of Leaves, however it has neither Stalk nor Flowers as yet: At ten Years end it shoots forth a third Branch, and many Years after a fourth, each of them having five Leaves: It then begins to produce a Stalk from the middle, which they commonly call *Pe tche chu*, that is to say a Pestle of a hundred Foot.

During the third and fourth Months it bears small Flowers, about the size of a Grain of Millet, the Filaments of which are like Silk; they are of a violet Colour, and have Seed at the end of Autumn, to the number of six or seven Grains, of the largeness of *Ta teou*, a kind of Pea or Bean, which is at first green, but becomes red as it ripens; when it is quite ripe it falls off of it self, and the Plant produces fresh.

The Root is in Figure like a Man, and is very spirituous; the Stalk and Leaves of the *Gin feng*, which grows on the Mountain *Tai chan*, are of a purple Colour, and the Root white: Besides there grows another Kind of this Plant in the Country which lies between the two Rivers of *Hoai* and *Hiang*, the Stalk of which when it begins to shoot is one or two Foot high; the Root resembles that of *Ki ben*, but is tenderer, and the Taste sweeter and more agreeable.

In order to know the true *Gin feng* of *Chang tang* they make the following Experiment: Two Persons walking together, one goes with *Gin feng* in his Mouth, and the other with his Mouth empty, at the end of half a League he who has the *Gin feng* in his Mouth does not find himself at all out of Breath, when the other on the contrary is tired and breathless: This is an infallible Mark of the Goodness of the Plant.

Tsong tchi says: The *Gin feng* of *Chang tang* has a Root long and thin, it sometimes reaches above a Foot deep in the Earth, and often divides itself into ten Branches; it is at present sold for near its weight in Gold.

Che tchin says: The ancient Country of *Chang tang* is what they now call *Lou tcheou*; the People look on the *Gin feng* as the Ruin of the Country where it grows, because whatever they gather of it belongs wholly to the Emperor, for which reason they have forbore to cultivate it.

That which is made use of at present comes from *Leco teng*, *Corea*, *Pe tsi*, and *Sin lo*, which are dependant on *Tchao sien*, or *King ki tao*, Capital of *Corea*: That which is gathered in Autumn and the Winter is firm and full of Juice, on the contrary that which is gathered in the Spring and Summer Seasons is soft and void of Juice, which difference does not proceed from the good or bad Quality of the Ground where it grows, but entirely from the Time wherein it is gathered.

The *Gin feng* of *Leao tong*, when it has its Rind on, is of a smooth Yellow like the *Fang fong*, but when the Rind is taken off it is white and firm; those who sell it mix it with the three following Roots, *viz.* *Cba feng*, *Tse ni* and *Ki keng*: The Root of *Cba feng* is a Substance entirely void of Juice, quite spiritless, and of an insipid Taste; that of *Tse ni* has neither Juice nor Spirit; the *Ki keng* is firm but of a bitter Taste; as for the *Gin feng* it is of a juicy Substance, has a great Spirit, and as for its Taste it has a Spice of Bitter joined with its Sweetness, which makes it very agreeable to the Palate.

That which is in the Shape of a Man is called *Hai elb feng*, or the Infant's *Gin feng*; that which we see the Figure of in the Herbal of *Song sou fong*, made with Boards under the Dynasty of *Song*, and which is engraved with three Branches under the Name of the *Gin feng* of *Lou ngan fou*, the Leaves of which are five by five, is the true *Gin feng*.

Tche yong, who was formerly an Officer in the College of the Physicians which is at Court, has left a Treatise of *Gin feng* in two Volumes, in which he describes at large all the particulars relating to this Simple, the most remarkable of which you'll find in the following Paragraphs.

The manner of preserving the Gin feng.

SONG king says: The *Gin feng* is very apt to breed Worms; in order to preserve it a whole Year without losing its Virtue, you need only shut it up close in a quite new Vessel.

Ping says: When the *Gin feng* is continually exposed to the Sun and Wind it is apt to breed Insects; in order to preserve it you must shut it up in an earthen Vessel that has been made use of to keep the Oil of *Gergelin* in, after having first wash'd it thoroughly clean; you must then dry it by the Fire, and mix with the *Gin feng* some *Hoa yu* and *Si sin*, two

other Plants, afterwards shutting up the Vessel very close, by which means you may preserve it a whole Year.

Li yen says: The *Gin feng* grows in such a manner that the back part of its Leaves points towards the Sky, and it has no Affection either for the Sun or Wind: Whenever they take it crude they put it in their Mouth and chew it without any other Preparation; when they would prepare it they dry it before the Fire on a Sheet of Paper, or else steep it in a kind of Wine called *Chun Tsiou*; then they bruise it, and after warming it make use of it: It must neither be kept in an Iron Vessel, nor prepared with any Instruments made of that Metal; however I have often seen it cut without all these Precautions, and with a common Knife.

The Taste and Qualities of the Root of Gin feng.

YUEN FOU says: It is of a mild Nature, has a Sweetness mix'd with something of a Bitter, its Taste and spirituous Parts are quick and subtle.

Tchi tai says: The *Fou lin* and the *Ma lin*, two other Plants, are a kind of Officers belonging to *Gin feng*: This Root hath an Antipathy to Land that abounds with Vitriol, and to Salts; the *Li lou*, which is another Plant, is directly contrary to it.

Yuen fou says: The *Gin feng* joined with the *Fou lin*, which serves it for a Vehicle, and taken at the Mouth, repairs the Spirits of the Breast, and dissipates any foreign Heat of the Lungs.

The *Gin feng* taken with the *Fou lin* repairs the radical Moisture of the Abdomen, and dissipates the Heat of the Reins; it cures the Heat of the Reins, being taken with the Plant *Scorzoneria*; it recovers a lost Pulse if join'd with dry Ginger, and likewise fortifies the Vital and Animal Spirits.

Meou says: The *Gin feng* taken with the *Hong ki*, and with Liquorish is a noble Remedy; and as this

Com-

Composition is mild it affwages feverish Heats, it causes both hot and humid Vapours to exhale, and restores the radical Moisture; 'tis likewise an excellent Remedy to be administer'd to those who have any Imposthumes.

Tchin ken says: The *Li lou*, a kind of Herb, bears a great Enmity to the *Gin feng*, and that by mixing the tenth part of an Ounce of the former with a whole Ounce of the latter you may deprive it of all its Virtue.

The Virtues, Properties and Effects of the Root of Gin feng.

IT fortifies the noble Parts, fixes the Animal Spirits, cures the Palpitations occasion'd by sudden Frights, dispels malignant Vapours, makes the Sight clear, opens and dilates the Heart, and strengthens the Judgment: When it is taken a considerable time together it makes the Body light and active, and prolongs Life; this is taken from the Author himself, I mean *Cbi tchin*.

It warms the cold Stomachs and Intestines, cures Pains and Swellings in the Belly, remedies the Disorders of the Heart, the Obstructions of the Breast, and Evacuations either by Stool or Vomiting: It re-establishes the upper Orifice of the Stomach, prevents Dropsies, relieves Obstructions in the Vessels, resolves Callosities which are formed in the Intestines, penetrates into the Veins and Blood, and quenches Thirst: This is taken from different Authors.

It is excellent for the Cure of all kinds of Diseases which weaken and emaciate the Body, as likewise for Debilities occasion'd by excessive Labour either of the Body or Mind; it remedies Vomitings, and the Disorders of the Heart; fortifies the noble Parts, and generally all the Intestines; it dissolves Phlegm in the Stomach, cures the Weakness of the Lungs, is good against malignant Fevers arising from cold Seasons,

when they are attended with a Vomiting; against Faintings, Interruptions of Sleep by troublesome Dreams and Phantoms; it must be taken for a considerable time together: This is extracted from the Author *Tchin kiuen*.

It assists Digestion, whets the Appetite, renovates the Vital and Animal Spirits, and is a Counter-poison to the Venom which is drawn from Stones or Metals: This Account is from *Ta ming*.

It fortifies weak Lungs, remedies a feeble and precipitated Respiration, as likewise the Asthma and a short Breath; it dissipates Heats in the Heart, Lungs, Liver and Stomach; it appeases Thirst, and produces Lymph in the Blood; in a word it is good against all Maladies in both Sexes, which proceed from want of Spirits or from Weakness; it cures Fevers which are attended with Sweatings; is good against Vertigo's, Dimness of Sight, Pains of the Head, Disorders of the Stomach and Vomiting; against intermitting Fevers, inveterate Diarrheas, and the Tenesmus; against Fainting and Lassitude, against Wind or Inflammations in the Intestines, against Spitting or Vomiting of Blood, against the Bloody-Flux, and all sorts of Maladies peculiar to Women both before and after Pregnancy.

R E C E I P T S.

There are nine Ancient ones, and sixty-eight Modern ones.

Electuary of Gin seng.

T A K E ten Ounces of *Gin seng*, cut it into small Slices, put it to infuse in twenty small Porcelain Vessels of Spring or River Water till it is thoroughly soaked, and then pour the whole into a Stone or Silver Vessel, boiling it over a gentle Fire made of Mulberry-wood 'till half the Water is wasted; then, having strain'd off the Juice, pour ten middling Porcelain Vessels of Water upon the gross Substance, and

and let them boil till they are reduced to five; take this Juice, and add five Cups of Water to the ten Vessels which you had before strained off; boil it over a gentle Fire till it comes to the consistence of an Electuary, which you may close up in a proper Vessel, and when you make use of it dilute it with a Liquor suitable to the Distemper you take it for.

Tan ki says: A Man intirely debilitated by Debauchery fell into what was generally thought an incurable Distemper, when by the means of a Decoction made with green Ginger, and the Rind of the Root of the Fruit called *Cou pi* *, with which I diluted the Electuary of *Gin seng*, I made a perfect Cure of him.

Tching hiong was seized with a kind of *Tenesmus*, which had been occasioned by a Debauch; he fell at once into fainting Fits, and lost all power of Thought; his Hands were extremely numb'd, his Eyes dim, and his whole Body in a violent Sweat; he could not retain his Urine, and had a very high and irregular Pulse; all which Symptoms discover'd plainly an almost entire Loss of the Radical Moisture. I order'd some of this Electuary of *Gin seng* to be immediately prepared, and applied a Caustick of a kind of Mugwort to the *Abdomen* just below the Navel; upon this the left Hand immediately recovered Motion, and after having applied more of the Caustick the Lips and Mouth began to stir a little; I likewise made him take a midling Cup of the Electuary of *Gin seng*, and about a Minute after three more, upon which his Eyes began to move; he had not taken three Pound before his Speech returned, and after having taken about five Pound his *Tenesmus* was stopt; and when he had taken about ten Pound in the whole he found himself perfectly cured; when if he had been treated

* *An Orange.*

as we treat those in Apoplectick Fits he had been a dead Man.

A Person had an Abscess in his Back, and after having taken the Medicine called *Neui to che sien* the Abscess increas'd, and a great quantity of Pus came from it, which was followed with excessive Vomiting, and a high Fever; the * six Pulses of his Hands were deep, stiff, and strong, which are all very bad Symptoms in these Cases: I made him presently take some of the Electuary of *Gin seng*, diluted with the Water distilled from *Bamboo* when it is fresh gather'd; he took in all about six Pound of the *Gin seng*, and a large quantity of the *Bamboo*, after which he found himself perfectly cured.

Ten Days after there happen'd to be a furious high Wind, when the Abscess formed itself a second time, and filled with Matter; there appeared in the middle of it a red Line, which passing below the Shoulder-blade terminated on the right side; I instantly order'd some of the Electuary of *Gin seng* to be made, and that he should take it in some of the Decoction of *Cong couei* and Orange-Peel, putting some *Bamboo*-Water and Ginger-Juice in it: After having taken three Pound weight of this Medicine the Abscess broke, and the Patient, being afterwards treated in a right Method, was cured.

If after the breaking of an Abscess the Patient finds his Blood and Spirits exhausted, if he vomits, and can take nothing, or has other unfavourable Symptoms, he must take of *Gin seng*, *Hoang ki*, and *Tan couei*, equal quantities, which when boiled to the consistence

* When the Chinese feel the Pulse, they do it to both Hands one after the other; they lay three Fingers on the Artery, which three Fingers are close to each other, and the Pulse which answers to each Finger has a particular Name, which makes three Pulses to each Hand; they pretend to say that each Pulse marks the Disposition of the vital Parts which answer to it.

of an Electuary will prove an excellent Remedy for it.

A Decoction for the Stomach.

S O N G says: To cure any Oppression in the Breast, Obstructions in the Stomach, or Pleurifies, they make use of the following Decoction: They take *Gin feng*, *Pe tchu* (which is the Root of a Plant) dry'd Ginger, and Liquorice, three Ounce weight of each sort, which they boil in eight large China-ware Vessels containing eight Measures of Water, until the whole be reduced to three Measures, when a Measure must be given at each Dose three times a Day, augmenting or diminishing the Dose as the Symptoms demand.

From the Dynasties of *Tsin* and *Song*, down to that of *Tang*, there was no Physician of Reputation who did not constantly make use of this Remedy in all Disorders which affected the Belly or Heart, making sometimes Decoctions of these four Drugs, and sometimes a kind of Pills mix'd up with Honey, in each of which Shapes they produced wonderful Effects.

A Decoction invented by the three Wise Men.

T H I S Decoction is good for those who have weak Stomachs, and want an Appetite; it is excellent for all Disorders which proceed from Inanition, and from the Spirits being exhausted: They take a Drachm of *Gin feng*, two Drachms of *Pe tchu* (which is the Root of a Plant) one Drachm of white *Fou lin*, five Drachms of Liquorice dry'd before the Fire, three Slices of green Ginger, one Jujube, and two Cups of Water, which they boil till it comes to half the quantity: This Remedy must be taken lukewarm and fasting, augmenting or diminishing the Dose according to the Strength of the Disease.

To procure an Appetite, and dissolve Phlegm.

WHEN the Appetite is lost (this is equally for Children and Persons advanced in Years) take two Ounces of *Gin seng* dry'd before the Fire, infuse it in the Juice of Ginger and *Pen bia*, which is a kind of Plant; then let it dry, and take the quantity of half an Ounce of it, which you must reduce to a Powder; then taking the Flower of Meal, mix it up with it into Pills of the size of a small Pea, which should be administered to the Patient three times a Day in a Decoction of Ginger, thirty-five at a time, after eating.

A Receipt for Weakness, and want of Appetite.

WHEN you perceive in yourself a want of Appetite, take half a Pound of crude Ginger, and express the Juice of it; take likewise ten Ounces of Honey, and four Ounces of the Powder of *Gin seng*; boil the whole to the consistence of an Electuary, and then take about the size of a Hazel-nut of it dissolved in warm Water.

A Receipt for weak Stomachs, and for the Disorders of the Heart.

WHEN amongst the Matter, which is thrown off the Stomach by vomiting, you find a good deal of Phlegm mix'd, take one Ounce of *Gin seng*, and two Cups of Water; put both together on the Fire, and let them stay till one half is wasted; then mix with them a small Cup of *Bamboo*-Water, and three Spoon-fulls of the Juice of green Ginger; make the Patient drink this some considerable time after a Meal, and let him continue it till the Distemper leaves him; this Medicine has more effect upon old People than others.

A Receipt for cold Stomachs which retain no Nourishment.

WHEN a Patient can't digest his Food he must take *Gin feng*, Cloves, the Wood called *Co biang*, two Drachms and a half of each; five Drachms or more of the outward Coat of Orange-peel, and three Slices of green Ginger; boil the whole in three Cups of Water till only one remains, and let the Patient drink it quite warm.

A Receipt for Vomitings occasioned by a Decay of the Stomach.

WHEN Persons throw up their Nourishment as soon as they have taken it down, and find themselves extremely weakened, and in a manner half dead, let them take three Ounces of the best *Gin feng*, bruise it in a Mortar, put it into a large Vessel of Water, and let it boil till it is reduced to two small Cups, then drink of it very warm twice a Day; after this take of the Juice of Ginger, put it to some Rice, adding thereto the white of an Egg with the white of *Couei*, and make a Rice Liquor of it, which the Patient may drink of: A Person named *Li*, a Mandarin of the *Tribunal of Arms*, is the Author of this Receipt; being sent by the Court to *Ho nan* he was attacked by this Distemper for above two Months together, without receiving any Benefit from all the Medicines which were given him; this was the occasion of his finding out this Remedy by which he was so soon cured, and which he communicated to the most celebrated Physicians as soon as he returned to Court.

Against Reachings, and an Inclination to Vomiting.

TAKE half an Ounce of *Gin feng*, and the same quantity of the Heart of a Cinamon-tree, boil them in two middling China-ware Vessels of Water, and give it to the Patient to drink.

For a Looseness and Vomiting.

WHEN the Disorder is obstinate take two Ounces of *Gin feng*, three Ounces of the outward Coat of Orange-peel, one Ounce of green Ginger ; boil the whole in six Measures of Water, and divide it into three Doses.

For Loss of Strength, and short Breath.

WHEN the Patient sweats, and the Sweat re-enters the Pores, when the Respirations are short, and Dimness and Giddiness of the Head attend, you must take half an Ounce of *Gin feng*, one Ounce of *Fou tse* prepared, which divide into four parts, adding to each part ten Slices of green Ginger with two Cups of Water, and boil them till the one half only remains, which you may give the Patient at some considerable time after he has taken any Food.

For the Asthma of Childbed Women.

THIS comes on when the Blood returns upon the Breast and enters the Lungs, which is a very dangerous Disorder : Take one Ounce of *Gin feng* pulveris'd, two Ounces of *Sou meou*, which is a Brazil Wood, pour upon them two large Cups of Water, and boil the whole till it is diminished one half, to which add some more Powder of *Gin feng*, and let the Patient take it : This Medicine operates immediately.

For a Woman after Delivery, when she finds her Blood in great Agitation.

TAKE one Ounce of *Gin feng*, half an Ounce of *Tse fou*, which is a Plant, three small Cups of the Urine of a Child, of Wine, and of Water ; then boil the whole together, and give it the Patient to drink.

For

For all kinds of Weakness which happen after Delivery.

WHEN Women newly delivered have a Fever, and sweat very much, take an equal quantity of *Gin seng* and *Tang couei*, and reduce them to Powder, then cut the Kidney of a Hog in small Slices, having first taken off the Membrane that covers it, and boil it in three Basons of Water, with a large Spoonful of the Rice called *No mi*, and two Heads of Chibbols; when the Rice is boiled you'll take from it a midling Vessel of Liquor, which you must mix with the above-mentioned Drugs, and boil it till the Liquor be reduced to an eighth part; this must be taken warm, and fasting.

For Women who have great Loss of Blood after Delivery.

WHEN Women have lost great Quantities of Blood take *Gin seng*, Hempseed stript of its Husk, the Bark of *Tse*, and some Bran; reduce the whole to a Powder, then make it into Pills of the size of a small Pea with clarified Honey; take fifty of them at a time, and make use of a Decoction of Rice to wash them down.

For Women when the Child is turn'd the wrong way, the Feet coming foremost.

TAKE a Drachm of *Gin seng*, and as much Incense pulveris'd, half an Ounce of the Mineral called *Tan che*; pound the whole together, then dilute it with the white of an Egg, and about half a Spoonful of the Juice of green Ginger, and give it to the Patient to drink cold, upon which both the Mother and Child will be immediately relieved, for the Medicinè operates in an instant.

Against Melancholy and Oppression at Heart.

BOIL an Ounce of pulveris'd *Gin seng*, and ten Ounces of the Fat of a Hog, mix it thoroughly with
good

good Wine, and give it the Patient twice a-day, a small Cup at a time; after he has taken it a hundred Days successively he'll find his Eyes grow bright and lively, and his other Senses revive: This Medicine has moreover the Virtue to cure other Disorders which arise from Wind, excess of Heat, or from Phlegm.

For the Palpitation of the Heart, attended with Sweating.

WHEN the Heart is deficient of Spirits prepare five Drachms of *Gin seng*, and as much more of *Tang couei*; then take two Kidneys of a Hog and boil them in two Cups of Water till it is reduced to one Cup and a half; then taking out the Kidneys, cut them in small Slices, and boil them together with the *Gin seng* and *Tang couei* which you had prepared, till the whole be reduced to eight parts in ten; eat these Kidneys with the Decoction fasting, after which take the gross part of this Composition, dry it before the Fire, and pulverise it; then make Pills of it with the Powder of the Root *Chan yo*, about the size of a large Pea, of which the Patient may take fifty at a time, with a little of the *Ptisane of Jujubes*, and which must be a considerable time after having taken any Food; two Doses of this Medicine generally prove a Cure: Some have inserted two Drachms of Incense in this Receipt.

For Fevers which are caused by Inanition.

T A K E *Gin seng* of *Chang tang*, of *Tchai hou*, of *Yu tcheou*, each three Drachms, one Jujube, and three Ounces of green Ginger; boil the whole in a Cup and an half of Water till there remains but seven parts in ten; this Medicine must be given lukewarm to the Patient, and a good while after having taken Food; he must take it twice a-day, and continue to do so till the Distemper has left him.

For

For the Lungs when exhausted by Shortness of Breath, and other inveterate Disorders of Respiration.

TAKE three Ounces of *Gin feng* pulveris'd, with the Jelly of Hartshorn dried and reduced to a Powder, then take a Cup of the Decoction of *Po bi* and *Teou chi*, with a little Onion; boil the whole once or twice, then pour it into the Vessel with the *Gin feng*, and whenever you find yourself inclined to cough take a midling Draught of it; this is an excellent Remedy in these Cases.

For a Consumption attended with Spitting of Blood.

WHEN the Disorder is inveterate you must first stop the Spitting of Blood with the *Che yo san*, which is a Powder of ten Ingredients; when the Patient is extremely fatigued crude *Gin feng* is the most effectual Remedy, take one Ounce of the best therefore, likewise five large Jujubes, with two Cups of Water boiled till only one Cupful remains, which is the quantity of a Dose; after taking this Sleep will come on, and the Disease will be dispell'd; however it must be continued for five or six times more, the Patient in the mean time observing a proper Regimen.

For Hemorrhages, or Loss of Blood.

WHEN there happens to be a Rupture of some Vessel in Diseases caused by violent Passions or excessive Debauchery, a large quantity of Blood issues either from the Mouth or Nose; if this be not remedied immediately the Disease will become too powerful for any Medicine: The following is an excellent one.

Take of *Gin feng* and dry it before the Fire, of Cypress, which must first be boiled and then dried before the Fire, likewise *King kiai* roasted, and *Tsun*
 VOL. IV. C *sing*,

sing, of each half an Ounce, which you must reduce to a Powder, and mixing them with three Drachms of the Flower of Corn dilute them with fresh Water; thus it becomes a kind of clear PASTE, which the Patient must take frequently in small quantities; the first time it is taken the Bleeding will instantly cease.

For a Dropsy.

TCHIN, in the Medicines for a Dropsy which had been delivered down to him by Tradition from Father to Son, prescribes one Ounce of *Gin seng* and two Ounces of the Herb *Fen tsao*, likewise half a Drachm of the Brains of a Hog infused in the Gall of the same Animal, and pulveris'd after being thoroughly dried by the Fire; make up all this into Pills with Honey of the size of a Nut, which may be given one at a time in cold Water.

For malignant Fevers.

The following Remedy is excellent for all sorts of People, Men or Women, young or old, Women with child or not; although the Distemper is very inveterate, and threatens immediate Death, though the Pulse be in a manner gone, and the Patient delirious, after the seventh Day of the Disease there is no danger of failing in the Cure by this Medicine; for which reason they have given it the Name of *To ming sang*, that is to say *The Medicine which restores lost Life*.

Take an Ounce of *Gin seng*, and boil it in two Cups of Water over a fierce Fire till one half be wasted, cool it in Well-Water, and then give it the Patient to drink; soon after a Sweat will proceed from the Nose, the Pulse will return, and he'll find himself instantly cured.

Sou tao cong, President of one of the six Sovereign Courts says: I made use of this Remedy to relieve nigh a hundred several Persons; and when I was Governor

vernor of a City of the third Order the Wife and Children of one of my Assistants were seized with a malignant Purple Fever, when I made them take this Medicine, and cured them by that means.

For Blindness occasion'd by drinking too much Wine.

THERE was a strong vigorous Man who loved to drink Wine extremely hot, this Man was suddenly seized with a Distemper that made him blind, and had a slow unequal Pulse, which was the effect of his drinking excessively of hot Wine; his Stomach was destroy'd, his Blood stagnated in it and corrupted, which was the Cause of his Disorder; they made him a Decoction of the Brazil Wood, into which they put a Drachm of the Powder of *Gin seng*; the second Day that they gave it him his Nose and the Palms of his Hands became livid, which proceeded from the Blood's beginning to circulate which had stagnated in the Stomach; then they took the Decoction in which they put Brasil-Wood, Peach-Kernels, *Hong boa*, and the outside Rind of dried Orange-Peel, to season the Powder of *Gin seng*, and after the Patient had taken it four Days he was perfectly cured.

R E M A R K S.

IT is very difficult to understand thoroughly the Names of Distempers in *China*, and therefore we may perhaps be mistaken in the Names of some of these Diseases: We have given these Receipts Word for Word, only that the Reader may form a Notion of the Sentiments of the *Chinese* with regard to Physick, and the manner in, which they make up their Medicines.

At present the *Gin seng* pays a great Duty to the Emperor, and 'tis Death to defraud him of any part of it. *Gin seng* comes to *Peking* from various Places, as *Lea tong*, *Corea*, and *Northern Tartary*; it comes likewise from *Japan*, but I believe that is not so

much esteemed: This Plant if good is at present very dear, and is sold at least for six times its Weight in Silver, and there is some of it at *Peking* that sells for eight times its Weight in Silver, and often for more: It is prepared in the following manner; they cut it first of all in small Slices, and then boil it in a little Water; the Vessels must be of Earth, and cover'd close, tho' People of Fortune have them of Silver made on purpose: The Decoction when strained off is given to the Patient, and a little more Water is thrown upon the gross part which remains, and it is boiled over again: The common Dose is the tenth part of an Ounce.

When they put *Gin feng* into any Medicine they commonly only pour this Decoction amongst it; the Dose is not fixed; a Drachm and a half is thought very strong, but I have seen even three Drachms of it taken, nay sometimes five Drachms or more is given, but this is only upon extream occasions, as in case of an Apoplexy, or such like; but here regard must be always had to the Patient's Age, Constitution, &c.

A *Chinese* Pound Weight is about nineteen of our Ounces and four Drachms: An Ounce is the sixteenth part of a Pound, a Drachm the tenth part of an Ounce, a Grain the tenth part of a Drachm, and thus on, always diminishing by the proportion of ten. Wherever therefore you meet with the Terms of Ounces or Drachms you must reduce them to our Standard, according to the Rule I have here laid down.

The *Chinese* call a Pound, *King*; an Ounce, *Leang*; a Drachm, *Tsien*; the tenth part of a Drachm, *Fuen*. These Terms of Weights are common to Gold and Silver, because in trading they make use of Scales to weigh them: There are a great number of *Chinese* Herbals; the last which was compiled, and from which these Receipts are extracted, is entituled *Pen tsao can mou*, the Herbal which has a main Cord and

and Meshes; that is to say that as a Net has a main Cord and Meshes, so this Herbal has general Titles, under which the various matters it treats of are ranged, as the Meshes are ranged and joined to the main Cord of the Net.

We may remark, by the bye, that there is no Nation in the World which abounds so much in odd Titles to their Books as the *Chinese* Nation: The Names they give to Countries, and many other things, discover this Singularity in them; not but that these Names frequently have a good meaning included in them.



Of T E A, another Plant made use of in
Physick.

THE Leaf which we call Tea, and which likewise goes by that Name in the Province of *Fo kien*, is called *Tcha* in all the other Provinces: The *Europeans* gave it the Name of Tea, because the Merchants of *Europe*, who first passed by *China* in their Voyage to *Japan*, landed in the Province of *Fo kien*, where they first came to the Knowledge of it.

The *Chinese* have given different Names to this Vegetable at different times; they have called it *Cou tcha*, *Cou che*, *Ming*, *Kie*, &c. *Song* says: The *Tcha* which is gather'd in the first Season is called *Tcha*, and that which is gather'd towards the latter Season is named *Ming*.

The Explanation of different Authors.

CHIN nong in the *Chu king* says, that Tea grows in the Territory of *Y tcheou*, and in that of *Chang ling*, on the sides of the Roads; that the severest Winter never kills it, and that they gather the Leaves the third Day of the third Moon, and dry them. We

read in the Book of *Co pou*, that the Shrub which bears Tea produces Leaves in the Winter, which may be boiled, and Decoctions made thereof.

Song says, that at present the Shrub which bears Tea is found in the Provinces of *Fo kien*, *Tche kiang*, *Kiang si*, *Hou quang*, in the Country of *Hoai nan*, and amongst the Mountains: It bears Leaves about the middle of Spring, which are then very tender; they put them in *Balneo Mariæ*, and extract a bitter Water from them, after which they dry them, reduce them into Powder, and then make a kind of Tea of it; but this is not conformable with the Practice of the Ancients.

Long yu in his Treatise concerning Tea says, that the Tea which grows Southward is the best; the Tree which bears it is from one to two Foot high; there are some of twenty and thirty Foot in the Provinces of *Chan si*, *Chan tong*, *Se tcbuen*, &c. and there are some of that size that two Men can't clasp them round, but then they cut them down as useless: It bears a Flower like that of Jessamine, but it has six Leaves above and six below; it produces a small Fruit of the Shape and Size of a little Apple, which hath something of the Taste of a Clove; it has a Root like that of a Peach-tree; the best grows in stony places, and the worst is what is found in sandy Ground: It is sown in the same manner that Cucumbers or Pumpkins are, and at three Years end the Leaves may be gathered.

The best Tea grows in the middle of the Trees, which are most exposed to the Sun, and are a little upon the purple Colour, for that which is quite Green is inferior to the other: The Tea whose Leaves are long and large is the best, on the contrary that which hath small short Leaves is not esteem'd good; that which hath its Leaves curled is the most valuable, and that which hath them quite smooth the worst: The Leaves of this Tree in the second, third, and fourth Moon

Moon are four and five Inches long, when planted in stony places. These tender Leaves must be always gathered in the Morning when they are cover'd with Dew before Sun-rising; they grow from the middle of the Tree to the extremity of three, four or five Branches; when they are gathered they must be dry'd in *Balneo Mariæ*. There are ten thousand sorts of it, which have so many different Names, &c. The true Tea is of a cold Quality, for there is only that which grows on the * *Mong chan*, a Mountain in the Territory of *Ya tcheou*, which is of a moderately warm Nature, and which is made use of in Medicine.

The Author of a Treatise on Tea, entituled *Mao ven si*, says: The Mountain of *Mong chan* has five Points, upon which there are always Tea-Shrubs; the middle Point is called *Chang tsing song*, where there formerly lived a Bonze, who had been a long time troubled with a Distemper proceeding from a cold Cause; this Bonze one Day met with an old Man, who told him that to gather the Tea on the middle Point of the Mountain *Mong chan* he should chuse the Vernal Equinox, that is to say a few Days before or after the first Thunder was heard; then, said he, employ as many Hands as you can procure to gather the three Days following all the Tea you can find: If you take one Ounce of this Tea, and infuse it in some Water of the same Mountain boiling hot, it will be a sufficient Cure for the most inveterate Diseases: Two Ounces of it will prevent any new Distemper from seizing you, three Ounces will greatly strengthen the whole Body and Constitution, and if you take four Ounces you will become a true *Tsien*, that is to say an eternal Inhabitant of the Earth.

The Bonze, following the old Man's Advice, hoarded up several Ounces of this Tea, and before he had

* This Mountain is in the Province of Chan tong, in the Territory of Tsing tcheou fou.

used it all he found himself perfectly cured of his Disease; since that time they constantly gather the Tea-Leaves from the other four Points of this Mountain; but for the fifth Point, as it is cover'd over with a thick Wood, and infested with a great number of wild Beasts, they dare not gather it often there, which is the reason it is sold so extremely dear: This Sort of Tea is superior to any other in the medicinal way.

Tsai siang, speaking very minutely and exactly concerning the Tea of *Fo kien*, says, that there is none but that to which they give the Name of *La tcha*: They bring a quantity of this Tea every Year to the Emperor, taking great Pains to dry it thoroughly in the Sun; for the more it is exposed to the Sun-Beams the more excellent it is: All other sorts of Tea, if in Leaves, is called *Ya tcha*, but if it is in Powder it is for that reason called *Mon tcha*: It is only the Tea-Leaves of *Ting tcheou* that comes in the least near the Tea of *Fokien*, either for its Taste or Qualities: There is one sort of Tea which is all of tender Leaves of the length of an Inch and more, which passes for a Tea of the first Rank, but the Excellency of it arises entirely from the Nature of the Soil it grows in.

Che tchin says, that there is a wild Tea which grows of it self, and other Tea that grows after having been sown. In order to sow Tea they take its Seed, which is about the size of the end of one's Finger, perfectly round and black, the inside of which being put in the Mouth seems at first to have a sweet Taste, and afterwards a bitter one. The Inhabitants of the Province of *Fo kien* make an Oil of this Seed, which they use for Sauce to their Meat: It is sown in the second Moon, when they put six, seven or eight Seeds in one place at a time, tho' sometimes only one or two Shrubs sprout from them, the reason of which is that the greatest part of these Seeds are quite hollow. The Custom of paying a Tribute of Tea every Year to the Emperor commenced from the time of
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the Monarchy of *Tang*, under the Reign of *Te tsong*, and has continued down to the present Reign, because it is universally made use of by the Natives, as well as exported to the Western Parts of the World.

Its Qualities.

THIS Leaf has a Taste partly bitter and partly sweet; it has a small degree of Coldness in its Nature, but no malignant Quality. *Tsang ki* says, that Tea must be drank hot, for it produces Phlegm when taken cold. *Li ling fi* says, that when after having drank Wine one is disorder'd, and drinks Tea to quench Thirst it forces Urine, and produces a Coldness and Pain in the Reins, Feet, and Bladder, which may often be the cause of a Dropsy or Palsy: However that be when you drink Tea you must drink it hot, he says, and in small Quantities, taking care above all not to drink it fasting, and when the Stomach is empty.

Its Effects.

THE Tea Leaf is good for Tumours or Imposthumes in the Head, and for Disorders of the Bladder; it dissipates Heat which is caused by any Phlegm or Inflammation in the Breast, quenches Thirst, prevents Drowsiness, and revives the Heart. This Account of it is taken from the Books of *Chin nong*.

Sou cong tells us, that it removes Obstructions, helps Digestion, and is extremely wholesome when the Seed of Onion, Ginger, and *Tchu yu* are join'd with it; it is a great Friend to the Intestines if we believe *Tsang ki*: It purifies the Brain, clears the Sight, is good against Wind pent up in the Body, and cures Lethargies, &c. It likewise cures, they tell us, inflammatory Fevers, and by giving it boiled in Vinegar will remove a Diarrhea and Tenesmus, and produce other wonderful Effects.

A Receipt for Loss of Spirits, and Pains in the Head.

TAKE of the best Tea in Powder, and make a thick Electuary, shut it up in an earthen Cup, and turn it upside-down, then take four Grains of *Pa teou*, and burn them at twice under the Cup thus turn'd in order to dry by its Smoke and Heat the Electuary contained in it, which afterward you may make up into a kind of Paste: For a Dose take about the Quantity of a small Nut, adding to it other Tea in Powder; then boil them together, and give it the Patient after a Meal.

A Receipt for the Li tsi, or Tenesmus, which is caused by Heat, where the Excrements are bloody.

MENG t^san says: That a Tenesmus, which proceeds either from Heat or Cold, is cured by Tea prepared in the following manner: Take a Pound of good Tea, dry it before the Fire, then reduce it to Powder, boiling it after this thoroughly in a proper quantity of Water, and thus let the Patient drink it.

A Receipt for inveterate Pains at the Heart.

THOSE, who have been troubled with these Disorders for ten or fifteen Years together, need only boil some of the Tea of *Hou quang* with good Vinegar, and drink of it, and it will prove an excellent Remedy.

A Receipt for Women, after Delivery, when they prove costive.

INTO a Decoction of Onions put a hundred small Pills of the Tea *La tcha* reduced to Powder; Rhubarb is too violent a Medicine, for in these cases, when you make use of violent Medicines, not one Patient out of a hundred is cured.

A Receipt for a Pain in the Reins, attended with a difficulty of turning one's self.

PUT two small Cups of Vinegar into five of Tea, and let the Patient drink the Liqueur thus mixt.

A Receipt against all sorts of Poisons.

TAKE an equal quantity of fine Tea called *Ya tcha*, and of Allum; pound them together, and take the Powder in a little cold Water.

A Receipt for the Itching of the Small-Pox.

BURN the Leaves of Tea in your Chamber Night and Day, and confine the Smoke of it there.

A Receipt against Phlegm.

TAKE Tea in the Bud, *Tchi tse*, which is a kind of Almond, an Ounce of each sort; boil them together, and give the Patient a large Cup of the Liqueur: This Medicine will carry off inveterate Phlegm.

A Receipt against the Disorders of the Heart, and a Tendency to Vomit.

TAKE the tenth part of an Ounce of powder'd Tea, and boiling it in Water mix with it the same quantity of powder'd Ginger, and give it the Patient, and he will find himself immediately recover'd by it.



Of the SEED of TEA.

Its Qualities.

THE *tching* informs us: That it is of a sweet Taste, of a cold Nature, and has some kind of Malignity in it; that it is good against a Cough and Asthma, and dissolves Phlegm; that when reduced to a Powder it is made use of to scour Cloaths, and will take out Grease, or any other Spots.

*A Receipt for an Asthma, when the Nostrils are
stuff'd up.*

T A K E a little Water in which that kind of Rice has been wash'd which is called *No mi*, bruise in it the Seed of Tea, distil this Water Drop by Drop into the Nostrils, injoining the Patient to let it pass by sucking up his Breath; then let him take a *Bamboo* Tube between his Teeth, and he will find a great quantity of Phlegm come away from his Mouth in an instant; after practising this once or twice more the cause of the Disease will be removed.

*A Receipt for an Asthma when it disorders the
Respiration.*

W H E N the Patient coughs take Tea and *Pe-bo* in equal quantities, reduce them to Powder, make small Pills of them, and give seventeen of them at each Dose in Water fresh from the Spring.

A Receipt for a Noise in the Head.

T A K E white Ants of the largest sort with some Seed of Tea, reduce them to a Powder and blow them up the Nostrils: This Remedy has a powerful Effect.



Of the ELEPHANT.

C H I tchin gives us the following Account: There are Elephants in the Kingdoms of *Tong king* and *Cochin china*, and in the Provinces of *Quang si*, and *Yun nan*: In the Western Countries there are whole Troops of wild ones, and their Kings ride on them after causing them to be magnificently equip'd: There are of them of two Colours, the White and the Iron-grey; their Body is very large and unwieldy, they are extremely ill-favour'd, have Eyes like a Hog, their four
Legs

Legs are like so many Pillars ; when they sleep they gather up their Fore-legs, and lean on the Ground ; they can neither bow down their Heads nor turn their Necks ; their Ears lie very backward, and are quite closed up ; their Trunk is as long as their Fore-legs, and hangs down to the Ground ; it is hollow and deep, and opens and shuts ; they make use of this Trunk for eating and drinking by gathering it up and conveying it to the Mouth : The whole Strength of this Animal is united in its Trunk ; if it is wounded in this part it is sure to die : Behind the Ear it has a hollow place cover'd with a Skin no thicker than Vellum, which if wounded is likewise certain Death.

From the two Corners of its Mouth proceed two large Teeth, between which the Trunk is situated ; these Teeth in the Males are six or seven Foot long, but not more than a Foot in the Females ; they eat Grass, Pease, Cane, Sugar, and drink Wine ; they are afraid of Smoke, Fire, Lions, and a kind of Serpent called *Pa* : The Southern People kill these Elephants, and make use of Pits and Engines to throw them down with, or else plant a kind of Snare in the Places they frequent, called the Elephant's Shoe, which seizes them by the Leg : If they want to take them alive they make use of one of the Females to seduce them into the Snare they have laid for them.

When they have tamed these Animals, and given them Nourishment for some time, they become tractable, and are obedient to their Keeper, who manages them with an Iron Hook, by the means of which he makes them advance and retreat, or turn to the right or the left.

Of the Flesh of an Elephant.

THE Flesh of an Elephant is insipid, and mild, without any pernicious quality ; when it is burnt, and the Ashes of it mixt with Oil, they anoint the

the Head of those who have scald Heads with it, and they find a Cure by it.

If they boil it when fresh without salting it, and drink the Decoction, it will cure a Heat of Urine; after being burnt and reduced to Ashes, if it be taken in any kind of Liqueur, it will stop a too great Flux of Urine, as it then contracts the Qualities of Fire, and becomes by that means an Astringent instead of a Diaphoretic.

Of the Spleen of an Elephant : The manner of preparing ; its Qualities and Effects.

KIO gives the following Directions: Whenever you would make use of the Spleen of this Animal take care not to mix it with any thing; this Spleen when dried is streak'd and spotted like the green *Bamboo*; before you put it in any Composition you must reduce it to a fine Powder, in order to mix it the better with other Drugs: It is bitter, of a cold Nature, and by that means a little offensive.

It clears the Sight, cures the Wind-Dropsy in Children, as likewise Tumours, where there is any matter contained in them, for which purpose it must be dissolved in Water, and the Parts affected be then anointed with it.

Of the Eyes of an Elephant : Their Effects.

WHEN they are mix'd with a Woman's Milk, and the Liqueur is distill'd Drop by Drop into the Eye, it proves a sovereign Remedy against Disorders of that Part.

Of the Skin of an Elephant : Its Effects.

CHITBIN says: The Wounds which an Elephant receives, either from an Ax or any other Weapon, are clos'd up again in less than a Day, for which reason the Ashes of the Skin of this Animal are made use of for the Cure of Wounds that are difficult to close:
This

This is likewise a sovereign Remedy for the Wind-Dropsy in Children, for which purpose reduce it to Ashes, and mixing it with Oil anoint the affected Part with it.

Of the Bones of an Elephant : Their Effects.

THEY prepare an Antidote against Poisons of them : A little Bone, which runs cross-wise near the Breast of this Animal, being reduced to Ashes and taken in Wine makes the Body more active, supports it above Water, and assists a Man in swimming.

Take four Ounces of Elephant's Bone thoroughly dried over the Fire, one Ounce of *Yo teou keou*, which is a kind of Cardamom roasted over live Coals, and as much of the Bark of *Tche* dried well over the Fire, with two Ounces of Liquorice, and half an Ounce of dry Ginger roasted over the Fire, reduce the whole to a Powder, and take three Drachms of it for each Dose in a Gallon of Water, which must be boiled 'till a fifth part is consumed : Take this Decoction warm three times a Day after Meals, and it will prove a Cure for Weakness and Disorder of the Stomach and Liver, for Indigestions, Vomiting after eating, the *Cholera Morbus*, Dysentery, Pains of the Belly in the Umbilical Regions, and a Tenesmus.

Of I V O R Y.

THERE are three sorts of Ivory ; that which is taken from the Elephant after he is kill'd, and this is the best ; that which is taken when he dies a natural Death, which is not so valuable ; lastly that which sheds of itself, and is found a long time afterwards on the Mountains, which is much inferior to both the other sorts.

Its Qualities and Effects.

FOR Heat of Urine, when it is attended with a Swelling and Tension, take crude Ivory, boil it in Water, and drink the Liquor. For

For a too great Flux of Urine take Ivory and burn it, and after it is reduced to Ashes take of it in some proper Liquid.



Of the C A M E L.

BOTH the wild and tame Camels are found in the Countries which border upon the North Side of *Cbina*, and which are Westward of the Yellow River: The Fat which comes from the Bunches on the Backs, both of the wild and tame, is equally made use of in Medicine; at present the wild ones are only to be met with in the Country which lies North-East of *Cbina*.

Cbi tchin gives the following Account of this Animal: The Camel has very much the Resemblance of a Horse in the Body, and has a Head like a Sheep; it has a long Neck, and Ears that hang down; it has three Joints to its Legs, and two Bunches of Flesh on its Back, which form as it were a kind of Saddle; it chews the Cud, endures Cold without suffering in the least, and is naturally afraid of great Heat; it will carry a thousand *Chinese* Pound Weight, and travel two or three hundred Lys a Day: It knows by natural Instinct where there are Springs of Water hid under Ground, and when the Wind is going to rise: If you dig in those Places where the Camels stamp with their Feet you will discover Water running under Ground: Hot Winds often rise in the Summer-time, which suffocate Travellers in an instant; when the Camels flock together, making a great Outcry, and thrust their Snouts into the Sand, 'tis a sure sign that this Wind is on the point of blowing. The Belly of these Creatures never touches the Ground when they sleep, and those of them, under whose Belly one can perceive the Light when they are lain down, are called *Min to*, or transparent Camels; these are able

to travel the farthest: There are some of them to which they give the Name of *Fonk kio to*, or Camels with Feet of Wind, because of their extream Fleetness; these will travel a thousand Lys a Day.

Of the Fat of a Camel.

WE mean here the Fat which is found in their Bunches, which they call the *Oil of Bunches*; that of the wild Camels is the best in the Composition of Medicines.

Its Qualities and Effects.

IT is sweet, mild, and has no offensive quality; it cures Numbness in the Limbs, Ulcers, Imposthumes, mortify'd Flesh, a shrinking of the Skin or Nerves: For this purpose you must boil it over the Fire, and rub the part affected with it, that the Heat may serve for a Vehicle to the Spirits to make them penetrate the Flesh.

You may make small Loaves of it by mixing it with the Flour of Rice, and after having boil'd it may eat it as a Cure for the Piles: It is a Specifick in Consumptions, Wind-colicks, and Inanition; it must be taken mix'd with *Aqua Vita*: For an universal Numbness of all the Limbs, take a Pound of the Fat of wild Camels well purify'd, mixing with it four Ounces of Butter, which must be given three times a Day from half a Spoonful to a Spoonful at a time.

Of the Flesh of a Camel: Its Effects.

IT dispels Wind, makes the Respiration free, fortifies the Nerves, and cures Boils and Imposthumes.

Of the Milk of a Camel: Its Effects.

IT strengthens the Breast, reanimates and augments the Spirits, fortifies the Bones and Nerves.

Of the Hair of a Camel : Its Effects.

THE Hair under the Chin of this Animal when burnt, and the Ashes of it taken in Water, cures the internal Piles ; about a Spoonful of it is a proper quantity for a Dose.

Of the Dung of a Camel : Its Effects.

WHEN it is dry'd and reduced to a Powder it will stop a Bleeding at the Nose by being blown into it : When they burn it the Smoke which proceeds from it destroys Gnats, and all kinds of Vermin.

*Of the Hai Ma, or the Sea-Horse.*

THIS Creature is likewise call'd *Choui ma*, or Water-Horse. *Song king* says : That this Fish is of the Craw-fish kind, and that it resembles a Horse in its Make ; for which reason they give it the Name of *Hai ma*, or Sea-Horse.

Explanation of diverse Authors.

T S A N G - K I says : The Sea-Horse is found in the Southern Ocean, and resembles a Horse ; it is five or six Inches long, and is of the Kind of *Hia*, as Craw-fish are : *Nan tcheou y ne tchi*, that is to say the Book which treats of curious things, gives the following Account of it : The *Hai ma* is of a yellow Colour, a little inclining to the Grey : When a Woman is under the greatest extremity in Labour you need only put this Insect into her Hand, and she will be immediately deliver'd with the utmost Facility.

In the *Su piao*, &c. we have this Account of it : There is in the Sea a kind of Fish, the Head of which resembles that of a Horse, it has a sort of Snout hanging down, and is of a yellow Colour, a little

little inclining to the Black ; Sea-men frequently catch them, but not to eat ; when they have dry'd them they either roast or broil them to assist Women in Delivery.

Its Qualities and Effects.

THE *Hai ma* has a sweet Taste, is of a nature moderately warm, without being in the least venomous, and produces the following Effects : When a Woman is difficult to be deliver'd carrying this Creature about her she will produce very good Consequences : When the time of Delivery is near you must burn it, reduce it to Powder, and give it the Patient to take, putting a whole one into her Hand at the same time, and she will immediately find herself relieved. *Sou long* speaking of the same Creature says : That it generously warms the noble Parts, is good against pestilential and other invenom'd Tumours, and above all is good for the Disease call'd *Hiao quia*, or Lunar Disease, which seizes the Patient the first and fifteenth Day of each Moon in such a manner that he can neither eat nor drink, and is disordered for those two Days with a perpetual rattling in his Throat : There are some People who have been afflicted with this Distemper from their Infancy to a great old Age.

A Decoction of Hai ma.

THIS Decoction is good for the Disease I have been just speaking of ; when it is inveterate take a couple of *Hai ma*, a Male and a Female, one Ounce of *Mou biang*, which is an odoriferous Wood, of roasted Rhubarb and *Pe kien* two tenths of an Ounce each, forty nine Grains of *Pa teou*, and two Ounces of *Tsing pei* ; infuse the whole in a Child's Urine till it is quite soaked, and the *Pa teou* becomes of a purple Colour, after which it must be put to steep seven Days longer in the Urine, then take it out, and fry-
ing some Wheat Bran till it becomes quite yellow,

take the Skin of *Pa teou* and cast it into it, then add this Skin to the other Ingredients above-mentioned, and pound them together in a Mortar: Give the Patient for a Dose, going to rest, two tenths of an Ounce of this Powder in a Dish of Tea, after having boiled it four or five times.



Of the Che hiai, or petrify'd Crab-fish.

The Description of it taken from divers Authors.

THE *Che hiai*, or petrify'd Crab-fish, is found in the Southern Sea of *China*; it is generally said that 'tis of the common kind of Crab-fish, which after a great length of time is petrify'd by means of the Sand which mixes with the Water near the Shore, and penetrating with that into their Bodies fixes there, and grows hard by degrees till it forms a kind of Stone, for the Crab-fish come out of the Sand which is on the Sea Shore every Tide, and bury themselves in it again when the Tide goes out: This petrify'd Fish, when pounded and reduced to a fine Powder, enters into the Composition of all sorts of Medicines, and is of great use in Physick.

It is said in a Book entituled *Hai tsi lou*; That in a Town which is in the District *Ngai tcheou*, called *Yu lin*, there is a Stream about half a League in length, wherein there is a kind of fattish Earth of a very cold Nature, which penetrating by means of the Water into the Bodies of the Crab-fish, and not being able to circulate with the Juices, hardens gradually into Stones, and thence have the name of petrify'd Crab-fish given to them by those who find them.

Its Qualities.

THE petrify'd Crab-fish has a salt Taste, is of a cold Nature, and has no pernicious or offensive Quality.

Its

Its Effects.

IT cures cutaneous Disorders which proceed from Debauchery, Pimples, and other such like Tumours; it is an Antidote against all sorts of Poisons; it is likewise good against a venemous kind of Worm bred in the Body, called *Cou tou*; it is made use of with good Success in contagious Fevers, assists in Delivery, contributes to the Motion and Circulation of the Blood: It must be pounded in warm Water and then given to the Patient; when pounded in Vinegar it is used to rub gross Ulcers with, and other inveterate Humours.

A Receipt for Lassitude, and for Pain and Swelling of the Throat.

POUND petrify'd Crab-fish in Quick-silver, and rub the affected Part with it by means of a Feather.

Of MUSK: Its Preparation.

HIAO tells us: That when we would make use of Musk the best way is to take it entire with the Purse that contains it; this Purse must be open'd on those Days of the Year which have the Mark of the Letter *Tse* annex'd to them (according to the *Chinese* Period, which consists of two different Numbers of ten and twelve Letters; these combin'd together make the Period of sixty, or else of sixty couple of Letters, the different Names of which distinguish their Years, Days and Hours) after this you must bruise it a little.

Its Taste.

IT is of an insipid Taste, of a Nature a little cold, but without any Malignity: *Tchin kiuen* tells us that Musk is insipid, and that it is a great Enemy to the Eye; it is likewise said that we must not suffer it to come nigh the Nose, because it contains little

white Insects, which penetrate to the Brain; and likewise if those who are troubled with an inveterate Itch carry any of it about them it will penetrate their Skin, and be the cause of some new Distemper.

Its Virtues and Uses.

IT purifies a bad Air, clears away the three sorts of Insects which breed in the Stomach of some sick Persons, is good for intermitting Fevers, and for Disorders occasion'd by sudden Frights; when frequently used it conquers the malignity of all Diseases, and prevents troublesome Dreams.

Pao po tse gives us the following Information: When you go amongst the Mountains you must put a little Ball of Musk between the Nail and Flesh of one of your Toes, which will prove of great Efficacy against Serpents: The reason of this is that the Animal from which the Musk is procured feeds upon Serpents, and consequently the Musk has the Virtue of making them avoid any Person; it is good likewise against the Bite of a Serpent, and against the Venom of certain little Insects that are found in standing Waters; it destroys Worms which are bred in the Stomach, and all kinds of Insects which infest the Entrails; it is good against intermitting Fevers, carries off Phlegm produced by Wind, and in a word is successful against the malignity of all kinds of Diseases: It forwards Conception in Women, generously warms the noble Parts, and cures a Tenesmus which proceeds from a cold Cause; when diluted a little with Water it cures sudden Chillness in young Children, fortifies the Heart, and has the Virtue of bringing all kinds of Tumours and Imposthumes to a Suppuration, &c. It penetrates into all the Channels of the Body, opens the Vessels, enters the very Flesh and Bones, digests cold Fruits and Vegetables which are apt to lie on the Stomach, cures the Disorders occasioned by Wind, is good against Phlegm, and against a Complication of all

all sorts of bad Humours: This account of it is extracted from several Authors.

A Receipt for certain Disorders occasion'd by Wind, whereby a Person is deprived of his Senses.

TAKE two tenths of an Ounce of Musk, reduce it to a Powder, mix it in two Ounces of transparent Oil, and beat them well up together; then pour it down the Patient's Throat, and he will immediately come to himself.

A Receipt for Disorders of the Heart, and a Tendency to Vomiting.

TAKE one tenth of an Ounce of Musk, half a Tea-cup of Vinegar, mix them well together, and give it the Patient.

A Receipt for Stomachs that are chilled by eating of Fruit.

IF the Patient has a weak Stomach and short Breath take an Ounce of Musk, as much of the Wood of green Cinnamon, with some Rice boil'd, and make Pills of these Ingredients about the size of a small Pea; you may give fifteen of these for a Dose to a grown Person, and seven to a Child, washing them down with warm Water.

A Receipt for Pains in any part of the Head.

IF the Pain be inveterate, after the Sun has been risen some time, put aside the Hair from the afflicted part, then take half an Ounce of Musk, and a tenth of an Ounce of green Rice, reduce both to a Powder, and wrapping it up in a thin Paper apply it to the place where the Pain is felt, at the same time covering the Musk over with some torrefy'd Salt wrap'd up in a hot Linen-cloth; when the Salt grows cold change it, doing the same thing for several times, after which the Patient will feel no more Pain.

A Receipt to facilitate Delivery, which is more precious than Gold.

FOR this purpose take one tenth of an Ounce of Musk, and one Ounce of *Yen ché*, wrap them up in a piece of clean old Linen Cloth, roast them over the Fire, and reduce them to a Powder; then give two tenths of an Ounce of this Powder to the Patient in a Glass of Wine, upon taking of which she'll be immediately delivered. The *Yen ché* is made with black Beans boil'd, and kept for some Days till there is a kind of Mouldiness on the Top of them, when they must be wash'd, dry'd, and salted.

A Receipt for the Piles, when they are much swell'd and don't bleed.

TAKE Musk and Saltpeter which grows on the Walls, an equal quantity of each, and rub the disorder'd Parts only three or four times with it.

A Receipt for the Bite of a Rat.

RUB the Part affected with Musk, which will prove an excellent Remedy.

A Receipt against the Insects which are the Cause of the Tooth-Ach.

TAKE of the Oil called *Hiang yeou*, and rub the Gums with it, then take of the best Musk and wrap it up in a little Cotton, heat it, and put it quite warm to the Patient's Teeth overagainst the Part where the Pain is felt, changing it two or three times. This will destroy the Insects, and root out the Cause of the Disease.





Of other Drugs made use of by the Chinese Physicians.

Of Hia Tsao Tong Tchong : A Description of this Plant.

THIS Plant during the Summer Season is an Herb, but as soon as Winter appears it changes into a Worm. Indeed we need only look upon it to be convinc'd that this Name was not given it without Reason ; nothing can be a stronger Representation of a long Worm, with nine Streaks, and of a yellowish Colour ; you see the direct Form of the Head, Eyes, Feet, Belly, and Back : This is most apparent when it is fresh gathered, for in time it grows blackish, especially if it be exposed to the Air, and soon corrupts by reason of the softness of its Substance. This Plant passes for a great Rarity at *Peking*, and is seldom to be seen but at Court ; it grows in *Thibet* ; it is likewise found in the Frontiers of the Province of *Setcbuen*, which joins to the Kingdom of *Thibet* or *Laza*, which the *Chinese* call *Sang li*, but it is met with there only in small Quantities : We have not been able to get an account either of the Shape of its Leaves, the colour of its Flowers, or the height of its Stalk.

Its Virtues.

IT'S Qualities are something of the same Nature of those which are attributed to the *Gin seng*, with this Difference, that the frequent use of this Root doth not occasion Hemorrhagies, as the *Gin seng* doth. It is very powerful in fortifying the Body, and restoring lost Strength, whether proceeding from excess of Labour, or long Illness : This, says Father *Parenin*, I have experienced my self ; I had lost all Appetite,
and

and could get no Sleep, and notwithstanding diverse Remedies they gave me I became extremely languid and faint, by means of the frequent Journies I was oblig'd to take during the Rigour of a cold and wet Season. The *Tsong tou* of the two Provinces of *Setcbuen* and *Chen si* being come into *Tartary* to pay their Devoirs to the Emperor, brought with him, according to Custom, what he could procure that was most curious in his District, and amongst other things some Roots of *Hiao tsao tong tchong*: As I had been acquainted with him before he came to see me, and he being concerned for my ill state of Health, advised me to make use of that Root, the Nature of which I was entirely unacquainted with: He recommended it to me in very strong Terms, and taught me the way of preparing it. You must take, said he, five Drachms of this Root entire to the very end, stuff the Belly of a tame Duck with it, and boil it over a gentle Fire; when it is boil'd take the Drug out again, the Virtue of which will have enter'd entirely into the Flesh of the Duck; eat of this Morning and Night for eight or ten Days together. I accordingly made the Experiment, when I immediately found my Appetite return, and my Strength restored; the Emperor's Physicians, whom I consulted upon the Qualities of this Root, gave me the same Account that the *Tsong tou* had given me, but told me that they only prescrib'd it at Court, because of the difficulty they had to procure it, and because that if any of it was to be met with in *China* it was only in the Province of *Hou quang*. I wrote to a Friend who lived in that Province, and desired him to send me some of it, but he could only procure me a very small quantity, and that too was black, old and rotten, tho' it cost more than four times its Weight in Silver.

Of the San tsi: A Description of this Plant.

THE *San tsi* is more readily found; it is a Plant which grows without cultivation on the Mountains in the Provinces of *Yun nan*, *Koei tcheou* and *Se tchuen*. It shoots forth eight Stalks which have no Branches, the middle Stalk being the highest and of a round Form, from which come three Leaves like those of Mugwort, not tufted but shining, and of a deep Green; the other seven Stalks, which are not more than a Foot and half high, and are of a triangular Form, spring from the middle one, three of one side and four on the other; these have only one Leaf each, which grows at the Top; hence they gave it the Name of *San tsi*, that is to say three and seven, because the middle Stalk has three Leaves, and the seven others only seven in the whole: All these Stalks sprout from a round Root of about four Inches diameter, which shoots out other small ones that are oblong, and of the thickness of one's little Finger, the Rind of which is hard and coarse, but the inward Substance is soft, and of a yellowish colour; it is these small Roots which are particularly employ'd in Medicine: The middle Stalk is the only one that bears white Flowers, which are thick at the top like a Grape, and blow at the end of the seventh Moon, that is to say in the Month of *July*; when they would propagate this Plant they take the large Root, cut it in Slices, and put it into the Ground about the time of the Vernal Equinox: In a Month's time its Stalks begin to appear, and at the end of three Years the Plant is full grown.

Its Uses.

THE *Chinese* gather the Stalks and Leaves towards the Summer Solstice, when they pound them to express the Juice, which they mix with Chalk, make up into a Mass, dry it in the Shade, and then make use
of

of it in the cure of Wounds : They likewise employ this Juice, mix'd with Wine, to stop the spitting of Blood, but this Medicine has no Virtue except in the Summer-time, and upon those who are on the Spot. For this Reason at the end of Autumn they take up the large Roots, and cut off the small oblong ones, which I have mention'd above, then dry them in the open Air, and transport them into the other Provinces. The heaviest of these small Roots, which are of a grey colour inclining to the black, and which grow on the Hillocks, are esteem'd the best ; those which are light, of a yellowish colour, and which grow upon the Banks of Rivers, have very little or no Virtue ; a Drachm of these small Roots pulveris'd will cure spitting of Blood, and all kinds of Hemorrhagies.

Of Rhubarb : A Description of the Plant.

I am not ignorant that this Plant and its Properties are very well known ; however the Reader may perhaps be glad to see the Description of it which was given by a *Chinese* Merchant, who had bought it upon the spot where it grew, and came to sell it at *Peking*.

The *Tai hoang*, or Rhubarb, grows in many Places of *China*, the best is that of *Se tckuen* ; that which comes from the Province of *Chen si*, and the Kingdom of *Tibet*, is much inferior to it. The Stalk of Rhubarb is like the small *Bamboo*, or *Chinese* Cane ; it is hollow and very brittle, three or four foot high, and of a dark purple colour : In the second Moon, that is to say in the Month of *March*, it shoots forth long and thick Leaves ; its Flowers are of a yellow colour, tho' some are of a purple one : In the fifth Moon it produces a small black Seed, the Size of a Millet ; in the eighth Moon they dig it up ; its Root is thick and long, and that which is the most weighty and marbled within is the most esteem'd ; this Root is of a Nature very difficult to be dry'd : The *Chinese*,
after

after having rooted it up and clean'd it, cut it into Pieces of one or two Ounces weight each, and dry it on large Stone Tables, under which they kindle a Fire, and then frequently turn the Pieces till they are thoroughly dry; but if they had such Ovens as we have in *Europe* they would scarce, I believe, make use of these Tables: As this Operation is not sufficient to extract all the Moisture, they make a Hole thro' every Piece, string 'em all like so many Beads, and hang them up in the Sun till they are in a Condition to be preserv'd without any danger of corrupting.

Its U S E.

THE *Chinese* Notion of the Virtues of this Plant is pretty much like ours in *Europe*, tho' they seldom make use of it crude or in the Substance; but if it be ever thought necessary that they should, they first prepare it in the following manner.

They take what quantity of the Pieces of Rhubarb they have occasion for, and steep it a Night and a Day in Rice Wine, tho' Grape Wine would be better if they had it; when it is sufficiently soaked they cut it in small Pieces, after which they place a kind of Copper over a Furnace of Bricks, the Mouth of it being two Foot Diameter, growing narrower downwards in the Form of a Cap; this Copper they fill with Water, covering it over with a Sieve turn'd upside down made with small Filaments of the Rind of *Bamboo*, and fitted to the Mouth of the Copper; upon the bottom of the Sieve they place the Pieces of Rhubarb, and cover the whole with the bottom of a Wooden Sieve, over which they throw a Piece of Felt to keep in the Steam of the hot Water; they then kindle the Fire and make the Water boil, the Steam of which passing thro' the Sieve penetrates the Rhubarb, and deprives it of its Acrimony, after which the Steam condensing as in an Alembick falls back again

gain into the boiling Copper, and turns the Water yellow, which the *Chinese* then reserve for the cure of cuticular Disorders: These Pieces should lie at least eight Hours in the Circulation of the Steam, after which they must be taken off and dry'd in the Sun; they repeat the same Operation twice, then the Rhubarb is prepared, and is of a black colour, after which they pound it and make it up into purgative Pills. Five or six Drachms make a Dose, which purges gently and without griping; it brings away a greater quantity of Urine than is usual, and of a reddish colour, which the *Chinese* say indicates a false Heat that is dissipated by this means. Those who have a dislike towards swallowing down so many Pills take the same quantity of the dry'd Pieces, and boil them in a small Earthen or Silver Vessel with nine Ounces of Water till it is reduced to three Ounces, which they drink lukewarm.

Mr. *Pomet*, in his History, assures us that the Part of the Rhubarb thro' which it is strung being given in Powder in a Morning fasting, to the Quantity of a Drachm in a Glass of Rose or Plantin-Water, is an infallible Remedy for a Diarrhea, tho' the *Chinese* say that it corrupts first in this place, that the Powder made of that Part is not fit for any use, and that they take great care to throw it away, and make use of none but the inward Part of the Root, which is heavy and marbled.

Of the Tang Couè.

THIS Root is highly Aromatick, and deserves a particular Regard: The *Chinese* Physicians, who make use of it, are not acquainted with its Qualities, because they know not how to make an Analysis of it; they call it *Tang Couè*; it is always moist by reason of its oily Nature.

Its Virtues, say they, are to supply Nourishment to the Blood, to helpits Circulation, strengthen it, &c. It
is

is easy to come at a quantity of it, and at a cheap rate; it may be even transported into other Nations without fear of its spoiling, provided the same Precautions are made use of which the *Chinese* take. This Root, like all others, is cut into very small Slices by those who retail it, for which reason if the *European* Merchants wanted to purchase Drugs of the *Chinese* at *Canton*, they ought to buy it out of the grand Magazines where the Roots are kept whole, and not from the Shops where they are cut into small Pieces before they are sold.

Of the Ngo Kiao : A Description of it, and the Manner of preparing it.

THE Province of *Chan tong* hath a great many Cities in it of the first Order, one of which is called *Yen tcheou fou*, in the District whereof there is a City of the third Order *Ngo bien*; nigh this City is a natural Well, or Hole in the Form of a Well, of seventy Foot deep, which the *Chinese* say communicates with a Lake, or some great Reservoir of subterraneous Water; the Water which is drawn out of it is extremely clear, and more weighty than common Water; if it is mix'd with foul Water it refines it instantly by precipitating the Filth to the bottom of the Vessel. 'Tis the Water of this Well that they employ in making the *Ngo kiao*, which is nothing but a Paste or Glue of the Skin of a black Ass.

They take the Skin of that Animal when fresh killed, and soak it for five Days together in the Water of this Well, after which they take it out to scrape and clean it both within and without; they then cut it into small Pieces, and boil it over a slow Fire in some Water of the same Well till it is reduced to a Glue, which they strain thro' a Linen Cloth in order to keep back the grosser Parts, and afterwards dry it and make it up in different Forms.

Its Properties.

THE *Chinese* attribute a great many good Properties to this Medicine; they affirm that it dissolves Phlegm, is a Friend to the Breast, facilitates the Motion of the Lungs, and renders the Respiration of such as have short Breath more free, that it restores the Blood, keep the Bowels in a proper state for discharging their Functions, dissipates Wind and Heat, stops Hemorrhagies, and provokes Urine. What is most certain is this, that if it be taken fasting it is good for the Disorders in the Lungs, as has been often experienc'd. It is a Medicine very slow in operating, and must be continued for a long time together. It is taken in a Decoction of Herbs, and sometimes in Powder, but very seldom.

Of the Ou poey tse.

THIS Drug is not entirely unknown in *Europe*, for it is fallen into the Hands of Mr. *Geoffrey*, a celebrated Academist, under the Quality of a Drug made use of by the *Chinese* in Dying. After having got it examin'd by an eminent Physician, it appear'd to have a great Conformity with the Excrescencies which grow on the Leaves of an Elm; they found it very sour to the Taste, and so highly Astringent that it is in that respect preferable to all the kinds of Gall made use of by Dyers, for which reason he looks on it as the most powerful Astringent of all Vegetables, and thence justly conjectures that it might have its uses in Medicine.

Notwithstanding the Resemblance this bears with the Excrescencies on Elm Leaves, it is not look'd on by the *Chinese* as an Excrecence or Production of the Tree *Yen fou tse* where it is found; they are persuaded that there are small Worms which lodge in this Tree, where they produce a kind of Wax to form this little

Habi-

Habitation for a Retreat in their old Age, as the Silk-Worms form the Cods in which they lodge.

The *Chinese* Books inform us that the *Ou poey tse* is at first very small, that it swells by Degrees, and comes to a Consistence; that it is sometimes as large as a Man's Fist, the smallest being of the bigness of a Chestnut; that it is for the most part of a round oblong Form; that at first it is of a dark Green, the colour no doubt of the Worms which produce it, but afterwards turns a little yellowish; that then this Cod, as well as being firm, is very bright and shining; that it is hollow and empty within, containing only one Worm or some small Worms, for the *Chinese* Word will bear both Significations.

The Country People take care to gather this Drug before Frost comes on; they put it in *Balneo Mariæ*, which kills the Worms; without this Precaution they would not fail to break thro' their brittle Lodgings, which would by that means be destroy'd: This would be a very great loss, for besides that this Drug is proper for Dying, it is of great use likewise in Physick.

They employ it at *Peking* to give a deep and durable Black to Paper; the Learned among the *Chinese* make use of it likewise to dye their Beards black when they grow white, it being often their Interest to conceal their Age, either for the sake of obtaining some Employment, or keeping one they have.

But that which most merits our Attention here, and which makes this Drug the most esteem'd, is its Medicinal Qualities, it being made use of in the cure of Diseases both internal and external: According to the *Chinese* Account it is good to restrain excessive Evacuations of all kinds, is a Specifick for Inflammations and cancerous Ulcers, and a Preservative against Poisons; that it is a Medicine not only astringent and incrassating, but likewise refreshing, fortifying, attenuative and incisive, and dissolves thick and glutinous Humours.

It is likewise made use of with Success in Drop-sies, Consumptions, Epilepsies, Catarrhs, Disorders of the Heart, Defluxions on the Eyes or Ears, &c. It is taken either in Powder, or in a Bolus, or Decoction: As the *Chinese*, in the Receipts they give, prescribe many other Drugs to be mix'd with this, the Names of which are unknown in *Europe*, I shall content myself with setting down a few of the most plain and simple.

Different Receipts in which the Ou poey tse is made use of.

For too frequent Sweats.

WHETHER these Sweats happen in the Day-time, which is less dangerous, or in the Night, and are never so violent, take of *Ou poey tse*, and having reduced it to a Powder make it up into a Paste with Spittle, apply this Paste to the Cavity of the Navel, let it stay there all Night, and the Sweatings will go off.

For the Disorders of the Heart, and Pains in the Abdomen.

REDUCE the *Ou poey tse* to a very fine Powder, put this Powder in an Iron Spoon, and hold it over the Fire till it sends forth a black Smoke, then pour gently into the Spoon a Glass of good Wine; drink down the whole, and the Disease will instantly vanish; the proper Dose of the Powder is a Drachm.

To cure great Thirst, and the Fames Canina.

TAKE three times a Day a good Spoonful of the Powder of *Ou poey tse*, and mix it with Water in order to swallow it down with greater ease.

For the Tooth-ach.

IF the Pain be acute, and no Tumour appears, let an Ounce of *Ou poey tse* be roasted, and apply half a Drachm of it to the Part where the Pain is felt, upon which a glutinous kind of *Saliva* will come away, and the Pain will cease, at least be greatly abated.

For all sorts of malignant Tumours.

THE *Ou poey tse* roasted till it changes to a purple colour a little inclining to the black, and mixed with Honey, is excellent in these Cases.

For Wounds by Iron or Steel.

WHEN it is difficult to stop the bleeding of any Wound the Powder of the *Ou poey tse* may be apply'd with Success; if the Respiration is affected add to two Drachms of this Powder a proper quantity of the Drug nam'd *Long kon*, that's to say Dragon's Blood.

Medicinal Lozenges, in which the Ou poei tse is predominant.

THESE Lozenges are very much made use of in *China*, and in a great many Cases; at a certain time of the Year the Emperor makes Presents of them to the Grandees of the Court, and sometimes even to the *Europeans* at *Peking*, when he would shew them any particular Mark of Distinction; they are sold at the Druggists, but as the goodness of them depends very much on the great care and attention taken in making them, those which are compounded in the Palace by the Emperor's Order are vastly preferable to any other.

The *Chinese* Physicians say that these Lozenges are of great service in an infinite number of Diseases, both internal and external, that they ought to be kept in every House, and that every one who is setting

out upon a long Journey should have a supply of them.

The Composition of these Lozenges consists in two Ounces of *Ou poey tse*, two Ounces of *Chan tse cou* with the Skin stript off and roasted, one Ounce of *Tsen kin tse gin* after its Kernel is taken out, which is of an oily nature, one Ounce and a half of *Hung ya ta kie*, and three Drachms of Musk; after having reduced all these Drugs separately into a fine Powder they mix them together, and make them up into Pastils or Troches, with the Water in which they have boiled *Sou mi* a considerable time till it becomes a clear Decoction.

The essential point is to spare no pains, and to beat up a long time this kind of Paste, which is at first very loose, after which Lozenges of any Form may be made of it; each Lozenge should be the Weight of a Drachm, and they must be thoroughly dry'd in the Shade.

These Lozenges in general are proper to exhilarate the Heart, and to restore the Constitution when broken by any means: But to speak more particularly of their different Uses, they are excellent, as the *Chinese* Physicians affirm, against Poisons, contagious Air, and any thing of a venomous or unwholesome nature accidentally taken into the Stomach; to answer these Intentions they bruise one of the Troches in fresh Water, and swallow it down at once, upon which Vomiting ensues, but not violent or troublesome, or else a few gentle Stools, and the Patient finds himself immediately cured of his Complaint.

When any Imposthumes, or malignant Eruptions appear, apply one of these Troches bruised and dissolved in a Glass of Wine; in Disorders of the Heart they may be taken inwardly, dissolved in the same manner, and in case of an Apoplexy they may likewise be taken in a little warm Wine.

In burning and malignant Fevers, in Swellings and Inflammations of the Throat, take one of these Lozenges in some of the Water in which *Po ho*, that is to say Peny-royal has been boiled; 'tis likewise in a Decoction of Peny-royal that they take this Medicine in cases of Diarrheas, Vomiting and Dysenteries.

If a Man is strangled by any means, or unfortunately drowned, and but the least Warmth is perceived near his Heart, he may be recovered by pouring down his Throat one of these Troches in cold Water; they may be likewise given for Consumptions dissolved in cold Water.

For intermitting Fevers, a little before the Fit comes on, take one of these Lozenges in a Glass of Wine, or in some other Liquor in which the Tops of the Branches of a Peach-tree have been boiled.

Of the Ou kieou mou, or Tallow-Tree.

CONG informs us that this Tree grows in the Plains which are situated at the Foot of the Southern Mountains, and whose Soil is of a moist nature; it is very high, its Leaves resembling those of an Apricot, and is covered with small Flowers of a pale whitish Yellow during the time of the fifth Moon; its Fruit inclines something to the black, from which the *Chinese* extract an Oil whereof they make Candles.

*The Qualities and Effects of the Root of the
Ou kieou mou.*

THIS Root is bitter, and of a refreshing nature; it must be roasted at a gentle Fire till it be thoroughly dry, and a little burnt: The white inward Rind of this Root is good against a too great Flux of Urine, and the Root itself is made use of with great Success in various Distempers.

For Retention of Urine boil this Root in Water, and drink the Decoction.

For Costiveness take a piece of this Root, cut it in Slices, boil it in Water, and take half a small Cup of it.

For flatulent Swellings occasion'd by humid Vapours; when the Urine is hot, and comes away with difficulty, take about two Ounces of the Bark of *Oukieou* pulveris'd, and mix two Drachms of it for a Dose in the Water wherein Rice has been washed.

IT would be needless to give a longer Detail of these kind of Medicines and Receipts; the *Chinese* Herbal, from whence I have made the above Extract, would furnish enough to fill several Volumes; but of what use could they be to us in *Europe*, where the very Names of the Roots and Simples, of which the *Chinese* Physicians compose their Medicines, are absolutely unknown?

My Design being only to shew in what manner the *Chinese* practise this Art, to which it appears that they have closely apply'd themselves from the very Infancy of their Empire, I thought proper to confine myself to a certain number of Remedies into the Composition of which their Roots, Plants, Simples, Trees, Animals, and even Insects enter'd, and to give a Specimen of each Sort; and as this account is taken from the Writings of the *Chinese* themselves, we shall be thereby better enabled to judge of the Capacity of their Physicians; this is certain, that they are not less skilful in the cure of Diseases with their Medicines than the *Europeans* are with theirs; but what is most singular in them is the Art of discovering the different Distempers by the bare feeling of the Pulse, which piece of Knowledge, so important in the Application of Medicines, could only be obtained by great Attention and long Experience.

I shall finish this Article of the *Chinese* Medicine with an Extract of a Work translated by Father *Dentrecolles*, the Author of which does not appear to be
very

very favourable to the Physicians of his Nation; after having, for a long time, studied the best Physical Books to procure the Assistance he wanted, he pretends to have found out the Secret of living without the help of Physicians or their Remedies; this Secret consists in a Regimen which he prescrib'd to himself, by means of which he affirms to have been cured of two or three Mortal Distempers, and to have arrived at a good old Age free from all Infirmity and Pain: This Regimen he proposes to his Countrymen, exhorts them to practise it, and so become their own Physicians.

By the Extract I have given of this Work the Genius of the *Chinese* will be more and more known, and their way of Thinking.

The Author gave the Name of *Tchang seng* to his Work; which signifies the Art of procuring Health and long Life, wherein he sets forth the Means which Reading, Reflexion, and his own Experience had taught him to restore his broken Health, and to arrive, as he did, at a good old Age free from all Infirmity and Pain.

His Zeal for the Preservation of his Fellow-Citizens engages him to communicate to them a Regimen, which he hath observ'd so much to his own Advantage, and which every one is capable of understanding: He pretends that by following this Method every one may easily become his own Physician, and needs not have recourse to such a multitude of Medicines which often alter the Constitution, and overturn Nature.

Every one is desirous of understanding what so nearly concerns him; nothing is more natural to Man than the love of Life, and a regard to the preserving it under proper Regulations must be commended; we are no more at liberty to run ourselves rashly into the danger of losing it, than a Soldier is to quit the Post assign'd him; the voluntary laying down of

Life is then only glorious when either the Honour of God or the Publick Good may be promoted by it ; then the Sacrifice is look'd upon as heroick, because it *costs Nature so dear.*

The Author of Nature hath strongly imprinted on his Work this Desire of Preservation ; he wou'd have us discover what is suitable or unsuitable to the Frame of our Body, not only by the too slow assistance of Reflexion and Reasoning, but rather by a quick and lively sense of Pain and Pleasure ; and it is by a Disposition worthy his infinite Wisdom that the finest Nerves of the three Senses, *Smell, Taste, and Sight,* come from the same Place in the Brain, and join together in forming that exquisite Sensation, which produces the Faculty of Distinguishing so useful to Life.

But what will no doubt be a Surprize is this, that our *Cbinese* Physician, tho' an Infidel, puts less value upon the Force of his Medicines, and the careful Observance of the Regimen he prescribes, than upon the *Divine Assistance of Heaven* ; he is persuaded this is to be drawn down by the practice of Virtue, and by a continual care in governing the Motions and Affections of the Heart ; these are (as will be seen) the first Instructions which he gives to those who would preserve their Health and prolong Life.





T C H A N G S E N G :

O R,

The Art of procuring Health and long Life.

TH O' the *Tien* hath number'd our Days, and is the Master of them, yet, if taken rightly, it may however be said that he hath left them in our own Disposal; for the Supreme *Tien* is no Respector of Persons; nothing moves him but Virtue, and whosoever practiseth it hath within himself a certain Evidence of his Friendship; they then who would prolong their Life must immediately study to be virtuous; a regular care of the Body, supported by the constant practice of Virtue, will make the Constitution hail and strong, from whence will follow a long and happy Life; give me leave in this place to relate what happened to my self.

The foolish Fondness of a Mother, who had not the Resolution to contradict me in my Infancy, and who made every thing subservient to my Inclinations, intirely ruined my Constitution, and loaded me with Infirmities; my Father, who had already lost my two eldest Brothers, and who in an advanced Age had no Child but me, was inconsolable; he had applied to the most able Physicians, but their Medicines only increas'd my Disorder: When there was no hopes of my Recovery my Father said within himself, There is but one way left to save my Son, and that is to do Works of Charity which move the Heart of *Tien*; from that time he set himself upon rebuilding Bridges, repairing publick Ways, giving Cloaths to the Poor, Tea to Travellers, and
send.

fending Victuals to the Prisoners, so that in one Years time he was at a considerable expence in these kind of charitable Works; nor was this done in vain, for it was visible that without using any Physick I by little and little regain'd an healthy Look, my Stomach and my Strength return'd, and my Father found me in a condition fit to apply myself to Learning; he provided me an able Master, and of a very mild Temper, that my tender Constitution might be gently treated, but my Application to Study at length occasioned a very dangerous Relapse, out of which I with great difficulty escaped: Then my Father made me a choice Collection of more than one hundred Books of Physick, and gave me Orders to confine my Study to that Science; This, said he, will do you Service, and make you helpful to others: I read those long Treatises, but so far from discovering that my Strength was re-established by them that I perceived it grew less every Day, so I gave over Physick, and bent my Thoughts sincerely to practise Virtue: I consulted the Learned, I perused also some Books proper to my Design, and adding my own Observations to what I had learnt I framed for myself a Regimen of Life, which hath succeeded perfectly well with me; for instead of that great Weakness and Leanness, which I before had been in, I in a few Years recovered my Flesh, and for one of my Age I have a fresh Colour, a Body strong and free from all Indisposition, and now see myself the Head of a numerous Family which enjoy perfect Health.

Now among the multitude of Maxims which have been communicated to me in Conversation, or which I have found in Books, some which were not sufficiently founded I have rejected, others which were scarce intelligible I have explained, and out of all I have formed to myself a Plan of Life, which hath established me in that happy Condition wherein I now am: However confin'd my Observations may be, yet

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I believe the World will be obliged to me for making them publick, because they may be of use to preserve Men from the Infirmities so common in Life, and to procure them, as I have done, an agreeable Old Age, without having my Hearing, Sight, or any other of my Senses impaired by my great Age.

These Maxims may be reduced to four Heads, which consist in the Regulation of, 1. The Heart and its Affections; 2. The use of Diet; 3. The Actions of the Day; 4. The Rest at Night.

The F I R S T H E A D.

The Regulation of the Heart and its Affections.

THE Heart is in Man what the Roots are to the Tree, and the Spring to the River; it presides over the whole Man, and as soon as the Art of governing that is known, the Faculties of the Soul and the five Senses are likewise under command; it ought therefore to be our first care to keep a guard over the Desires and Affections of the Heart; and that your care may be attended with Success,

I. Employ not yourself in any Thoughts and Designs but what lead to Virtue; the principal Duties of Society relate to the Fidelity owing to the supreme Magistrate, to the Obedience to Parents, to Moderation and Equity; it is upon the Practice of these Virtues that every one should seriously examine himself, when he reflects at Night upon the Actions of the past Day: Confine not your Endeavours only to the perfecting yourself, but attempt over and above that to make your Virtue beneficial and useful: Comes there then any Thought into your Head? Are you going to say any thing? Do you form any Scheme in your Mind? Reflect upon it before-hand, and ask yourself these Questions: Is what I think, what I am going to say or do, beneficial or prejudicial to others? if it be beneficial, speak or act notwithstanding the

Diffi-

Difficulties that oppose or discourage you; if it be prejudicial, never allow yourself either in such Views, such Discourses, or such Attempts.

Further, that you may avoid the being surprized into the committing what is wrong watch every Moment over your Heart, descend often into yourself, and pardon yourself no Fault; it is only by vigorous Endeavours, especially at the beginning, that you can improve in Virtue: Whoever keeps this constant Watch over himself, tho' he must, according to the course of Human Affairs, be expos'd to various Accidents, yet he will find by experience the Effects of a secret Protection, which by unknown ways will preserve him from every Evil of Life.

II. Keep Peace in your own Heart; when a Man's Heart is filled with Views agreeable to and proper for the keeping up Union in Civil Society, his Thoughts discover themselves in his very Face; the inward Joy and Serenity of Mind that accompany him shine in all his outward Behaviour, and every one perceives the true and solid Pleasures which he experiences in his Soul: This is what the Ancients would have us understand by these figurative Expressions; a serene Sky, a beautiful Sun, a gentle Zephyr, charming Shades, inspire both Men and Birds with Joy; on the other hand, gloomy Weather, an high Wind, an heavy Rain, violent Thunder, and continual Lightnings, terrify the very Birds, who hide themselves in the thickest Woods: I say then that a wise Man should always appear with a Countenance which breathes the Peace and Tranquillity which he enjoys within himself.

The violent Passions, such as Hatred, Anger, Sorrow, tear in pieces the Heart of him who is possess'd by them; tho' it be no easy matter to live in the World without having frequent Subjects of Dispute and Uneasiness, yet what one ought to do is to take prudent measures, and to be upon our guard against
these

these Enemies of our Quiet: Am I threatned with a troublesome Affair? I meet the Storm with a composed Mind, and endeavour to allay it. Am I involved in it notwithstanding all my Precautions? I labour to surmount it without losing any thing of the Freedom of my usual Temper. Have I taken wrong Measures? I am not obstinate in justifying my Proceedings: If, to extricate myself from a false Step, any one gives me Advice that is unjust I am so far from following it that I do not give it the hearing: If in any Affair there happens a Disappointment which I could not prevent, I endeavour to accommodate myself to what hath happen'd: Is it over? I think no more of it. If a Man, after having acted according to the best of his Understanding, can leave the Event to Providence nothing can disturb the Joy of his Heart.

On the contrary, if upon the ill Success of an Affair inconsiderately undertaken a Man is obstinately bent upon bringing it to a good issue, if he turns over in his Thoughts a thousand useles Projects, if he gives up himself to the violent Motions of Anger he kindles a Fire in his Bowels which consumes them, his Lungs are as it were burnt up, the Blood and Humours are alter'd and put into an unnatural Ferment, the corrupted Phlegm drowns the Internals, the Habit of the Body being thus disorder'd it visibly wastes away: Were those Physicians, *Lou* and *Lien*, to come again into the World they could not with all their Skill, and with the Assistance of Vegetables and Minerals, repair the radical Moisture already destroy'd; hence comes that Saying, *That if the Excesses of Debauchery make great havock in the Body, the Vexation and Pain of the Mind make still greater.*

I observe in particular three great Disorders of the Body which Grief and Anger are the Causes of.

1. The Liver is damag'd, and by this means the active Principles of the Blood, the Source of the

Vital

Vital Spirits, are not secreted, but remain mix'd together; sometimes the Liver communicates its Disorder by consent of parts to the Pleura, which growing worse ends in a Tumour and universal Swelling.

2. The Lungs are hurt; whence it happens that the Blood and the Air that is taken in endeavouring to find a Passage, notwithstanding the Obstructions they meet with, an Irritation is made from whence follows a spitting of Blood, which at last ends in a confirm'd Consumption.

3. The Stomach is spoil'd, and consequently the watry Humours of its Glands, whence comes the Fermentation proper for the forming the Concoction of Food, become viscous, and not retaining their natural Fluidity they lose their Force; this destroys the Appetite, and at last brings the Stomach to an impossibility of taking in any Nourishment. The *Œsophagus*, or Gullet, is seiz'd with a sort of Palsy, which prevents it from laying hold of, and thrusting forward the Food towards the Orifice of the Stomach, which turns and rises against the least approach of it.

Such are the fatal Effects of violent Passions, when an Heart is habitually possess'd by them: What help can a Man hope for, and of whom can he complain but of himself?

III. Reflect often upon the Happiness of your Condition; he is happy who understands his Happiness: And yet how many do we see who have not a contented Mind amidst the greatest Prosperity? They are unhappy, because they will be so: The Empire is in Peace; the Year is fruitful; see the great Felicity which the *Tien* hath freely given us: If I lead an easy and quiet Life at Home, what have I more to wish for? That I may have the better relish of my Happiness, I often think that I live comfortably in my own House, whilst so many Travellers have the Inconveniencies of Wind, Dust and Rain to undergo; or so many who sail upon Rivers or Lakes in the midst

midst of a Storm, which raises up Mountains of Water ready to swallow them up every Moment; whilst so many Sick are confin'd to their Beds, and feel the acutest Pains without finding any ease from Medicines; whilst so many unhappy Men are under unjust Prosecutions, or languish in a Prison, where destitute of Friends they experience Hunger, Thirst, Cold, and many other Miseries inseparable from their Imprisonment; whilst so many Families are in Mourning for the Death of their nearest Relations, or undone by a Fire, or some other like Accident, and whilst many others seek to put an end to their Miseries by putting an end to their unhappy Life by a violent Death. When I compare my self to these unfortunate Persons, and see my self free from the Evils with which they are surrounded, cannot I be content with my Lot?

He who hath never met with any Crosses knows not how great a Value a quiet Life is of; those which I have experienc'd have however been of great benefit to me; for besides the two great Fits of Sickness of which I have already spoke, and which had brought me thro' much Pain to the Gates of Death, I was near being Shipwreck'd, and it was with much difficulty that I escap'd that Danger. When I have any Disappointment befalls me I make myself easy by thus reasoning with my self: Is there any thing in this Affair which can be compar'd to any one of those Trials which I have already gone thro'? Would we have recourse to the same Remedy in Afflictions, we shou'd learn, from our own Experience, that it is in our own Power, with a little Reflexion, to make a good use of that Portion of Happiness which the *Tien* hath given us. On the contrary whoever knows not how to set Bounds to his Desires, were he to acquire the Riches and Glory of an Emperor, he wou'd still want every thing. Let us consider that our Powers are limited; let not then our Desires be unlimited; let us take

take things as they come; and let us take especial care not to give up our selves to continual Carking and Anxiety, which will rob us of the most valuable Moments of Life.

The famous *Yen*, my Countryman, had an excellent Maxim; If, said he, your Condition in Life is better'd think less upon what you have not, than upon what you have, otherwise you will be always desiring, and will never see your desires satisfied: If you fall below your former Condition in Life, say thus to your self; What is left is sufficient; my Substance may be taken away from me, but no one shall rob me of the Tranquillity of my Heart, which is the greatest of all earthly Goods. With such Sentiments, notwithstanding the Decrease of your Fortune, you will be richer than you think for. This is the Moral of that ancient Fable: I saw a Gentleman riding before me on a fine Horse, whilst I was mounted upon an Ass; Ah! said I to my self, how different is my Condition from his! But, upon turning about my Head, I saw a good-looking Countryman driving a heavy Wheelbarrow before him; O then! said I, if I am not equal to him who goes before me, at least I am superior to him who follows me: I have found that this Fable hath at certain times reviv'd my Spirits; I have wrote it upon a Label, and I have set it up in my Study that I may always remember it.

IV. When you enjoy a good State of Health know the Value of it, and study to preserve it. Diseases and Infirmities are the Lot of Man, and it is difficult for him to be entirely free from them. The slighter ones imbitter Life by their Variety and Continuance; the greater are attended with Fears and Apprehensions; every part of Life is subject to Misery. Infancy is, if I may so express my self, condemn'd to Cries and Groans; Manhood and old Age are expos'd to the long Absence of a Family, to a Reverse
of

of Fortune, and to grievous Distempers. There are others who have much more cause of complaint; those who are born or become deaf, or blind, or dumb, the half paralytic, the lame, and those who have lost the use of all their Limbs: I have already told you what I suffer'd from a Complication of Distempers; I have freed my self from them, and now enjoy a sound and vigorous Health, I have my Hearing quick, my Sight clear, a good Appetite, and a chearful Temper. Every one may acquire firm Health as well as I, but when it is once obtain'd we shou'd know how to preserve it: One of the best means is to resist that natural Propensity which we have to sensual Pleasures, and to use very moderately even the allowable ones: An old Man, who feels as lively and hot after Pleasures as if he was in the Vigour of his Age, should learn to restrain himself by the following Reflections.

After the fiftieth Year Man is in his decline, the Blood begins to run weak, the Spirits fail, and feeble old Age is not far off. Tho' one should promise one's self to live an hundred Years, is that so long a Term? And shall not one be soon at the end of that Race? But are there many who arrive at an hundred Years? Our Life is so short that we ought to avoid every Excess that may make it yet shorter. Do we not perceive that our End draws nigh, when in reading the Eyes are subject to dazzlings; when the Feet stagger with walking; when after Meals the Nourishment loads the Stomach; when after having spoke some time together we find ourselves out of Breath? Does not all this teach us that we are not young, and that we must bid adieu to Pleasures which will quickly consume the weak Remains of Health, which it is of so great moment to husband for the Preservation of Life? The Lamp, says the Proverb, goes out as soon as the Oil is spent; more Oil may be added to the Lamp according as the Flame wastes it; but if the radical Moisture of the Body be once lost, have

we any means to repair that Loss? This requires serious Reflections.

The SECOND HEAD.

The Regulation of the Use of Diet.

WE must eat and drink to support the Body ; the Nourishment which we take, if it be well regulated, keeps the Stomach in the Situation which is agreeable to it : It is in the Stomach that the Concoction and Digestion of Food are made ; it is the first Cause of the Blood, of the Vital Spirits, of the Juices, and the Humours which are dispersed into the different Parts of the Body to keep them in their natural Vigour. They then, who have a regard for their Health, ought to be very exact in observing certain Rules relating to drinking and eating.

I. Let Hunger, and the want you feel within, regulate your Food, and take great care that you do not take it in too great a Quantity. Excessive eating hurts the Vital Spirits, and tires the Stomach ; the vitiated Chyle, carried into the Mass of Blood, makes it thick, and inclinable to a Fermentation of the Spirits. In the same manner never think of drinking but when you are dry ; quench your Thirst without doing it to excess ; too much Drink damages the Blood, and fills the Stomach with Wind by precipitating the Chyle not well prepared ; Wine being viscous occasions Wind in the Fermentation, whence follows the Cholick in the Stomach.

II. Breakfast early ; the Air is drawn in by the Nostrils, and the Moisture of the Earth by the Mouth, the Exhalation of which we take in. It is of great use never to go out of Doors fasting : This Caution is especially necessary in Epidemical Distempers, or if one is oblig'd to go among sick People. In Winter a Glass or two of Wine is an excellent Preservative against the unwholesome Air ; it is good to take
some

some Food, but in a small Quantity, which may serve to employ and settle the Stomach, and is a sort of Cordial. In Summer it prevents our being affected by the corrupted Air, and keeps off Cholicks, Vomiting, Dyfenteries, &c. In Winter it fortifies against the severity of the Cold, and the malignant Vapours of Mists. In Spring it is of great efficacy against high Winds, against the Damps and Dews, which are frequent in that Season. These are the Advantages of a Practice which I have punctually observ'd.

I rise very early, and before I have either wash'd my Face, or cleans'd my Mouth, I swallow a Porringer full of Rice-gruel, taking a little of the solid Rice. The using of Rice-gruel is agreeable to the Stomach, and to very good purpose moistens the Ferment which is inclos'd in it: For want of Rice-gruel I am content to use warm Water, in which I dissolve a little powder'd Sugar.

III. Make an hearty Meal about Noon, and dine upon the plainest Meats, they are most wholesome and most nourishing; suffer not some sorts of Ragouts to be brought to your Table, they are invented only to provoke or gratify the Appetite: There are five sorts of high Sauces, and each of them, if us'd frequently, hath unwholesome Qualities; Meats that are too salt, are prejudicial to the Heart; the too sour, to the Stomach; the too bitter, to the Lungs; the too poynant, to the Liver by their Sharpness; lastly the too sweet, to the Reins. But what is most to be avoided in seasoning is an excess of Salt; Salt slackens the Motion of the Blood, and occasions a difficulty of Breathing: Salted Water flung into the Blood of a Creature just kill'd immediately thickens and congeals it. Thus it is seen that those, whose common Food is salt Meats, have a pale Complexion, a slow Pulse, and are full of filthy and corrupt Humours.

Accustom your self therefore to the plainest Meats, they will preserve you from many Diseases, and keep you in perfect Health; but take care that you eat your Meat hot, never eat cold Meat, especially when it is fat: This kind of Food, by staying too long in the Stomach, wou'd produce Crudities, which occasion Gripings in the Bowels, a Diarrhea, and such like Disorders.

IV. Eat slowly, and chew your Meat very well.

1. This slow chewing breaks the Food in pieces, mixes it with the *Saliva*, makes it fine enough, and is the first Dissolution which fits it for the Fermentation of the Stomach.

2. The Digestion thus begun by the Teeth, and by the help of the *Saliva*, is easily perfected by the Ferment of the Stomach.

3. One escapes many Accidents which befall those who eat hastily, such as Coughs, Hickups, and the *Ytse*, that is an Irritation of the Gullet, which is sometimes mortal.

What can be more disagreeable, and at the same time more ridiculous, than to see a Man take his Meal as a Tiger seizes his Prey, to eat in an hurry, cramming his Mouth incessantly with both Hands, as if one was fighting with him for it, or as if he fear'd it should be snatch'd away from him.

V. Do not so far gratify your Appetite that when you rise from Table you shall be quite full; a large quantity of Food is uneasy to the Stomach, and hurts Digestion; if you have at the same time a strong Stomach, and which easily digests its Food, do not employ its whole Strength, but keep some of it in reserve; I will explain my Meaning by a Similitude: A Man who can lift or carry an hundred weight, if you load him with no more than four-score he is not much fatigued with it; give him a Load of a much greater weight, and make him take it upon his Shoulders, his Nerves too much extended will feel the weight,

weight, his Bones will not bear up under it, and after a few Steps he will stagger, and fall backwards. It is easy to make the Application: When we are accustomed to a temperate Life the use of Meats is much more beneficial; upon the whole it is by long suffering of Hunger and Thirst that we should learn Moderation; the gratifying to the full the Demands of either is the ready way to expose us to certain Sickness, because neither the Animal nor Vital Spirits will be able to discharge their respective Functions.

VI. Sup betimes, and sparingly; it is better to eat oftener if there be a necessity: It is usual in Summer, in the fifth and sixth Months, when the Days are longest, to make four Meals; the first at one's rising early, the second at eleven, the third towards Sun-set, and the fourth just before one goes to bed; in the other Seasons of the Year three Meals are enough. I would have every one determine, as near as may be, the quantity of Rice and other Food he should take at one Meal, agreeably to his own Constitution and way of Life, and that he should keep up to that Rule, making it a Law to himself never to transgress it, unless upon some occasions, when the Meat pleases the Taste, and gives an Inclination to take more than ordinary; but this Temperance is most necessary at Supper, which ought to be very light.

Generally speaking eat no Meats which are hard of Digestion, such as those whose Substance is viscous; abstain from Meats that are half raw, or very fat, from those that are drest *à la daube*, or stew'd from high season'd Ragouts, which carry Fire into the Bowels; from new Corn, which Men are fond of eating at its first coming in, and which is not wholesome till it is come to its perfect Maturity by insensible Fermentation, and by evaporating of its volatile Salts, with which it is full, and which are too sharp: This Advice belongs chiefly to old Persons, and those who have a weak Stomach.

VII. Take care that your Meat be tender and thoroughly dress'd, for if it be hard and not easily chew'd the Stomach will have a difficulty in digesting it; Flesh that is tough and full of Nerves, or half dress'd is very hard of Digestion. When a Man is in the Strength and Vigour of his Age, when the Blood hath all its Fire, and the Stomach is strong, he will find less Inconvenience from such a kind of Food, but it will infallibly make him sick if he be of a weak Stomach, or advanc'd in Years: As for my own part I give Orders that the Rice, the Flesh, the Fish, the Roots, the Herbs, and in general every thing that is brought to my Table be thoroughly done, and very tender, otherwise I will not touch a Morfel of it.

VIII. Sleep not till two Hours after your Meal; the Nourishment which passes by the Gullet into the Stomach should be bruised and dissolved there, that it may be able to circulate, to be strain'd and assimilated: Sleep taken immediately after Supper deprives the Stomach of the liberty of acting upon the Food in it, which not being sufficiently bruised, and lodging there, causes Crudities, sour Belchings in the Stomach, and often a Lientery, and a confirm'd Diarrhœa. If this continues for some time there appears a Paleness in the Face, and the Body becomes languishing, weak, and bloated: The Digestion being thus disorder'd by an ill-tim'd Sleep, the Formation of the Chyle is prejudic'd by it, and the vitiated Chyle being dispers'd by the circular Motion into all the Bowels, and stopt there by its being too thick it becomes more and more coagulated by its vitiated Acid, which is the source of a multitude of Distempers from the Obstructions which happen in the Strainer of the Humours. I advise then walking for some little time after Meals; this gentle Motion facilitates Digestion; take care also that you do not eat immediately after a violent Fit of Anger; Anger causes a strong Heat in the Juices that are strain'd
by

by the Salivary Glands ; the *Saliva* loaded with a malignant Heat goes into the Stomach, infects the Chyle, and corrupts the whole Mass of Blood.

IX. Begin your Meal with drinking a little Tea, it helps to moisten the Throat and the Stomach, and preserves the Heat and radical Moisture from troublesome Attacks : Close also your Meal with a Cup of Tea for the washing your Mouth and Teeth ; it is a means of fastening them, and preserving them even to old Age : I do not advise the drinking much either of Tea or any other Liquor ; the Stomach does not like to be too moist, a little Dryness and Heat put it in a condition most suitable to its Operations. I ingenuously confess that I do not love Tea, and when I am oblig'd to drink it I perceive my Stomach turns against it ; the Weakness of my Constitution in my Youth may have contributed to this Aversion : I do not distinguish even the best Tea from the worst ; this sometimes draws upon me the Banter of my Friends, but I in my turn laugh at their Niceness, and am glad that I am not sensible of it.

But 'tis a common Saying, He who does not love Tea, loves Wine. * I do indeed drink Wine, but I never take more than four or five small Glasses ; if I exceeded that I should immediately have a difficulty of breathing, my Head confus'd with Vertigoes, my Stomach disorder'd, and the next Day I should be like one threatned with an immediate Sickness. Wine moderately taken refreshes tired Nature, revives its Strength, and gives to the Blood and Pulse their natural Vivacity ; but if it be drank with excess it produces windy Fermentations, occasions Obstructions in the Reins, and fouls the Stomach.

Nothing appears to me either more shameful, or more unworthy reasonable Men, than a Dispute at a

* *The Chinese, as I have observ'd, make their Wine of distill'd Rice, and it is very strong.*

Feast who shall drink the most Bumpers, or shall soonest empty his Bottle; for my part, when I entertain my Friends I invite them chearfully to drink two or three Glasses to put them in good humour, but I stop there, without pressing them further, not offering them a Violence which will destroy their Health: These are my Maxims for Meals, they are easy, and if they are practis'd I am sure they will be found to be beneficial.

The THIRD HEAD.

The Regulation of the Actions of the Day.

IN the common Actions of Life we are attentive enough to considerable things, which give a visible Blow to Health, but there are many small ones which are look'd upon as Trifles, and to which we pay not the least regard; and yet these Trifles, observ'd with care, defend us from many Inconveniencies, and the neglect of this sometimes shortens the Term of Years which the *Tien* design'd us.

In general our Life depends upon the regular Motion of the Spirits: There are three sorts of them; the Vital Spirits, which we call *Tsing*; the Animal Spirits, which we call *Ki*; and a third degree of Spirits, much more noble, more free from matter, and to which the Name of Spirit does much more properly agree, which are called *Chin*.

The Vital Spirits beget the Animal, and from both these arise that third degree of Spirits design'd for intellectual Operations; if the Vital Spirits come to fail the Animal must also unavoidably fail; and this second sort of Spirits being exhausted the third cannot subsist, and the Man must die: It is therefore of importance not to dissipate idly these three Principles of Life, either by an immoderate use of sensual Pleasures, or by violent Labour, or by too intense and too constant Application of the Mind.

REMARKS.

WHAT the *Chinese* Author here says agrees well enough with the Sentiments of a modern Writer.

Thus he expresses himself, and it will serve as an Illustration to it.

All the Springs (says he) of the human Body would be useless and unactive, if God had not produc'd and appointed the Vital Spirits, to make them act, and to imprint on them a lively Motion, and the Animal Spirits to put the internal and external Senses in exercise: So he has dispos'd, as the general Instrument of the growing Life in the Animal, the Arterial Blood, which is also call'd the Vital Spirit when it hath been warm'd and purified in the Heart.

The Animal Spirits are much superior to the Vital, as they are the Instruments of a more noble Life.

1. The Particles which compose the Animal Spirit are much smaller, and more subtle than those which compose the Vital.

2. The Particles of the Animal Spirit move in every sense unmix'd and unblended as the Particles which compose the Air: This is the *Chinese Ki*. The Particles of the Vital Spirit creep and glide the one over the other, as the Parts of Water: This is the *Chinese Tjing*.

3. The Particles of the Animal Spirit are so rapid that they are imperceptible to all the Senses; and 'tis the finest part of these Spirits which is called *Chin*.

The Operations of Growth, Nourishment, &c. are Vital Operations, and ascrib'd to the *Chinese Tjing*. Those of Perception, both by the internal and external Senses; are Animal Operations. The Animal Spirits, according to the Antients, are nothing but a subtle Air, a very fine Breath, and this exactly answers to the *Ki*. It is a Composition of small Bodies, which are in a brisk and continual Motion, like those small Bodies which make the Flame of a lighted Torch:
These

These Spirits, according to the Moderns, are nothing else than a subtle Moisture, which runs from the Brain into the Nerves with such an impetuous force, which if open'd are very difficult to be stopt.

The Author I quote means, by the Animal Spirits, a most pure and subtle Air, which answers to the *Chinese Ki*; and moreover a Flame finer than that of *Aqua vitæ*, which is the *Chinese Chin*.

I. T H E most important Advice, which I can give for maintaining the Body in a due Temperament, is to be very moderate in the use of all the Pleasures of Sense, for all Excess weakens the Spirits; do not labour to discover what is out of the reach of your Sight, and you will preserve the Liver in good Order; harken not after any thing with a violent Attention, and your Kidneys will be sound; abstain from too much and too frequent Spitting and Spawling, and your Lungs will be well; undertake not very curious and fine Works, and the Heart will keep its Force and Vigour: When you have suffer'd Hunger don't immediately eat much, and above all keep from Food that is of a crude and cold nature lest the Stomach should suffer by it: This is what regards the internal Parts.

As to what belongs to external Actions; walk not too long time at once, for your Nerves will be fatigued by it; be not for Hours together standing in one Posture, the Bones will hardly support you; sit not too long, the Flesh will suffer by it; lie not down more than is necessary, for thereby the Blood will be less fluid, and it will have more difficulty to pass thro' the Veins.

In different Seasons there are also Rules to be observed to preserve you from too great Heats, and too great Colds: In Winter keep not yourself too hot, nor in Summer too cold; my Maxim is to prevent in time the different Diseases, and to guard myself beforehand against their weakest Attacks. II.

II. Immediately after you are awake rub well your Breast with your Hand, where the Heart lies, left coming warm out of Bed the Heat should be stopt at once, and the Pores of the Body be clos'd on a sudden, which would occasion Rheums and other Inconveniences, whereas a little Friction with the Palm of the Hand puts the Blood in motion to its Source, and preserves from many Accidents: In washing your Face, as soon as you are out of Bed, keep your Eyes shut lest the Salts of the Gum of the Eyes and the Sweat entering with the Water occasion sharp Humours, and at length produce a serous Inflammation.

III. As of all the Passions which ruffle us Anger does the most mischief, so of all the malignant Affections of the Air Wind is most dangerous, especially Wind that comes thro' any narrow Passage which is cold and piercing, and which comes upon us unawares; it insinuates itself into the Body, penetrates the Nerves and the Arteries, and often causes sharp Pains of the Gout, Palsy, and such-like grievous Diseases; the ancient Proverb therefore advises us to avoid a blast of Wind as carefully as the Point of an Arrow: Likewise after coming out of an hot Bath, or after any hard Labour when the Body is in a Sweat, by no means pull off any of your Cloaths, nor expose yourself to cold Wind, for this light Refreshment may cost you dear; the cold Air shuts up the Pores, and thence comes an heap of ill Humours which would have been carry'd off this way, either by sensible Sweat or insensible Perspiration, especially at the Feet, the Back, and Belly, which should not be cold.

Therefore even in Summer, when we wear very thin Cloaths, it is proper to cover the bottom-part of the Belly with a large Cotton-Cloth to preserve it from Cholical Disorders, which sudden Cold would cause there; I know the Remedy in this Case is Sudorificks,

dorificks, but tho' they cure the present Disorder, yet they weaken the Mass of Blood, and alter its Fermentation, which pushes downwards a quantity of similar Parts with heterogeneous ones.

IV. In the fourth and fifth Month, that is in *May* and *June*, if there be long and continued Rains, as it happens in some Southern Provinces, the Dampness of Houses should be remedied by burning some odoriferous Herbs in them, or Wood well dried, and which makes a clear Fire: If one stays or lies down in a moist place one is in danger of a Paralytic Seizure, or at least an obstinate Flux which will be hard to stop: In violent Heats, when you sweat much, shift your Linen frequently, but do not put on what hath been just dried in the Sun.

V. When the Juice is squeeze'd out of the Canes don't burn the Wood and the Husk under your Eyes, that sort of Fire having the malignant quality of clouding the Sight; you will find the same Inconvenience by burning Train-oil instead of common Oil: Musk and the Blossoms of young Oranges inclose imperceptible Insects, therefore do not smell to them lest these small Insects get up to the Brain: The Air is full of imperceptible Eggs of various small Insects, which we suck into the Stomach with our Breath, but they cannot be hatch'd there for want of a fit Medium; whereas the Insects, which lay their little Eggs in the downy Cup of Flowers, may be drawn up by the Nose with a Heat proper to hatch them.

VI. During the three Spring Months, when Nature is on all sides in a ferment, we should conform ourselves to Nature; to put it in motion we should walk that the Limbs may be more pliant, for a sedentary and unactive Life are at this Season directly contrary to Health; if there should be some warm Days don't leave off your Winter-cloaths too soon, nor but by degrees, lest you should be surpriz'd with sudden cold Weather, which in that Season very commonly comes after Heat.

VII. In

VII. In Summer there is a great Diffipation of the Spirits, the Reins are weakned, the radical Moisture is consumed, and, if I may use such an Expresssion, we evaporate in Water and Sweat ; it is therefore necessary at that Season to chuse Food that is of an hot nature, and adapted to procure a moderate Heat within ; if after any violent Exercise you drink what is warm and capable of raising a Sweat, let it take its course, and be not so imprudent as to stop it by throwing off your Cloaths, much less by wiping it off faster than it rises, or with a damp Cloth ; it is also unwholsome to fan yourself during a Sweat.

VIII. During the three Winter-Months, when the Waters have not their free course, the Blood in our Veins becomes slow, heavy, and apt to grow sharp ; the Vessels being too full for want of Perspiration, this Fulness prevents the free motion of the Liquids, and makes it slower than it should be ; besides the Air being full of Nitre, which is drawn in by the Breath, carries into the Mass of Blood certain sharp Particles capable of embarrassing the Chyle, and making it acrimonious ; it is therefore necessary to redouble your care to keep in the natural Heat and vital Spirits ; do not then, during that Season, stir out of Doors but upon an absolute Necessity, keep yourself warm within, and rise not too early in the Morning that you be not pinch'd by the first Cold of the white Frosts ; wear Cloaths fit to keep you warm, but do not load yourself with Furr ; don't hover continually over a Fire, this will cause a violent Fermentation within enough to give you a Fever ; above all wear a large double Girdle about four or five Inches broad, for the Heat which that keeps up in the Reins warms the rest of the Body.

IX. In Travelling, if you go by Water, as it is not easy to have Rice got ready for you in the Morning, furnish yourself beforehand with small Pills of *Ti hoang*, and as soon as you awake swallow three or
four

four Drachms of them in a Cup of warm Water ; these Pills are called *Ti hoang*, because the *Ti hoang* is the principal of the five small Ingredients of which they are compos'd ; but for want of these Pills you may take the *Ti hoang* by itself.

If in travelling by Land you cross over Mountains burnt up by the Sun, tho' you are ever so dry do not drink either of Spring or River-Water on which the Sun hath shone ; for besides that it hath at that time pernicious Qualities, it is often full of the Seeds of innumerable Insects.

If you travel in the midst of Winter, and the severity of the Cold has froze your Feet, as soon as you come into your Inn order some Water to be brought but just lukewarm, heat your Feet and Hands with it, rubbing them gently to soften them, and to bring back the natural Heat into the Veins and Arteries.

After that first Operation you run no hazard in washing them with never so hot Water ; but if neglecting that Precaution you plunge your Feet all at once into boiling Water, the frozen Blood coagulates, the Nerves and Arteries will be hurt by it, and you run a risk of being lame ever after : In like manner when you come in benumbed and chilled with cold, it is not at that time wholesome to drink any thing hot, you should stay half an Hour before you drink.

R E M A R K S.

THE *Si hoang*, which we have been speaking of, is nothing else but the Root of the Great Comfrey ; the best is to be found in the Province of *Ho nan* about the City of *Hoai king*, whence it is called *Hoai king ti hoang* ; these Roots, when they are dry, are as big as one's Thumb, and a great deal longer.

This Root has excellent Properties, much is ascribed to its Virtues in *Europe*, much more in *China* ;

a *Chinese* Physician, who is a Christian, affirms that the Quality, who regard their Health, take every Morning some small Pills of *Si hoang*, just as we see many in *Europe* drink Coffee or Chocolate; some cut this Root into little Slices, and infuse it or else distill it *in balneo Mariæ*; others bruise it, and make it up into a Bolus and swallow it, taking some warm Water with it.

It is ofteneft mixed with five Ingredients, *viz.* Aromatics, Cordials, Diuretics, gentle Sudorifics, and weak Acids, in order to raise and disperse the more thro' the Bowels the Virtue of the *Si hoang*, which always predominates in these Pills.

Of these Ingredients the principal is *Fou lin*; you must not confound the Root with the *Tou fou lin*, which is the Root of *Esquin* or *China*; the *Tou fou lin* is very common in *China*, and exceeding cheap; but the *Fou lin* is very much esteemed, and is very dear.

The Taste of the *Fou lin* is sweet, its Qualities are mild, and it has nothing that is hurtful in it, or that needs a Corrective: It is a good Remedy in Disorders of the Liver and the Stomach, in the Dropsy and Asthma; being hot in its nature it helps to break the Phlegm which is troublesome to the Mouth and Wind-pipe, and to disperse the Flatuosities which are in the Stomach and in the Side; besides it calms the Pains of the Heart, and the violent Disorders which arise in the Mind by an excess of Sorrow or Fear; it allays great Dryness of the Mouth and Tongue; it hath this double Virtue of curing a violent Flux and a Stoppage of Urine; it stops immoderate Vomings and Convulsions in Children, and, by strengthening the Kidneys, it disposes Women with child for an easy Labour: Neither Vinegar nor sharp Meads must be used during the time this Medicine is taking.

It may perhaps be ask'd, What sort of Shrub springs from *Fou lin*, what shape are its Leaves, its Flower,

Flower, and its Fruit? The *Chinese* Herbalist, who never fails to take notice of these Particulars in treating of Plants, does not ascribe to the *Fou lin* either Stalk, or Leaves, or Flowers, which gives room to conjecture that it ought to be placed in the Class of Truffles. There is good *Fou lin* to be met with in the Province of *Chen si*; and there is since found better in the Province of *Yun nan*, which is only made use of at Court, where it is sold for a Taël a Pound. A Merchant, says Father *Dentrecolles*, brought me one of these Roots a Foot long, and not so thick in proportion, and as broad as one's Hand, which weighed three Pounds; I believe that the red Bark which covered the white Substance increased the weight of it considerably.

The *Fou lin* grows also in the Province of *Tche kiang*, and is used in the Southern Provinces, where it is much valued, but it is not comparable to that of the Province of *Yun nan*; a learned Physician gives the reason of it, *viz.* That the *Fou lin* of the Province *Tche kiang*, being of a spongy Substance, hath less Body and Strength than that of the Province of *Yun nan*, and cannot resist the sharp and nitrous Air of *Peking*; on the contrary the *Fou lin* of the Province of *Yun nan* and of *Chen si* is solid, has few Pores, and is very heavy.

This different Texture, according to the Remarks of a *Chinese* Author, comes from hence, That the Mountain Pines, such as are those of the Provinces of *Chen si* and of *Yun nan*, are of a more heavy Substance than the Sea-Pine, or those which grow at a little distance from it: But it may be said, To what purpose do you here speak of Pines? This is the Reason of it, and it confirms the Conjecture already made concerning the Nature of the *Fou lin*: The *Chinese* Herbalist, says Father *Dentrecolles*, affirms, 1. That the good *Fou lin* is found under Ground, upon the Mountains or the Valleys near those Places
where

where old Pines have been cut. 2. That it is form'd and receives its Growth from a most spirituous Substance flowing from those Pines, and spreading in the Mold, upon which account I have been of opinion that the *Fou lin* might be formed and grow in the same manner as Truffles, which are not fasten'd to the Earth by any perceivable Root; perhaps the *Fou lin* is a sort of Fungus from the great Roots of Pines which have been cut, whose nutritious Juice kept in the Earth is collected, and produces that Substance which is then soft, or more or less spongy in proportion to the Fatness of the Pine; the *Fou lin*, which I have had in my Hands, seem'd to me not to have had any Roots by which it was fastened to those of the Pine, and their Herbals speak nothing of them; now if it were fastned strongly to the Roots of the Pine, it might be considered as a sort of Mistletoe of those Roots, just as the Pine often hath Mistletoe on the upper part of the Tree, which is not joined to it by any Fibre, altho' it be nourish'd by it: These are the Conjectures of this Father, which will perhaps put us upon searching in *Europe* after the *Fou lin* on the Mountains whence Pines have been long since cut.

The same Physician, adds Father *Dentrecolles*, having assured me that the *Fou lin* is planted and cultivated, I then thought myself out in my Conjecture of placing it in the class of Truffles; but when he told me that he did not think that when it was planted it had a Stalk and Leaves, I then returned to my first Opinion; for having read in the Dictionary of the Academy, that there are Places where they transplant small Truffles to make them larger, and that being transplanted they do not shoot out either Stalk, Branches, or Leaves, it seem'd to me that it might be the same with the planted and cultivated *Fou lin*: Here are two Observations to be made, which I ought not to omit; the first is, That the *Fou lin*, when it is used is prepared by taking off the Rind which is usefess, and boiling up the inward Substance two or three

times: The second is, That, according to the *Chinese* Herbalist, to find the good *Fou lin*, whose Substance is solid and close, such as comes from the Province of *Yun nan*, it must be look'd for at about six Foot round about the great Pines, digging about six or seven Foot deep; it is pretended that from the Place where it is found there arises a fine Vapour, which the Connoisseurs distinguish by the Eye: The good *Fou lin* has this Property peculiar to itself, that it lies in the Ground without rotting or being damaged by the Worms, and the longer it lies the more it grows, and the better it is.

The FOURTH HEAD.

The Regulation of the Rest at Night.

I ENTER into a Detail of things which will appear of little Importance, and which perhaps will be treated as Trifles; but Experience has convinced me that these very things, as insignificant as they seem, are not to be neglected, since by observing them they may contribute to the Preservation of Health.

I. AS there remains, in the Evening, in the Mouth and between the Teeth a malignant Filth from the Food which has been taken in the Day, or from the foul Vapours which rise from the Entrails, you should before you go to Bed rinse your Mouth well with Water, or with Tea lukewarm, and rub your Teeth with a soft pliant Brush to keep them clean; you will then feel in the Mouth and upon the Tongue an agreeable Freshness.

This Practice will seem a little troublesome, but it will be only at first that you will be sensible of that trouble, for after a little time you will find pleasure in it, and if by Forgetfulness, or by any other Accident, you happen to go without doing it you will not be easy.

II. THE middle of the Sole of the Foot is as the Outlet and the Opening of a great many Sources of the Spirits dispersed all over the Body; the Veins and the Arteries, which end there, are like to the Mouths

Mouths of Rivers, which must be kept open, otherwise they overflow and fill again; the fuliginous Vapours of the Blood are carried off by insensible Perspiration, and as the vicious Humours discharge themselves upon the Legs, there should some way be open'd which would facilitate that Perspiration.

Here then I offer you a wholesome Practice; when you are undress'd, and just going into Bed, take your Foot in one Hand, and with the other rub the bottom of it hard as long as you can, and do not leave off till you feel there a great Heat; then rub separately every Toe till you are almost tired; this is an efficacious Method for the preserving and repairing the Vital and Animal Spirits.

R E M A R K.

WHAT is here recommended I have seen practis'd, says Father *Dentrecolles*, by an *English* Gentleman on board whose Ship I was; he used every Night to have his Feet rubbed by one of his Servants, following probably an *English* Prescription, which in this agrees with the Maxim of our Author. The *European* Physicians direct an Application of Cataplasms to the Sole of the Feet, to suppress the Burnings of a Fever attended with Deliriums, and to allay the sharp Pains of the Cholic, whence one would think that the Practice, recommended by our *Chinese* Author, might be useful to those who would care to submit to it.

III. BEFORE you lie down don't busy your self with things which strike the Imagination, and leave Impressions behind them which may disturb your Sleep, such as Apparitions of Spirits, monstrous Births, the cunning Tricks of Sharpers, or Tragical Histories; these render your Sleep unquiet, which will interrupt the Elaboration of the Spirits, and stop the Perspiration so necessary to Health: As soon as you are in bed you should lull the Heart to sleep, I mean you should calm it, and lay aside every Thought

which may drive Sleep away; lie upon either side, bend your Knees a little, and go to sleep in that Posture, which will prevent the Dissipation of the Vital and Animal Spirits; every time you wake stretch yourself in Bed, which will render the Course of the Spirits and the Circulation of the Blood more free; when you sleep put not yourself in the posture of a dead Man, says *Confucius*, that is lie not upon your Back; let not your Hands rest upon your Breast nor your Heart, for that will give you troublesome Dreams, or make you imagine that some *Yen* or evil Spirit oppresses you, and renders you as it were benumbed, so that you cannot help yourself either by shaking, or changing Posture.

IV. WHEN once you are in bed keep silence, and refrain from all talking: Of the Internals the Lungs are the tenderest, which are placed above the others, and serve for the Respiration and Formation of the Voice; when therefore you are laid down in a proper posture they incline to and rest upon the Side, whereas if you talk you force the Lungs to raise themselves a little, and by raising themselves strongly they shake all the other noble internal Parts; a Comparison will help to make you understand me: The Voice which comes from the Lungs is like the Sound which comes from a Bell; if it is not hung up you damage it by striking it to make it sound: It is said that *Confucius* made it a Law to himself not to speak after he was in bed, no doubt for the Reason I have just mentioned.

R E M A R K.

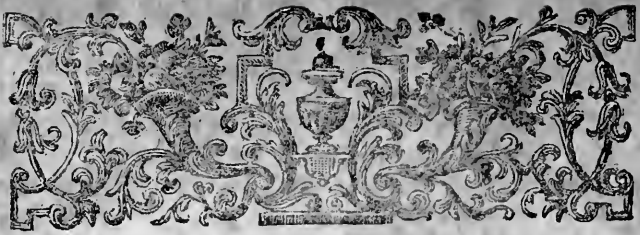
THIS Author reasons according to the slender Notions he has of Anatomy, for 'tis manifest he knew but little of the Structure of the Lungs, the Separation of its Lobes, and its easiness to take different forms; he is ignorant also of the Functions of the Diaphragma, which is the active Instrument of Inspiration, for it's the Contraction of its Muscles which
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lets the Air into the Lungs, from whence it is thrown out by their Relaxation: Would he make those dumb who in long Illnesses, by mere Weaknesses or in extreme Old Age, are confined to their Beds for whole Years? He searches too much after Mysteries in the Silence which *Confucius* kept during the Night; it is very probable that he then forbore to talk with his Disciples, because he had discours'd enough with them in the Day, and wanted Rest.

V. SLEEP not in the Air, in the Dew, upon cold Stones, nor even upon Beds or Chairs that are varnish'd; such Indiscretion will occasion Palsies, Ring-worms, and cold Disorders; it is likewise dangerous to lie down upon Chairs, or upon Stones heated by the Sun; a malignant Heat insinuating itself into the Body would fix the Humours in some one Place, and cause an Abscess there.

This is a Summary of the Precepts which the *Chinese* Physician gives to preserve Health, and to prolong Life even to a very great Age: We may no doubt be surprized to find the *Chinese* (who are so little vers'd in the Science of Anatomy, which is the most important Part in Physick for discovering the Causes of Diseases) reasoning as if they understood it; they supply what is wanting on this side by Experience, and by their Skill in determining by the Pulse what is the internal Disposition of the Bowels, in order to re-establish them in their Natural State by proper Medicines; and, when all is done, there do not so great a number of sick Persons die under their Hands, as do under those of the most able Physicians in *Europe*.

Upon the whole the Personal Experience of a Physician, who has been able to re-establish his own Health which was destroyed in his Infancy, ought methinks to give weight to those Methods which he made use of; however I doubt whether the Rules which he prescribes may be as much approv'd of in *Europe* as they are in *China*.



GEOGRAPHICAL OBSERVATIONS

O N

T A R T A R Y.

Extracted from Memoirs sent by the Missionaries who drew the Map.



THE Empire of *China*, besides the Fifteen Provinces that compose it, and of which we treated in the first Part of this Work, contains also all the Countries beyond the Great Wall subject to the *Mantcheoux Tartars*, whose ancient Country is properly *Eastern Tartary*. Some of our Writers have also placed there the Kingdoms of *Niu ché* and *Niu lan*, Names unknown to the *Tartarian* Inhabitants, and only made use of by some *Chinese* Geographers, who could have no Informations but what they received from the People of *Leao tong* or *Quan tong*, little inclined to speak well of such troublesome Neighbours, or to commend a Country they hated.

Neither have these Geographers given a Description of any Particulars, so that these vast Countries, tho' inhabited by a Nation which ruled in *China* itself about the thirteenth Century, under the Name of *Kin tchao*, are in a manner unknown at *PeKing*, even to the Grandees and the Learned of the *Chinese*;
such

such is their Contempt for Strangers, or their Aversion to travelling from home.

We may therefore truly affirm that our Maps of *Tartary*, even in the parts nearest *China*, is not only new, but also the first that ever appeared either in *China* or *Europe*; in which last it ought to be still more favourably received by the Geographers, who have hitherto been able to describe the greatest part of *Asia* by nothing but uncertain Rumours, and Memoirs altogether unworthy the Attention of the Publick.

But to avoid the Inconvenience we remark'd, in relation to Names, we thought it necessary to set down in the Map those proper to each Country: Thus the Places belonging to the *Mantcheoux* have *Mantcheou* Names; and those belonging to the *Mongous*, *Mongou* Names; for of what Service would it be to a Person in his Travels thro' *Tartary* to know, for example, that the River *Saghalien* is called by the *Chinese*, *Hé long kiang*, since the *Tartars*, with whom he can only converse, perhaps never heard of that Name?

The Emperor also, when we first began the Map, commanded the *Tartarian* Names to be wrote in the *Tartarian*, and the *Chinese* Names in the *Chinese* Characters; and indeed it is as impossible to write the *Tartarian* Names in *Chinese*, as it is the *European*, without disfiguring them in such a manner as to make them frequently unintelligible: The *Chinese*, with all their Characters; can't express many Sounds formed by the *Tartarian* and *European* Letters; whereas with ours only all the Names; as pronounced by the different Nations, may be readily wrote so as to be understood by any *Chinese* or *Tartar* whatsoever.

But as the *Tartars* have two Languages as it were in common, that of the *Mantcheoux*, and that of the *Mongols* or *Mongous*, therefore you find but three sorts of Names set down in our Map in *European* Characters; the *Chinese* Names for the Towns they formerly

merly possessed beyond the Great Wall in the Province of *Leao tong* or *Quan tong*, and which in general have undergone no Alteration; the *Mantcheoux* Names for all the Places in the ancient Country of that Nation, and also for some other neighbouring ones of little Importance; and lastly the *Mongou* Names to distinguish the several Districts of the *Mongou* Princes that acknowledge the Emperor, from whom they receive their Investitures, with certain Advantages annexed to the Titles with which he honours them.

It appears, from what we have already said, that one part of *Tartary* is governed by its Princes, who are Sovereigns in their several Territories though they hold of the Emperor; and that the other is immediately subject to that Prince, who sends thither his Governors and Officers in the same manner as into other Provinces of the Empire.

The first Part comprehends all the Countries, or, as they are called by some of our Writers, the Kingdoms of the *Mongou Tartars*; tho' these Countries, notwithstanding their vast extent, have neither Cities, Fortresses, nor Bridges, and are in a manner destitute of every Convenience of civil Life.

Of the Country of the MANTCHEOUX.

This Part is divided into three great Governments, the Largeness of which may be seen in the Map.

THE FIRST GOVERNMENT.

THE first is that of *Chin yang*, called by the *Mantcheoux*, *Mougden*; it contains all ancient *Leao tong*, and is bounded on the South by the Great Wall, which begin East of *Peking* by a great Bulwark built in the Ocean; on the East, North, and West it is inclosed by a Palisade, more proper to de-

fine

fine its Limits, or to stop the Incurfions of little Robbers, than to keep out an Army, for it is made of nothing but Piles of Wood of about feven or eight foot in height, without any Terrafs behind, or Ditch, or the leaft Fortification in the *Chinefe* manner. The Gates are of equal Srength with the Palifade, and guarded only by a few Soldiers. Neverthelefs the *Chinefe* Geographers give the Name of Wall to this Palifade, which has occafion'd fuch various Opinions concerning the Situation of the Province of *Leao tong*, plac'd in our Maps fometimes within, and fometimes without the Great Wall, according to the different Interpretation given by Authors to the *Chinefe* Words.

The Advantage reap'd by the Government under the Emperors was very confiderable with regard to their political Views, for the Subjects of *Leao tong* were neither permitted to leave their Country, nor to go into *China* without the Permiifion of their Mandarins. Within this Palifade were alfo feveral garrifon'd Places, fortified with Towers of Brick and with Ditches, but at prefent they are all either deftroy'd or half ruin'd: Indeed they are ufelefs under the Government of the *Mantcheoux*, againft whom they were built by the Princes of the preceding Family.

The Capital of the Country is *Chin yang* or *Mougen*: This City is handfomely rebuilt by the *Mantcheoux*, adorn'd with feveral publick Edifices, and ftored with Magazines of Arms and Proviifions. They look upon it as the Court of their particular Nation, and therefore ever fince their Poffeffion of *China* have left here the fame fovereign Tribunals with thofe at *Peking*, except that of **Lii pou*. Thefe Tribunals confift of none but native *Tartars*, and all their Acts are wrote in the *Mantcheou* Language and Character. They are not only Sovereign in the Province of *Leao*

* This Tribunal is the chief of fix Sovereign Tribunals, places and difplaces Officers over the People, &c.

tong, but also in all the Parts of *Tartary* immediately subject to the Emperor: They decide with the same Authority, and in the same Form as the sovereign Tribunals at *Peking*, and give Judgment in all Causes brought to them by the inferiour Tribunals of *China*. *Mougden* is likewise the Residence of a *Tartarian* General, who has in the City his Lieutenant-Generals, with a great Number of Soldiers of the same Nation. This has occasion'd a large resort of *Chinese* from the other Provinces, who are settled here, and in a manner manage all the Trade of *Tartary*.

A little beyond the Gates of the City are two magnificent Sepulchres of the first Emperors of the present reigning Family, who assume the Title of Emperor from their beginning to rule in *Leao tong*: One of them is that of the Emperor's Grandfather, and the other that of his Great Grandfather: They are both built according to the Rules of the *Chinese* Architecture; but, what is observable no where else, they are surrounded with a thick Wall, adorn'd with Battlements, and a little lower than that of the City: A great Number of *Mantcheou* Mandarins of all Ranks are appointed to the care of them, who at set times perform certain Ceremonies, in which they observe the same Orders and Marks of Respect as if their Masters were still living.

The Father of the Emperor's great Grandfather lies interred at *Inden*: This Place rather resembles a Village than a City, and the royal Sepulchre is but indifferently built: It was at *Inden* that the *Mantcheoux* began to establish their Empire over *China*; the other Towns of this Province are of little note, thinly peopled, ill-built, and without any defence, except a Wall either half-ruin'd, or made of Earth; tho' some of them, as *Ytcheou* and *King tcheou*, are very well situated for Trade, and also abound in Cotton.

The City of *Fong boang tching* is much better built as well as peopled; it is likewise a Place of considerable Trade, as being the Key to the Kingdom of *Co-*

rea, by which the Envoys of that King and his Merchants enter the Empire: This has drawn hither a great Number of *Chinese*, who have built handsome Houses in the Suburbs, and are Factors for the Merchants of the Province: The Principal Merchandize of this Place is a sort of Paper made of Cotton, which is very strong and durable, but neither white nor transparent; nevertheless they send vast quantities of it to *Peking*, where it is made use of for Sashes both for their Palaces and ordinary Houses.

The City is govern'd by a *Mantcheou* Mandarin with the Title of *Hotongta*, who has also several other Mandarins of his Nation under him, some to command the Soldiers of the Garrison, and others to take care of the Affairs which the *Coreans* have to transact with the Emperor and the Subjects of the Empire: It derives its Name from the Mountain *Fong hoang chan*, which, tho' the most celebrated in the Country, we are oblig'd to own is remarkable in nothing, neither height, form nor product; the People of the Country are entirely ignorant of what occasion'd this Name: It is also probable that the famous Bird, called by the *Chinese* *Fong hoang*, is no less fabulous than the Phoenix of the *Arabians*; and, to speak once for all, there is no depending on the *Chinese* Names, for the most magnificent have frequently been given to Towns of a wretched Situation, and to barren frightful Mountains.

Nevertheless these Names have given birth to a great many Fables related in the *Chinese* Books of Geography; for the Authors, being mostly private Persons, could have an exact Knowledge but of few Places: Besides they were in some measure obliged to conform to the popular Stories of the Rarities and Wonders of each Country.

These Books, which pass'd several Editions, have fill'd the *Chinese* with such false Notions of the Geography and natural History of their Empire, that if you
be-

believe them there is hardly the Precinct of a City but furnishes something precious and extraordinary ; wherefore it's not in the least surprizing that our Authors, who could only write from Report, or Translation from the *Cbinese*, have made Nature much more wonderful in *Cbina*, than what we found her in the Course of our Geographical Enquiries : We shall therefore say nothing of the Mountains near *Fong boang*, nor of the others in this Province, since in reality they are no way remarkable, notwithstanding what is said of them at a distance, and which a Person dares not repeat in the Neighbourhood ; neither shall we insist on the Rivers of the Province, since they differ in nothing from the others describ'd in the Map ; for the Point *San tcha bo*, so famous in the Province, is nothing but a concurrence of three Rivers, which after having water'd the Country unite in this Place, and under the common Name discharge themselves into the Sea, which is far from being a Novelty.

The Lands of this Province are in general very good, and abound in Wheat, Millet, Roots and Cotton ; they also supply large Herds of Oxen, and great Flocks of Sheep, which are rarely seen in any of the Provinces of *Cbina* : They have little Rice, but then in recompense they have several of our *European* Fruits, as Apples, Pears, Nuts, Chesnuts and Filberds, which grow in abundance in all the Forests.

The Eastern Part, which borders on the ancient Country of the *Mantcheoux* and the Kingdom of *Corea*, is a wild Defart, and in particular full of Marshes : Wherefore we need not wonder at reading in the *Cbinese* Histories, that one of the Emperors of the Families of *Tang tchao* was oblig'd to raise a Causeway for twenty Leagues, to pass his Army into *Corea*, the King of which he wanted to compel to pay him the homage he refus'd him : For when it rains in these Parts, which is very frequent, the Water sinks so deep

deep into the Ground that the sides of the Hills, where they endeavour to pass, are almost as Marshy as the Plains. In some Parts of this Country are still to be seen the Ruins of Towns and Villages destroy'd in the Wars between the *Chinese* and the *Coreans*, but no Monument of Stone, nor any other Remains of Antiquity to give light into this part of History.

The SECOND GOVERNMENT.

THE second great Government is that of *Kirin oula botun*; on the West it is bounded by the Eastern Palisade of the Province of *Leao tong*, on the East by the Eastern Ocean, on the South by the Kingdom of *Corea*, and on the North by the great River *Sag-balien oula*, the Mouth of which is a little on this side the fifty-third Parallel; wherefore it extends in Latitude no less than twelve Degrees, and almost twenty in Longitude.

This Country is little inhabited, and has but three Cities wretchedly built, and surrounded with Walls of Earth; the chief of them is situated on the River *Songari*, which in that Part is call'd *Kirin oula*, whence it takes its Name; for *Kirin oula botun* signifies the City of the River *Kirin*: It is the Residence of the *Mantcheou* General, who has the Authority of a Vice-Roy, and commands all the Mandarins as well as the Soldiers.

The second call'd *Pedné*, or *Petouné*, stands also on the same River *Songari*, forty-five Leagues from *Kirin oula botun*, from which it is almost North-West. This Town is of much less Note, and almost wholly inhabited by *Tartarian* Soldiers and Exiles, under the command of a Lieutenant-General.

The third City, which is look'd upon by the reigning Family as its ancient Patrimony, is situated on the River *Houoka pira*, which runs North into the *Songari oula*: It is commonly call'd *Ningouta*, tho' its proper

proper Name is *Ningouta*; for these two *Tartarian* Words, signifying *seven Chiefs*, are expressive of the beginning of their Kingdom, which was at first establish'd by the seven Brothers of the Father of the present Emperor's great Grandfather, who, having in this place united them with their Families, soon made himself obey'd, either thro' Fear or Love, by the rest of his Nation at that time dispersed in the Desarts that extend to the Eastern Ocean, and divided into little Hamlets compos'd of the Particulars of each Family. This City at present is the Residence of a *Mantcheou* Lieutenant-General, who has Jurisdiction over all the *Mantcheou* Territories, both of the old *Mantcheoux* and the new, call'd *Han bala tase*, as likewise over all the Villagés of the *Yupi tase*, with some other Nations of less note which inhabit nearer the Mouth of *Saghalien oula*, and along the Borders of the Sea.

That Plant, which the *Chinese* and *Tartars* think the most precious of all others, growing only in these vast Countries, and as the *Yupi tase* are oblig'd to pay a tribute of Sables, the Trade to *Ningouta* is considerable, and draws a great Number of *Chinese* from the most distant Provinces, whose Houses, join'd to those of the Soldiers, make the Suburbs at least four times as large as the City.

The Emperor has also taken care to repeople the Country, by sending hither all the *Tartars* and *Chinese* condemn'd to Banishment by the Law; so that when we were a great Distance from *Ningouta*, we found several Villages where we met with good Entertainment, for they are in no want of Provisions. They have in particular a great quantity of Millet, and a sort of Grain unknown amongst us, call'd by the *Chinese* of the Country *Mai se mi*, as being of a middle Species between Wheat and Rice; but whatever its proper Name be it is of a good Taste, and in great request in these cold Countries: It would perhaps thrive in some places in *Europe*; where no other Grain

Grain will: Here are also abundance of Oats, which you hardly meet with any where else; they give them to their Horses, which seem'd strange to our *Tartarian* Companions who had been brought up at *Peking*, where they feed their Horses with a kind of black Beans, of which there is a great Consumption in all the Northern Provinces of the Empire. They have but little Wheat and Rice, whether it is that the Soil does not agree with them, or because these new Inhabitants find their Account more in the quantity than the quality of their Grain.

But it seems more difficult to determine why so many Countries, which lie but in the 43, 44, and 45 Degrees of Latitude, should differ so much from ours in respect to the Seasons, and the Productions of Nature, as not to bear Comparison even with our most Northern Provinces: However it's probable to imagine that the Quality of a Country depends rather on the Nature of its Soil, as it abounds more or less in nitrous Particles, than on its Situation in regard to the Heavens.

The Cold begins much sooner in these Parts than at *Paris*, notwithstanding the Latitude of that is almost 50°. We felt it very sharp at the beginning of *September*, and the eighth of that Month, on which we were at *Tondon*, the first Village of the *Ke tching ta se Tartars*, we were oblig'd to get us Habits lin'd with Lamb-skins, which we wore all Winter: They also began to fear that the *Saghalien oula*, tho' so large and deep a River, would be froze over, and that the Ice would stop our Boats; accordingly it was froze every Morning to a certain distance from its Banks, and the Inhabitants assured us that in a few Days the Navigation would become dangerous by reason of the Quarries of Ice which fell down the River: The Cold is also very much prolong'd by the great Forests in this Country, which are more numerous and thicker of Wood the nearer you advance to the Eastern Ocean.

Ocean: We were nine Days in passing through one of them, and obliged to have several Trees cut down, by the *Mantcheou* Soldiers, to make room for our Observations of the Sun's Meridian.

Nevertheless when you are past these Woods you come frequently into fine green Vallies, wash'd with little Rivulets of good Water, and enamel'd with different Flowers, but such as are all very common in our Provinces, except the yellow Lilies, which are of a beautiful Colour, and mightily esteem'd by the *Mantcheoux*. These Lilies, as to their form and height, differ in nothing from our white Lilies, but they have a much fainter Smell, which we were not at all surpriz'd at, because the Roses we found here were less fragrant than ours, and the Tuberoses transplanted to *Peking* had lost a great deal of their Sweetness: The finest yellow Lilies grow not far from the Palisade of *Leao tong*: When we had travell'd about seven or eight Leagues from hence we found them in great quantities, between the forty-first and forty-second Parallel, in a Plain which was moist, tho' not marshy, and had been left uncultivated ever since the Entrance of the *Mantcheoux*: On one side it is water'd by a small River, and bounded on the other by a Chain of little Hills.

But the most precious and useful of all their Plants, and that which draws a great number of Herbalists into these Desarts, is the famous Plant called by the *Chinese*, *Gin seng*; and by the *Mantcheoux*, *Orbota*, that is to say the Chief or Queen of Plants: This is equally esteem'd by both Nations for its excellent Properties, not only in considerable Diseases of several kinds, but also in all Decays of Strength occasion'd by excessive Labour either of Body or Mind: Wherefore it has always been the chief Riches of Eastern *Tartary*; for tho' the same is also found in the North part of *Corea*, yet no more of it than what is consum'd in that Kingdom.

Its former value may be easily judg'd of by the present price it bears at *Peking*, where an Ounce of good *Gin feng* sells for seven or eight Ounces of Silver, notwithstanding the great quantities imported by the *Chinese*, who under-hand make use of the Mandarins and Soldiers that are continually passing backwards and forwards, according to their several Commissions, either to *Peking*, *Kirin oula*, or *Nin gouta*, whence they go into the *Gin feng* Country either clandestinely or by the connivance of the Governors.

But in the Year 1709, in which we drew the Map, the Emperor being desirous that the *Mantcheoux* should reap this advantage rather than the *Chinese*, gave Orders to ten thousand of his Soldiers, encamp'd without the Great Wall, to go and get all the *Gin feng* they could find, on condition that each of them should give his Majesty two Ounces of the best, and that an equal weight of fine Silver should be paid for the remainder: By this means they reckon that the Emperor will have this Year at least 20000 *Chinese* Pounds, and that for less than a fourth part of what it is valued at here.

This Expedition was also of service to us thro' the generous care of the Emperor, for all the *Mantcheou* Commanders, who were divided with their Troops into different Quarters, came by his order, one after another, to offer us part of their Provisions, and even oblig'd us to accept some Oxen for our subsistence.

These Civilities likewise brought us better acquainted with the Fatigues sustain'd by the Battalions of Herbalists, for they undergo a great deal in this kind of Expedition: As soon as they begin their Search they are oblig'd to quit their Horses and Equipages; they carry neither Tent nor Bed with them, nor even any Provision but a Bag of roasted Millet, and at Night lodge upon the Ground under a Tree, or in some wretched Huts run up with Boughs.

The Officers, who encamp at a distance in the Places most proper for feeding their Cattle, inform themselves of their diligence by the Persons they send to them from time to time with Beef, or Game which they kill: Their chief danger is from wild Beasts, and especially Tigers, against which they must be continually on the guard: If any one is missing, after the signal for the return of the Troop, they conclude him devour'd by Beasts, or lost thro' his own carelessness, and after having sought him a Day or two make a new Partition of Quarters, and continue their search with the same ardour as before.

All this Fatigue and Danger is in a manner inevitable, because this Plant only grows on the sides of Mountains cover'd with Woods, or on the Banks of deep Rivers, or on steep Rocks: If a Forest happens to take Fire, and part of it is consum'd, it is three or four Years before it appears there again, which seems to prove that it can't endure Heat; but then as it is found in no Place beyond the 47 Degrees of Latitude, where the Cold is still more intense, we may conclude that it can as little bear too cold a Soil.

It is easily distinguish'd from all the other Plants that surround it, and frequently by a cluster of round Fruit of a red Colour, supported by a Stalk that shoots higher than the rest of the Branches: Such was that we saw at *Hou tcbun*, in 42 Degrees, 55 Minutes, 26 Seconds, two Leagues from *Corea*: This is the principal Village of those *Tartars* who were originally the *Koel ka ta se*, but at present are mix'd with the *Mantcheoux*, whose Language they speak, and Country they inhabit. This Plant which was about a Foot and half in height had but one Stem, whence shot four Branches at an equal distance one from another, without seeming to spring from the same Plant: Each Branch had five Leaves, and they tell you there is always that number, unless diminish'd by any accident.

The Root is the only part used in Medicine; it has this remarkable quality, that it shews the number of its Years by the Remains of the Branches which it has shot forth, and at the same time that it discovers its age, enhances its value; for the largest and firmest are the best; but all this will be better understood by the * Figure of it, which was design'd on the spot by Father *Fartoux*. This Plant, together with three others, was brought us by one of the Inhabitants of *Hon tcbun*, who went in quest of them five or six Leagues, which is the farthest Extent of the Territories of these *Koel ka ta se*: Their Country is likewise in other respects agreeable, and which is exceeding rare among the *Tartars*, very well cultivated, an Industry which they have learn'd either from their necessity, occasion'd by their distance from the *Mantcheoux*, the nearest of which are forty Leagues of bad Road, or perhaps from the Example of the *Coreans*, whose very Hills are cut into Ascents, and cultivated to the top with incredible Labour.

This was a Prospect entirely new to us, when after having cross'd so many Forests, and coasted so many frightful Mountains, we found ourselves on the Banks of the River *Tou men ousa*, on one side of which were nothing but Woods and wild Beasts, while the other presented us with all that Art and Labour can produce in the best cultivated Kingdoms. We there saw several wall'd Cities, and placing our Instruments on the neighbouring Hills geometrically determin'd the Situation of four of them, which bounded *Corea* on the North: But as the *Coreans*, who dwelt on the other side the River, neither understood the *Tartars*, nor the *Chinese* who were with us, we could not learn the Names of these Cities till we came to *Hon tcbun*, where the Interpreters us'd by the *Tartars* in their Commerce with the *Coreans* reside.

* See it engrav'd in the First Volume.

We have set down the Names of the Towns in the Map as we found them in the Emperor's, where they are wrote in *Chinese*, for this Kingdom has been subject time out of mind to the Empire of *China*, the Habit of which the *Coreans* wear to this Day: The Emperor's Consent is also necessary before the Hereditary Prince can assume the Title of King.

The *Tou men oula*, which divides it from the *Tartars*, falls into the Eastern Ocean ten Leagues from *Hon tcbun*: As this was an important Point we drew a Base of forty-three *Chinese* Lys to a high Hill near the Sea, whence we had a Prospect of two of the Cities fix'd by our former Observation, and could also distinguish the entrance of *Tou men oula*: Wherefore our Map may be depended upon for the exact Limits of the Kingdom of *Corea* on the side of *Tartary*; and had we entered the Kingdom, as was proposed to the Emperor, but disapprov'd by him, we should have nothing to wish as to the Geography of it.

The addition of the Eastern and Inland Parts of the Kingdom was taken from the Report of one of the Emperor's Envoys sent the Year following, with a Mandarin of the Tribunal of the Mathematicks, who took the Elevation of the Pole in the Capital called *Chao sien*, or *King ki tao*; as also from the Maps of the *Coreans*, which were communicated to us; therefore we can't answer for the exact Position of the Eastern Cities, nor for several of the Southern: But after all our Map is incomparably more correct than any which have hitherto appear'd, and which are only grounded on uncertain Reports, or the Translations of some *Chinese* Geographers, who, it's plain, never saw so much as the Frontiers of the Kingdom, much less did they ever take an Instrument in hand to fix any Points, which notwithstanding is absolutely necessary, for Geography is a laborious Science; the Speculations of the Closet won't do, it must be perfected by manual Operations, and painful Enquiries, which ill
agree

agree with the Indolence of the *Chinese* Doctors; they call *Corea*, *Kaoli koue**, but the *Mantcheoux* call it *Solgon kouron*; the common Name *Tou men oula* is a *Mantcheou* Appellation, and answers the *Chinese* Exposition *Van li kiang*, which signifies a River of ten thousand *Chinese* *Lys* or *Stadia*, or one thousand of our Leagues, but this is manifestly false by the Map. The *Coreans* had formerly built a strong Wall on the Bank opposite to the *Tartars*, almost like that on the North of *China*; this was intirely destroyed near *Hontchun* at the time the *Mantcheoux* over-run *Corea*, which they made their first Conquest; but in the parts more remote it continued almost intire, as we observed in passing overagainst it.

Beyond the *Tou men oula*, advancing still farther into the ancient Country of the *Mantcheoux*, you come to a River called *Suifond pira*, the Latitude of which we also took at its Fall into the Eastern Ocean; it is very famous among these *Tartars*, and as little deserves to be so: Here are also to be seen the Ruins of a City called *Fourdan botun*, which in all probability was likewise of small account among them; it was situated in an open Plain fit for Tillage, and might easily be fortified, but it appears to have been of little consequence by the smallness of its Compass; at present there is nothing of it remains but a slight Wall of Earth defended by a little Ditch: The other Rivers of this Country are much more inconsiderable than *Suifond pira*, whence undoubtedly proceeds the esteem which the ancient *Mantcheoux* still retain for it.

The River *Oufouri* is incomparably the finest, both for the clearness of its Waters and the length of its Course; it falls into the *Sagbalién* of which we spoke before, and belongs to the *Tartars* called by the *Chi-*

* *Koue* in *Chinese*, and *Kouron* in *Mancheou*, signifies Kingdom.

The GENERAL HISTORY of

nefe, Yu pi ta fe, who inhabit Villages along the Banks; it is increased by a great many little Brooks; and also by some large Rivers, which we have taken care not to omit: It must needs be extraordinary full of Fish, since it supplies its Inhabitants both with Food and Raiment: The *Tartars* are very skilful in dressing the Skins, which they stain with three or four Colours; they also cut them out very neatly, and sew them in such a delicate manner that at first you'd imagine them sew'd with Silk, nor can you tell the contrary till, ripping open a Stitch or two, you perceive it to be an exceeding fine Shred cut from one of the finer Skins.

The Fashion of their Dress is the same with that of the *Mantcheoux*, which at present is follow'd by the *Chinese* Provinces; the only remarkable difference is, that at the bottom of their long Garments they have commonly a green or red Border on a white or grey Ground; the Women also wear pieces of Copper or little Bells at the bottom of their long Mantles behind, which give notice of their Approach; their Hair, which parts into several Tresses and falls upon their Shoulders, is loaded with little bits of Looking-glass, Rings, and other Baubles, which they look upon as so many Jewels.

Their manner of Life is equally surprizing; all the Summer they spend in Fishing; one part of their Fish they appoint for Oil for their Lamps, another for their daily Food, and the third (which they dry in the Sun without salting, for they have no Salt) supplies them with Provision in Winter, and both Men and Beasts eat of it when the Rivers are froze; we observ'd however a great deal of Strength and Vigour in most of these poor People, but the Flesh of their Animals, which are very scarce in this Country, is of an intolerable taste, which tho' we were appriz'd of before, yet we could hardly believe it; we procur'd a Pig, which is what they esteem the most, and had it dress'd

in the usual manner, but were obliged to send it away the moment we had tasted it; the very Servants, as famish'd as they were for want of Meat, having liv'd so long upon Fish could not endure the ill relish: The Dogs in this Country draw their Sledges when the Rivers are froze, and are very much esteemed.

In our return we met the Lady of *Ousouri* coming from *Peking*, where her Husband, who was the Chief of this Nation, and had enjoy'd the Honour and Prerogative of a Body-Guard, was lately dead; she told us that she had a hundred Dogs for her Sledge; one that is trained to lead the way goes before, whom those that are harness'd follow without turning till they come to a certain distance, when they stop and are relieved by others taken out of the spare Pack; she assur'd us that she had often run without stopping a hundred *Chinese* Lys, or ten of our great Leagues.

Instead of bringing us Tea, which is the Custom amongst the *Chinese* and other *Tartars*, her Attendants brought us little bits of Sturgeon upon a neat Roasting-Plate: This Lady, who understood *Chinese*, had quite a different Air and Manner from these *Tu pi ta se*, who in general are of a peaceable Disposition, but heavy and unpolish'd, and without any tincture of Learning, or the least publick religious Worship; not even the *Chinese* Idols have deigned to come among them, which is undoubtedly because the Bonzes can't away with such a poor wretched Country, where they sow neither Rice nor Wheat, but only a little Tobacco within the Precincts of their particular Villages; all the rest of the Country is covered with a thick and almost impenetrable Wood, whence they are infested with Clouds of Gnats, and such like Insects, which they are obliged to drive away with Smoak.

We have in *Europe* almost all the kinds of Fish that they take in these Rivers, but we have not that quantity of Sturgeons, which is the principal Fishery

of this Nation; if you'll believe them the Sturgeon is the King of Fish, and has no Equal, and they eat certain parts of it raw, pretending by that means to partake of all the Virtues they attribute to it: Next to the Sturgeon they esteem a Fish which we have not, but is certainly one of the finest that can be eat; it is about the length, and almost the same shape as a little Tunny, but of a much finer colour; the Flesh of it is intirely red, which distinguishes it from the others; it is very scarce, and was only seen by us once or twice. These *Tu pi ta se* commonly dart the large Fish, and take the others with Nets; their Vessels are but small, and their Boats made only of the Bark of Trees, but so well join'd together that the Water can't penetrate: Their Language seems to be a mixture of that of the *Mantcheoux*, who are their Neighbours on the West and South, and that of the *Ke tcheng ta se* who border upon them on the North and East; for the Chiefs of the Villages, who doubtless were never far from their own Districts, understood in general both the one and the other.

We can't call these Chiefs by the Title of Mandarins, because they have neither their Power nor Appearance; and besides they are of so little consideration, that it would be giving a false Idea to any one who has seen the Train of the least Mandarin of *China*; neither have we ever heard any *Tartars* or *Chinese* give this Country the Title of Kingdom, with which some of our Writers have honoured it.

The same must be said of the Country of the *Ke tcheng ta se*, notwithstanding it extends along the River *Saghalien oula*, from *Tondon* of which we spoke before, to the Ocean; for in all this space of near a hundred and fifty Leagues you meet with nothing but poor Villages, which in general are seated on one side or the other of this great River.

Their Language is different from that of the *Mantcheoux*, who call it *Fiatta*; this *Fiatta* Tongue is also

apparently that of the *Tartars* who inhabit from the Fall of *Saghalien oula* to the fifty-fifth Parallel, which in this part is the Northern Boundary of the Emperor's Dominions in *Eastern Tartary*: They don't shave their Heads according to the present Custom of the Empire, but wear their Hair ty'd with a sort of Ribbon, or in a Bag behind: They seem'd more ingenious than the *Yu pi ta se*, answer'd readily to the Questions we ask'd them concerning the Geography of their Country, and were very attentive to our Operations: When we told them we would willingly stay among them to teach them the true Doctrine, which could alone make them happy, they reply'd, they could not hope for such a Favour; but that if any one of us would come to instruct them all their Nation would look upon him as a Person sent from Heaven.

They were the first that inform'd us, of what we did not know before, that opposite to the Mouth of *Saghalien oula* was a great Island inhabited by People like themselves; the Emperor afterwards sent some *Mantcheoux* thither, who pass'd over in Barks of these *Ketcheng ta se*, who live by the Sea-side, and trade with the Inhabitants of the Western Parts of the Island.

Had these Gentlemen been as careful in measuring the South Part as they were in traversing the East, and had return'd by the North to the Place from whence they set out, we should have had a compleat Knowledge of this Island; but they neither brought us the Measure of the South-Coast, nor the Names of the Villages there; wherefore we could only describe that Part from the Reports of some of the Inhabitants, and by what they told us that there was no main Land extended along the Coast beyond the fifty-first Degree, which could not be true if the Island was longer.

It is variously named by the Inhabitants of the Continent, according to the different Villages which they frequent;

frequent ; but the Name by which it is generally distinguished is *Saghalien anga bata*, *The Island of the Mouth of the Black River* ; the Name *Huyé*, advanced by some at *Peking*, is entirely unknown both to the *Tartars* on the Continent and the Inhabitants of the Island : The *Mantcheoux* who were sent thither learned only the Names of the Villages through which they passed, for the want of Necessaries obliged them to return much sooner than they could have wish'd ; they told us that these Islanders fed no Horses, nor any other Beasts of burthen, but that in several Parts they had seen a sort of tame Stags which drew their Sledges, and which, according to their Description, were like those used in *Norway* : They heard nothing of the Land of *Jesso*, and indeed it must lie five or six Degrees lower towards the South, according to our Maps and the *Portuguese* Maps of *Japan*, from whence that Island can't be very distant, apparently not exceeding the forty-fifth Degree of Latitude ; but that we leave to be more exactly determined by others.

However this is certain that nothing is more fabulous than this Land of *Jesso*, according to the Description of the *Chinese* Geographers, who make it of a vast extent, and part of Eastern *Tartary* inhabited by a warlike Nation formidable to the *Japanese* ; for besides what we have already observed of the Seacoasts, several Points of which we fixed in determining the Falls of the Rivers, how is it possible that the *Yu pi ta se*, and the *Ke tchen ta se Mantcheoux*, who border upon them, and who in the time of their hunting Sables range all the Countries East and West to the fifty-fifth Parallel? how is it possible, I say, that they should know nothing of these terrible Neighbours, who have Bodies covered with Hair, Whiskers that hang down to their Breasts, and their Swords tied by the Point behind their Heads? besides, according to these Geographers, their Country ought at least

least to begin about the forty-fifth Degree, which is in the Neighbourhood of *Hontchun*, where we found none but a few *Koel ka ta tse*, who, as I observ'd before, are at present united with the *Mantcheoux* both in Language and Manners.

Wherefore, without examining whether the *Chinese* Authors by *Ye tze* understand the Country which we call *Jesso*, it is sufficient to observe that whatever they report of this part of the Continent and its Inhabitants is intirely fabulous, and that it is much safer to rely on the Accounts we receive from *Japan*, whence this Island of *Jesso* can be no great distance, being the Place which several *Japanese* Christians made their Retreat to, assisted by the illustrious Father *Ferom* of *Anges*, who in the Year 1623 was put to death at *Yendo* at the Head of a Troop of fifty Martyrs: It is certain that beyond the *Saghalien oula*, inhabited by the *Ke tcheng ta se*, there is nothing but a few Villages of that Nation, the rest of the Country being a wild Desert, and frequented by none but the Hunters of Sables; it is cross'd by a Chain of Mountains very famous in these parts, and called *Hinkan olin*: Here are also several fine Rivers; the *Toubourou pira* falls into the Eastern Ocean, and runs from another Chain of Mountains placed in the fifty-fifth Degree, which marks the Point of the Division of the Waters; thus *Oudi pira* runs Northward towards the Sea, and belongs to the *Moscovites*, while *Silimphi pira* runs South into the Country of our *Tartars*.

Those called *Han bala* are real *Mantchecux*; the Word *Han* signifies *three*, and *Hala* is the Sirname or common Appellation of a *Family*, which gives you to understand that they are compos'd of *three Families*, who united together after the Conquest of the rest of their Nation, from which they lay remote, being mixed with the *Yu pi ta tse*; the Emperor has given them Lands near *Ningouta*, along the *Houtba pira* and the *Songari oula*, on the Banks of which most
of

of their Villages are seated; their Wives, Children, and Servants are dressed in general like the *Yu pi ta se*; but they differ from them in this, that they feed Horses and Oxen, and have commonly a plentiful Harvest: Also in these parts are the Remains of several Cities; *Fenegué botun* was built on the *Hout ba pira*, about five or six Leagues from *Ningouta*, but at present is only a little Hamlet; *Odoli botun* was very strong by its Situation, being accessible only by a narrow Slang of Earth which rises like a Causeway in the middle of the Water; here are also to be seen great Stair-cases of Stone, with other Remains of a Palace, the like of which is observable no where else, not even at *Ningouta*.

Wherefore it is highly probable that all the Monuments of Antiquity, found in Eastern *Tartary*, were the Work not of the present *Mantcheoux*, but of the *Mantcheoux* of the twelfth Century, who under the Name of *Kin tcbao* made themselves Masters of the North of *China*, and built in several Parts of their Country these Towns and Palaces, which were afterwards destroyed by the *Mongous* or *Mongols* in confederacy with the *Chinese*, when all that escap'd were obliged to fly into the Western parts of their ancient Country, at present inhabited by the *Solon ta tse Tartars*, who profess themselves originally *Mantcheoux*.

Agreeable to this Remark we may also conclude that *Poutai oula notun* was built by them, nothing of which is now to be seen but a Pyramid indifferently high, with the Ruins of the Walls, without which are some Houses inhabited by the *Mantcheoux*; it is about eight or nine Leagues from *Kirin oula botun*, and seated on the *Sengari*, which in that part is called *Pou tai oula*, whence it takes its Name; this may be reckon'd the fourth, or rather the last City, for there are but four in all the Government of *Kirin oula*, of which this is the least, as not having an equal Jurisdiction with the rest; but in other respects it is much more

more agreeable, being situated in a fertile Plain, and better inhabited.

There is nothing more celebrated in the *Mantcheou* History than this River *Songari oula*, and the Mountain whence it springs, called by the *Tartars*, *Chanyen alin*, and by the *Chinese*, *Tchang pé chan*, that is to say *The Mountain always white*; from this they derive their Origin, which they mix with a great many fabulous Circumstances; for it has always been the Ambition of great Nations to find something wonderful in their beginning, and to trace themselves from more than mortal Ancestors: It is certain however that the *Mantcheoux* have no River in all their Territories comparable to the *Songari oula*, which is large and navigable in every part, abounding in Fish, and nowhere dangerous, being but moderately rapid even at its Confluence with the *Saghalien oula*, as we observed on the Place.

The Mountain from which it derives its Source is likewise the most famous in all Eastern *Tartary*; it lifts itself much higher than the rest, and may be seen at a vast distance; one part of it is covered with Wood, but the other is naked, and consists only in a soft Gravel which looks always white; wherefore it is not the Snow that whitens it, as the *Chinese* imagine, for there is never any, at least not in Summer; on the top are five Rocks which rise, like so many broken Pyramids, exceeding high, and are always wet with the perpetual Fogs and Vapours that condense round them; in the middle they inclose a deep Lake, whence issues the fine Fountain that forms the *Songari*; the *Mantcheoux*, to make this Mountain still more wonderful, have a common Saying, That it is the Mother of three great Rivers, *Fou men oula*, which we have already described, with *Yalou oula*, and *Cibou oula*, which having coasted the Borders of *Corea* unite, and fall into the Sea of that Kingdom.

But

But neither is this exactly true, as may be seen in the Map, nor can the Origin of all these Rivers be attributed to *Tchang pe chan*, unless you also include the neighbouring Mountains that separate the Kingdom of *Corea* from the ancient Country of the *Mantcheoux*, which at present makes part of the Government of *Kirin oula*.

The THIRD GOVERNMENT.

THE third Government is that of *Tçitcicar*, a new City built by the Emperor to defend his Frontiers against the *Moscovites*; it is situated near the *Nonni oula*, a considerable River that falls into the *Songari*, and is inhabited by *Mantcheoux*, *Solons*, and in particular by the ancient Inhabitants of the Country of *Tçitcicar*, called *Tagouri*.

This Nation, which is not over-populous, submitted to the *Mantcheoux* in the time of the Emperor's Father, whose Protection they implored against the *Moscovites*, who passing in armed Vessels out of the *Saghalien oula* into the *Songari oula* scoured all the Rivers which communicate with the one or the other, and made themselves terrible to all the *Tartarian* Nations bordering upon them.

These *Tagouri* are very large and robust, and have always been accustomed to sow Corn, and to build, notwithstanding they have ever been surrounded with *Tartars*, who neither apply'd themselves to one or the other: The City of *Tçitcicar* is inclosed with a Palisade of large Stakes of a moderate height, but close drove, and well terras'd within; the Garrison chiefly consists of *Tartars*, but the Merchants, Artificers, and working People are mostly *Chinese*, either drawn thither by Traffick, or exil'd by the Law; the Houses of both Nations are without the wooden Wall, which contains little beside the Tribunals and the Palace of the *Tartarian* General; they are built of Earth,
ranged

ranged into pretty large Streets, and are all inclosed within a second Wall made of Earth.

On the General of *Tçitcicar* depend the new Cities *Merguen*, *Hotun*, and *Saghalien oula botun*; *Merguen* is upwards of forty Leagues from *Tçitcicar*, much thinner of Inhabitants, and enclosed only with one Wall; the Territories of both these are but indifferent for goodness, being of a sandy Soil; but that of *Saghalien oula botun* is plentiful even in Wheat, and is a Plain along this fine River, where they have built several Villages; the City itself, which stands on the South side, is built like *Tçitcicar*, is equally full of Inhabitants, and abounds much more with Corn.

About thirteen *Chinese* Lys higher, on the North side, are the Remains of an ancient City called *Aykom*, built by the first Emperors of the last Family of *Tai ming*; for, by a surprizing turn of Fortune, the Western *Tartars* or *Mongoux ta tse* were not only outed by the *Chinese*, whose Masters they had been so many Years, but also attacked with such Vigour in their own Country, that after a Retreat to the remotest parts of it they were obliged in their turns to draw Lines and raise Fortifications, some of the Ruins of which we have seen; neither even then could they defend themselves long against the Fury of their Enemies who were bent upon their Destruction, but were forced to pass the *Saghalien oula*, at what time the City of *Aykom* was built to confine them there under *Yung lo*.

It seems to have subsisted a considerable time, since it was not till twenty Years after that the *Tartars*, re-entering their ancient Country, endeavoured to revenge themselves of the *Chinese* by sudden Incurfions into the Northern Provinces; if they were afterwards defeated, or rather overwhelmed by the vast Army of the Emperor *Suen ti*, yet they still kept possession of their Country, the *Chinese* Generals either not
knowing

knowing how, or being unwilling to take the Advantage of so great a Victory, to oblige them to repass the *Saghalien oula*, and rebuild *Aykom*. This Name is equally known to *Chinese* and *Tartars*, and several at *Peking* likewise give the same to the new City, tho' built in a different Place; but the proper Name of that is *Saghalien oula botun*, *The City of the black River*, for so it is styl'd in all publick Acts, as also in the Orders dispatch'd to the Governors of these Parts.

On this City depends whatever the *Mantchoux* possess along this River, which is nothing but a few Villages, and a vast Desert full of Wood, which makes it an excellent Country for hunting Sables. The *Muscovites* of *Niptchou* would have made themselves Masters of it by Degrees had they continu'd in Possession of the City of *Yasca*, which they built a few Days Journey from ancient *Aykom*; but this was demolish'd by the Treaty of Peace in 1689, to take away all occasion of Quarrel from the *Tartarian* Hunters of this Country. They keep a very good Guard here, have Centries on the Frontiers, and a great Number of arm'd Vessels on the *Saghalien oula*. This River is encreas'd by several others, such as *Song pira*, *Corfin pira*, &c. which are considerable for Pearl-fishing: They have not many Fashions of fishing, for as the Water in these Rivers is but shallow they throw themselves in without fear, and taking the first Oysters they can find leap with them to Shore.

They told us they found none in the River itself; but this, as their Mandarins inform'd us, was because they durst not plunge into so deep a Water; they also fish for them in several other little Rivers that fall into *Nonni oula* and *Songari*, such as *Arom*, and *Nemer*, which run by the Road from *Tçitcicar* to *Merguen*; but in all those which lie West of *Saghalien oula botun*, towards the Borders of the *Muscovites*, they assured us they never found any. Thus the very Pearls have

have their Limits, and are not lavish'd into every Water: They are highly valued by the *Tartars*, but would probably appear of little worth to those who are Judges of them amongst us, by reason of their Defect in Shape and Colour; nevertheless the Emperor has several Strings of them, a hundred or more on a String, very large, and exact alike, but then these are chose out of thousands, for all that have been fish'd for so many Years belong wholly to him.

The Skins of the Sables caught in this Country are also greatly esteem'd by the *Tartars*, and in particular for their Wear and Service; but what pains do they cost the *Solons ta tse* who hunt them? These are originally Eastern *Tartars*, and affirm themselves to be descended from those that escap'd the general Destruction of their Nation in 1204, as we have already observ'd: They are more robust, skilful, and brave, than the Inhabitants of these Parts; and their Women also mount on Horseback, draw the Bow, and hunt Stags, and other Creatures of Game.

A great number of these *Tartars* inhabit at present at *Niergui*, a pretty large Town not far from *Tçitcicar* and *Mergben*; we saw them set out from hence on the first of *October* to hunt Sables; they were cloath'd in short strait Jackets made of Wolf-Skins, with a Cap of the same, and their Bows cross their Shoulders: They also took some Horses loaded with Sacks of Millet, and their long Mantles of Fox or Tiger-Skins, in which they wrap themselves against the Cold, and especially in the Night; their Dogs are train'd to the Exercise, climb well, and are acquainted with the Wiles of the Sables.

Neither the severity of a Winter, which freezes the greatest Rivers, nor the dread of the Tygers with which they are often oblig'd to combat, nor the Death of their Companions can deter them from returning every Year to this painful and dangerous Exercise, which undoubtedly they would never do, if their whole

Riches did not consist in it. The finest Skins are for the Emperor, who pays a fix'd Price for a certain Number; the others are very dear, even in the Country it self, and also very scarce, being immediately bought up by the Mandarins of those parts, or the Merchants of *Tçitcicar*.

This Government to the West, and on the side of *Moscovite Tartary*, is bounded by two Rivers of a moderate largeness; one of them takes its rise a little on this side the fiftieth Degree South, and discharges itself into the *Saghalien oula*, at almost the fourth Degree of Eastern Longitude, reckoning from the Meridian of *Peking*: It is called *Ergoné*, and is remarkable for nothing but being the Boundary of the Empire: On the other side the River, a litle North-West of the Fall of *Ergoné*, the small River *Aigué Kerbetchi* descends from the North, but its course is still more inconsiderable.

From hence they reckon it fifty Leagues to *Niptchou* the first City of the *Moscovites*, almost under the same Meridian as *Peking*: It stands likewise on the North-side the *Saghalien oula*, and takes its Name from the River of *Niptchou*, which in this part falls into that River: It is built, by relation, almost in the same manner as *Tçitcicar*; the Garrison is chiefly compos'd of *Siberians* and *Tartars*, but commanded by *Moscovite* Officers: Its Latitude, as took in the Year 1689 by the Fathers *Thomas* and *Gerbillon*, was fifty-one Degrees, forty-five Minutes, which also agrees very well with our Observations taken at *Saghalien oula botun*, as also about thirty-one Leagues from this City, in ascending the River to the Station of the *Tartar* Guards, called *Oulouffou mudan*.

All the Lands of the *Moscovites* beyond *Niptchou*, as also all *Saghalien oula* towards its Source, were plac'd on the Map according to the Accounts given us by some *Mengons* who inhabit near the Borders, as also by some other *Tartars*, who were very glad to have a general Idea of the Situation of their Country

in respect to that without the Empire ; wherefore we must wait for a more exact and certain Knowledge of these vast Countries, till the *Moscovites* shall have given us some Maps drawn by Mathematicians sent on purpose to settle the Geography, for those which have hitherto appear'd were only regulated by Journals, or uncertain Computations or Accounts, as is evident from the Confusion and Mistakes with which they abound.



Of the Country of the Mongols or Mongous.

WE now come to the other Part of Eastern *Tartary*, which, as I have already remark'd, is govern'd immediately by its own Princes who are dependent on the Emperor. This all belongs to the *Mongols* or *Mongou Tartars*, call'd by the *Chinese*, *Tsao ta tse*, and is no less extensive than that which depends on the *Mantcheou* Governours, being in breadth from East to West above three hundred Leagues, and about two hundred in length from North to South, tho' not every where equal.

But how many different Nations are comprehended under this general Name of the *Mongous* ? They extend even to the *Caspian* Sea, dwell in Tents, and live on their Flocks, which they remove from Pasture to Pasture ; their chief Excellence they place in Riding, Hunting and drawing the Bow : They have also their set Bounds, for tho' they may wander where they please within their own Limits, yet to pass farther is accounted an act of Hostility : Their Lands in general are bad for Tillage, and by what we could observe those of *Cortchin*, *Oban*, and *Naymann*, which we passed thro' twice in our return from *Pétouné* and *Tçitcicar* are the worst ; *Cortchin* consists of nothing but a parcel of barren Plains ; instead of Wood they

burn the Dung of Horses and Cows, which they dry for that purpose, and for want of Fountains are oblig'd to sink Pits.

Naymann, call'd in some of our Maps the Kingdom of the *Nagmans*, and *Oban*, are two Countries less than *Cortchin*, but of a better Soil, being interspersed with little Hills which furnish Wood for Fuel, and also Coverts for abundance of Game, especially an incredible Number of Quails, which flew tame between our Horses Feet.

These three Countries, and that of *Tourmedé*, or *Tourbedé*, which joins them on the East, are much alike, that is to say of a dry, sandy, nitrous Soil, and extream cold, notwithstanding they maintain a great Number of *Tartarian* Princes. The House of *Cortchin* only, at the time of our passing there, had eight or nine of these Princes, and those distinguish'd by their several Titles, like our Dukes, Marquisses, Counts, &c. The truth is they have no fix'd number, but depend entirely on the Will of the Emperor, whom they acknowledge as their great * *Han*, and who either raises or degrades them, according to the Information he receives of their good or ill Conduct.

When they have neither Title nor military Command they are called *Tai gui*, or, as the *Chinese* pronounce, *Tai ki*, nevertheless they are respected as Masters by the inferior *Tartars*, who indeed are no better than Slaves to the respective Heads of their Houses.

The Country of *Cartching* is far the best Soil, for as its present Princes are originaly *Chinese*, and only ally'd to the former Family, they have encourag'd a great number of their Countrymen to settle here, who have built several Towns, and improv'd the Lands round about, whence they reap both Food for themselves, and for Traffick with the other *Tartars*, to whom they sell a part of their Harvest.

* We write Kan, but all the *Tartars* pronounce Han; or rather in the Medium between the two Letters K and H.

Here are also several Mines, in particular some of an excellent Tin, with large Forests of fine Timber, a great quantity of which is made use of for their Buildings at *Peking*. The Father of the Great Grandfather of the present Family got very rich by this Traffick, and having by his Wealth procur'd great Advantages to the old Prince of *Cartching*, he so far won his Friendship as to obtain his only Daughter in Marriage, and so became Heir to all his Possessions. Being thus advanc'd to the rank of a *Tartarian* Prince he began to imitate their Manners, and winning by degrees upon the rest of his Subjects soon saw himself Master of whatever had been possessed by his Father-in-law.

To preserve himself in this he enter'd into a League with the *Mantcheoux*, who were then attempting the Conquest of *China*, and as he made no question of their Success from the Confusions which he knew reign'd in that Empire, thro' the Insurrection of two famous Rebels, he aided them with Men and Mony: For this Service he was recompens'd with the peaceable Possession of all *Cartching*, an Alliance with the new Imperial Family *Tsing tchao*, and the Dignity of *Tsing vang*, which is the highest Honour an Emperor of *China* can bestow on any Prince of his Dependance, and which is usually translated a Regulo of the first Order.

Cartching from North to South is not above forty-two of our Leagues, but of a much larger extent from East to West: In this Country are the Places where the Emperor frequently hunts, and not far from them the fine Houses of Pleasure where that great Prince usually spends his Summer; for the Heats are much more tolerable in this Quarter than at *Peking*, tho' the distance between that and *Gebo*, the finest of these Places, is not above forty Leagues if you pass thro' *Kou pe keou*, one of the Gates of the Great Wall, which is almost in the Mid-way: Beyond this Gate, on the

Northside the Chaces, lie the Territories of the Princes of *Onbiot* and *Parin*, who have been many Years ally'd to the Imperial Family : The Country of *Parin* is the largest, but in other respects much like that of *Onbiot*, the Soil of which is but indifferent : Here are also no Houses, except a few built near the Palace of the Princess, Daughter to the Emperor, for the Reception of her Retinue : We were generously entertain'd there, for it is certain, even amongst the *Tartars*, that their Princes have something in their Air and Manners which distinguishes them from their Subjects.

These last are not treated with severity, either here or elsewhere, but have such an easy and ready access upon all occasions, that if they did not stile themselves Slaves in speaking to their Lords you would never imagine them to be so ; yet this Familiarity abates nothing of their Respect, for they are perswaded from their Infancy that they are only born to obey, as the others are to command. . There were also several Princes in *Parin* and *Onbiot* ; the Emperor's Son-in-law had the Title of *Tsing vang*, or Regulo of the first Order, and one of the Princes of *Onbiot* that of *Kun vang*, or Regulo of the second Order : The Mother of this last had built a small Palace near a little River called *Sirgha* or *Sibe*, but the Prince himself usually encamp'd on the Banks of it, sometimes in one place, and sometimes in another.

But of all the *Mongou* or *Mongol* Nations, which at present acknowledge the Emperor, the most populous and celebrated is that of the *Kalkas*, who possess above two hundred Leagues of the East and West Country, and the Banks of the finest Rivers in all this *Tartary* : That of *Kalka pira*, whence they take their Name, is at present one of the least frequented ; they tell you it issues out of a famous Mountain call'd *Suelki* or *Siolki*, eighty-four Leagues from *Parin*, and sixty-four from *Tçitcicar* : They also pretend that it is the Source of several other Rivers, but we could

could observe nothing remarkable in it, either for length of Course or largeness of Stream.

The *Kalka pira* passes thro' a great Lake called *Pouir*, and runs directly North into another Lake still larger, nam'd *Coulon nor*, of which I shall speak hereafter: But we must not omit taking notice that after it has passed thro' *Pouir* it changes its Name, and is called *Ourson*, lest you should imagine it two Rivers instead of one; a common Mistake even at *Peking* itself, where the *Tartars*, who have not been upon the spot, talk with little Exactness of this Part, apparently occasion'd by these Changes in the Names. The Rivers *Kerlon*, *Toula*, *Touy* and *Selingué*, tho' of a less celebrated Origin among these People, yet are better inhabited along their Banks, and wash larger and more fertile Countries: Their Waters are also clearer and more healthful, and abound with plenty of good Fish, especially Trouts.

The *Kerlon* takes its Course from West to East, and runs into the great Lake *Coulon nor*, whose Waters discharge themselves into the River *Saghalien oula*, by the Canal of a new River, which leaving the Name *Kerlon* neither takes that of *Kalka* nor *Ourson*, of whose Waters it's compos'd, but that of *Ergoné*, and this, as I have already observ'd, is the Boundary on this Side to the Empire of the *Mantcheoux*.

But as the Situation and Extent of the Lake *Coulon nor*, as also the Courses of these Rivers with their different Names, according to the Countries they pass thro', are describ'd in the Map without any regard to the *Chinese* Geographers, we shall forbear any further Description, which perhaps would only perplex what is plain there.

The *Kerlon* is not deep, but almost every where fordable on a sandy Bottom, is of a good Water, and of about sixty common foot in breadth; its Meadows on each side are the richest Pastures in *Tartary*, also on its North Bank are the Remains of a large

City, which we took care not to omit in the Emperor's Map, where we distinguish'd these sort of Towns by little Squares uncolour'd.

These Towns are of no great Antiquity, for it is in a manner evident that they were all built in the Territories of the *Mongols*, by the *Mongus* Successors of the famous *Coblai ban*, or *Cobeli*, as the Eastern *Tartars* pronounce it, or *Co pi li*, as he is call'd by the *Chinese*, who have no *B* but use a *P* in the stead.

His Predecessor, nam'd *Mango ban*, or *Mangeou*, mention'd in the Relation of the Cordelier *Rubrequis* to *S. Louis* in the Year 1253, was only Master of the North part of *China*, and resided almost always without the Great Wall in a place call'd *Kara coran*, as the Cordelier reports. But *Coblai* carry'd his Conquests Southwards in the Year 1260, and after various Wars, for the Space of nineteen Years, remain'd Master of all *China*; wherefore in the *Chinese* Annals he is reckon'd the Ancestor and first Emperor of the Imperial Family of the *Mongous*, known by the Name of *Yuen tchao* in the Year 1279.

Therefore it is probable that these Towns were not built till after the beginning of the Reign of *Coblai*, that is not till after the Year 1260, according to the *Chinese* Computation, which in that agrees with ours. *Rubrequis* also speaks of *Kara coran* as a Village, and besides we know the Genius of that Nation, which prefers the use of Tents to the convenience of any House whatsoever.

But when they grew reconcil'd to the *Chinese* Customs, and had been civiliz'd under the Government of such an accomplish'd Prince as the *Chinese* represent *Coblai*, we may doubtless suppose that, unwilling to appear inferior to the Nation they had conquer'd, they begun to build a number of Cities in *Tartary*, the Ruins of which are still to be seen in twenty different places, and perhaps in several others unknown to us.

The *Mongous*, therefore, did then what the *Mantcheoux* do at present under the happy Government of the Emperor *Cang hi*, by whose Encouragement they have built Towns in the remotest Parts of *Tartary*, as also fine Pleasure-Houfes in the nearer Provinces, in particular at *Gebo* and *Kara botun*, the Name of which last is not unlike that of *Kara coran*, and signifies *The Black City*, but the Situation is intirely different: Wherefore the Æra of the Foundation of these *Tartarian* Cities should be placed towards the end of the thirteenth Century; and as, by a surprizing Revolution, the *Chinefe* were victorious in their turn towards the end of the succeeding Century, when these Cities were all destroy'd or abandon'd, it is no wonder if in so short a Duration they could raise no magnificent Monuments to eternalise their Memory.

The City built on the *Kerlon* was of a square Form, about twenty *Chinefe* Lys, or two of our Leagues in Circumference; the Foundations are still to be seen, with some Pieces of the Wall, and two half-ruined Pyramids: The Name of it was *Para botun*, that is, *The City of the Tiger*; for they tell you it was built on account of the cry of a Tiger, which was taken for a good Omen. Not far from hence was a Place call'd *Kara Ouffon*, where there is a little Lake, and a very fine Fountain of Water, situate in a fertile Plain: There are also Herds of wild Deer, Mules, &c. But whether this was *Kara coran*, the Court of *Mango hau*, or of his Predecessor * *Kajou sou*, to whom the Dominican of *Lonjumeau* was sent with magnificent Presents by *S. Louis* in the Year 1249, will be difficult to determine; for on one hand it is not easy to imagine how an Emperor of all *Tartary*,

* *This Kajou sou being, according to the Chinese History, the Tai tso, or Grandfather of the first Emperor of the Yuen, should be the Grandfather of Coblai, whom it also calls Che tso, according to Custom.*

and the North part of *China*, could possibly subsist, except in the Countries on this side *Saghalien oula*; for all beyond is inhabitable by none but Savages, and therefore could never entertain the Sovereign of so many Nations, with a Court crowded not only with Officers, but, if you believe the Relation, with Ambassadors from the remotest Parts, and Prisoners of almost all the Nations in the World. But then, on the other hand, the Rout of these two Embassies can be no way reconcil'd to the Position of these Rivers and Mountains, which, as we observ'd, are all on this side the fiftieth Degree of Latitude in this part of *Tartary*.

The Latitude of the *Kerlon*, for example, is but forty-eight Degrees, and as many Minutes, and *Kara ousson* has still a less Elevation, wherefore it is more probable to conjecture that these Travellers, having neither the Mathematicks nor Compass to assist them in so long a Journey Eastward, insensibly declin'd towards the South, instead as they imagin'd of being got so far North as sixty: Besides *Tartary* both North and South as far as forty-one, where *Kara botun* is situated, is not without Wood for Fuel, nor even in any of the Plains mention'd on this side fifty. Notwithstanding this they report that, in the Tent or Apartment of the Emperor himself, the Fire was supply'd with nothing but Thorns, Roots of Wormwood and the Dung of Oxen. However, tho' we cannot determine the particular Situation of this Court and *Kara koran*, the Relation is equally credible; for if in the Geography of our ancient *Gauls* we meet with so many Difficulties, tho' assisted by so many Books and Monuments of Antiquity, we may expect much greater in Countries like these, and especially in *Tartary*, which, being altogether open and defenceless, is ever a Prey to the strongest.

On the Road from *Tchang kia keou*, towards the *Kerlon*, you meet with a remarkable Inscription, and
perhaps

perhaps the only one in the *Mongous* Country; it is about a League distant from a place call'd *Holaystai*, where there is a little Lake: There are several Pillars of white Marble fix'd in the Ground, and on the highest some *Chinese* Characters, importing that under the Reign of *Yong lo* the *Chinese* Army, commanded by the Emperor in Person, arriv'd there the fourteenth of *May*, according to our * Calculation. Whence it appears that in his Pursuit of the *Mongous* he did not drive them beyond *Kerlon*, but contented himself with chasing them beyond the Great Wal and the real Limits of the Empire.

The other River call'd *Toula* runs from East to West, and in many places is larger, deeper, and more rapid than *Kerlon*: It is also border'd with Woods and beautiful Meadows, and on its Northside are Mountains cover'd with large Firs, which afford an agreeable Prospect: The *Mongous* of this *Tartary* speak of it with admiration: This River *Toula* joins itself with another call'd *Orgon* or *Ouchon*, which runs from the South-West; with this it takes its Course towards the North, and after being encreas'd with several others, as the *Selingué pira*, at length discharges itself into the greatest Lake in all *Tartary*, nam'd *Pai cal*, which belongs to the *Moscovites*. The *Selingué* also is not wholly possessed by the *Kalkas*, for the *Moscovites* are Masters of the lower Part of the River, and on the opposite side, near the Confines of the two Empires, have built a little place call'd *Selingskoi*, and beyond that the City of *Ergouski*, which is better peopled, and of as much Traffick as perhaps any City in *Tartary*.

In going from hence to *Tobelk*, the Capital of *Siberia* and North *Tartary*, you meet constantly with Houses and Villages where you may lodge very commodiously; for it is only in travelling from *Selingué*, till you

* By reducing the Chinese Moons to our Months.

come almost to the Great Wall, that you are obliged to lodge and diet in the *Tartarian* manner. The Waters of *Touy pira* are clear and healthful like those of *Kerlon*; it also waters as fertile Plains as those of *Toula*, and after a course of a considerable length loses itself near a little Lake, without rising again in any other Part.

The Nation of the *Kalkas* is govern'd by a great number of Princes, and as it was divided into Cantons some of these Princes have assum'd the Title of *Han* or Emperor, tho' it is certain no one of them was ever Master of all *Tartary*, but only of the Territories belonging to his own Family, or other adjoining ones of little Consideration.

Before the War which broke out in the Year 1688, between the *Eluths* and the *Kalkas*, these last had three Princes that bore the Title of *Han*; the first and most Western, nam'd *Casaïtou ban*, was taken and slain by the *Eluths*; the second, call'd *Toufiïtou ban*, betook himself to flight, but was follow'd by few of his People, the rest retiring into the Woods we mention'd on this side *Toula*; the third, whose Name was *Tche tchin ban*, and who usually encamp'd near *Kerlon*, also retreated along the River as far as *Coulon nor*, holding himself in continual readiness to pass over the *Ergoné*, if he should find himself oblig'd to retire into the Country of *Mantcheoux*, whose Protection he had demanded. But after the War and the Death of *Caldan*, King of the *Eluths*, who pretended that the *Kalkas* and their *Han* always held of his Family, the Emperor became Master of all the rest of these Princes and their People that had escap'd the Massacres of that cruel Enemy.

In the Year 1691 *Tche tchin ban*, with the *Kalka* Princes of his House that had fled to his Majesty, acknowledg'd him for their chief Sovereign, and that on no dishonourable Terms, considering the ill Posture of their Affairs. The *Han* was confirm'd in his

his Dignity, but with condition that it should not pass to his Successor, who was to content himself with that of *Tsing vang*, or Regulo of the first Order; as also was his Uncle, whom the Emperor immediately invested with that Dignity in an Assembly which he held of the States of *Kalka*: Five others were created *Pei le*, or Regulos of the third Order; another *Cong*, a Title almost equivalent to that of Count; and two others were made *Chassac*, or Chiefs of Standards or Banners.

To understand this you must know that the *Tartars*, either at *Peking* or elsewhere, whether *Mantcheoux* or *Mongous*, as also the *Chinese*, who in this particular have imitated them ever since the Conquest of the Empire, are all divided into different Bodies, and rang'd under particular Banners. Those at *Peking*, as we shall explain more fully hereafter, are under eight Banners, and distinguish'd by their several Colours enjoind by the Laws of the new Monarchy. The *Mongous*, beyond the Great Wall, were of late Years rang'd under forty-nine Banners; but to enumerate them would be both tedious and useless, especially as their number is not fix'd, but increases in proportion to the number of the Families.

The Banners of the *Mongous* have not all an equal number of *Nurous*, or Companies; but every *Nurou* ought to consist of a hundred and fifty Families: Thus for example, in the Partition made according to a Resolution of the Assembly in 1692, the *Han*, besides his Dignity, was assign'd the Command of twenty seven *Nurous*, or Companies, united under the first Banner of the *Kalkas*; the second Banner consisted of twenty-one Companies, and was commanded by a Regulo of the first Order: The third had but twelve, and the others some more and some less. The Remainder of the House, and Subjects of *Tonstou ban*, having at length quitted their Woods, submitted themselves to the Emperor: These they divided into three
Banners,

Banners under three Princes, one of which was honoured with the Title of *Peilé*, or Regulo of the third Order, another with that of *Cong*, or Count, and the third was made *Chassac*, and commanded a Banner.

Also the Son of *Chassaïtou han*, who was slain by *Caldan*, came to cast himself at the Emperor's Feet: He was only accompanied with three or four of his Father's Officers, for the rest, as reported, having a good Understanding with the Enemy had retir'd into the Country of the *Eluths*, where they were all either massacred or enslav'd: The Emperor receiv'd him with a Bounty worthy his own Greatness, and a few Days after assign'd him certain Lands about *Hou bou botun*, a little City without the Great Wall, and which, as it lies near the Gates *Cha kou keou*, and *Tchang kia keou*, is a Place of considerable Commerce, and wants nothing for the Accommodation of *Tartars*. The Emperor also, that he might entirely recompense his Losses, according to the Notions and Genius of that Nation, made him a Present of part of his Flocks which are fed in these Parts, and which are so vastly numerous that the greatest of the *Mongou* Princes must own his Majesty as much their Superior in this kind of Riches as he is by Dignity of Great *Han*, which they acknowledge in his Person.

The Intendants over his Shepherds assur'd us, that they had 199000 Sheep under their Care, parted into 225 Flocks, and almost as many horned Cattle, divided into Herds, of which every Herd contain'd 100: The number of Breeding-Mares and Stallions is still greater, so that the Emperor is undeniably the richest Prince in the World in Horses, and the most powerful in Cavalry, for as to Infantry the *Tartars* scarce know what it means.

But beside these Lands, appointed for the Flocks and Horses of the Emperor, he has a much larger Tract along the Great Wall in the Neighbourhood of *Peking*, which is the particular Property of his
House,

House, and belongs to him by the Partition made at the Conquest: These Lands are in the Hands of Farmers, some of which pay their Rent in Kind and some in Money; the Money is put into the Coffers of the Palace, for the Emperor lives altogether on his own Domain, and leaves the Revenues of the Empire in the publick Treasury of the Sovereign Court of the Finances, which Court is charged with the Payment of the Officers who serve on the Foot of their Mandarimates.

This great number of Flocks, Horses, and Farms, makes almost as much Impression on the Minds of the *Tartars* as all the Magnificence of the Court of *Peking*, and in particular attaches the *Mongou* Princes to the Emperor.

The *Kalkas*, who submitted themselves, have found the good effects of his Liberality ever since, and enjoying a profound Peace under his Protection are almost entirely recruited; nevertheless the Emperor has not thought proper in Policy to leave either these Princes, or his other ancient Vassals, the Power of putting their Subjects to death, nor even that of confiscating their Goods.

Both these Cases of Death and Confiscation are reserv'd for the Sovereign Tribunal, which his Majesty has establish'd at *Peking*, and which is called *Mongol Chourgan*, the Tribunal of the *Mongous*: This Tribunal, after the Examination of the Affair, according to the receiv'd Laws and Customs among them, makes its Report, and delivers its Opinion with the same Formalities as are observed in the six Sovereign Tribunals for the Affairs of *China*.

The *Kalkas* have among them one of those Lamas, whom they call *Hou tou-tou*, and look upon as living *Fo*, or, as the *Chinese* express it, *Ho fo*: He is also Brother to one of those *Hans* we mention'd, and a little before the War was at a vast Expence in building a magnificent Pagod, having his Workmen on
purpose

purpose from *Peking*, as also Bricks varnish'd with yellow, which are made in no other place: It was destroy'd by *Caldan* in the Year 1688, the Ruins are still to be seen in the Plains bordering on the *Toula*. These *Tartars* are persuaded that the entire ruin of the House and Army of *Caldan* was owing to this Action.

This Lama Prince, who was one of the principal Authors of the War, at present dwells only in Tents, in the largest of which he sits on a kind of Altar: Both great and small pay him the same Adoration they do to *Fo* himself; he returns the Salute to no Person whatsoever, and, tho' subject to the Infirmities of other Men, yet suffers himself to be worship'd as God, and seriously attends to the most extravagant Flatteries: All the *Tartars* of this Empire are infatuated in this respect to a high degree of Folly, for if you believe them this Lama is ignorant of nothing, and absolutely disposes of the Favours and Power of *Fo*: He has been born no less than fourteen times, and will be born again in due season.

But he was extremely surpriz'd when, on occasion of our Map, he saw Strangers from the West, who instead of honouring him had the boldness even in the Presence of several *Mongous* Princes, one of which was his Nephew, and Son-in-law to the Emperor, to condemn this foolish Idolatry, expose his Ignorance in the Questions his Curiosity led him to ask concerning *Europe*, and to threaten him with the terrible Judgments of God, and eternal Torment: But he heard all with great coldness, and continued to receive the Adoration of the *Tartarian* Lords that came with us, as if he neither heard nothing, or was no way necessary to the Blindness of these idolaters. However it be this Prepossession of the *Mongous* in his favour draws a multitude of People to *Iben pira*, where he has resided about twenty Years. One may properly call it a large City made of Tents, for the hurry is
greater

greater there than in any part of this *Tartary*: The *Moscovites* of *Selinguesko*, which is not far distant, crowd thither for Traffick; there are also Bonzes from *Indostan*, *Pegou*, *Thibet*, and *China*; *Tartars* from the remotest Countries, with *Lamas* in great numbers, and of all Ranks; for these *Lamas*, who are the Priests and Monks of *Tartary*, are of different degrees, tho' they all acknowledge one Great or Chief Lama, who inhabits West of *China*, on the River *Lasa*, which is also the * *Chinese* Name for the Place of his Pagod, call'd by the neighbouring *Tartars*, *Barantola*: To the Country they give the general Name of *Thibet*.

This High-Priest of the *Pagan* Religion in these Eastern Parts confers several degrees of Power and Dignity on his *Lamas*; the most eminent is that of being *Hou touetou*, or living *Fo*, but the number of these is very small, and the Prince we mention'd the most famous and most worship'd of any, especially among the *Kalkas*, whose Oracle he has been ever since he reveng'd them of the Cruelties of *Caldan*, by engaging the Emperor of *China* to undertake their Defence. These *Kalkas*, about the forty-fourth Degree South, are bounded by nothing but some Hills of Sand from a Country called *Outchou moutchin*, the Prince of which has also the Title *Tsing vang*, or Regulo of the first Order, and commands one of the Banners composed of twenty-four *Nurous*, or Companies: These *Tartars* are equally infatuated with the great Reputation of *Hou touetou* Lama, and tho' they have particular *Lamas* of their own, yet both Prince and People crowd to the Oracle at *Iben*.

There are no † Societies of these *Lamas* in *Tartary*, but in some particular Parts they have a kind of Prebends, which consist of the Lands and Flocks of those

* The Chinese also call the Country *Lasa*, *Lamatifan*.

† There are some Societies in *China*.

they succeed, and of whom they are generally either the Disciples or Companions, notwithstanding they pray in common. This is every where the prevailing Religion, except in the Country of *Hami*, which is not infected with their Idolatry; happy had it never fallen into the Errors of the Alcoran! But *Hami* is so small a Country that the Lamas have reason enough to boast themselves the Teachers of all *Tartary*, and to magnify their Power, which in truth is so great as to deserve the Attention of the Emperor himself.

The Country of *Hami*, called in our Maps the Kingdom of *Hami*, contains only one City of the same Name, (small but full of Houses) and a few Villages as describ'd in the Map: For tho' it is at least ninety Leagues from the Gate of the Great Wall call'd *Kia yu keou*, and has Land enough round it, yet it extends no farther, the intermediate Space being nothing but a dry Sand, and the most barren Ground in *Tartary*. This the *Chinese* commonly call *Chamo*, and sometimes *Kan bai*, or the Sea of Sand, and the *Tartars* call it *Cobi*: It has neither Grass nor Water, but is extream inconvenient for Travellers, and dangerous for their Horses, which they frequently lose in passing this Desert; therefore the *Tartars* in these Parts generally make use of Camels, which are Animals that live on little Food, and can go without drinking for five or six Days together; but for this Method it would be very difficult to travel towards the West. The *Cobi* however is not altogether confin'd within this Space of ninety Leagues; it shoots out into several Branches, which like so many infected Veins spread here and there, and divide the Country into Parcels, some of which are a dry Sand, and absolutely uninhabitable, and the others fertile enough for the Subsistence of *Tartars*. The Country of *Hami* produces little else but Melons, which are of an exquisite Flavour, and preferable to ours in this particular, that they hold good beyond the Season, and are serv'd up to the Emperor all Winter.

The

The Inhabitants of *Hami* are large, robust, well-cloath'd, and lodge in Houses: The occasion of their Submission to the reigning Emperor was the excessive Tyranny of the *Elutbs*, who are their Neighbours on the West, and pretend to have always been their Masters: It was this Quarrel that kindled the War we mention'd, and which ended in 1690, by the Defeat of *Caldan* Prince of the *Elutbs*; but of late Years it has been renew'd again with the *Sevang raptan*, (as they stile him at *Peking*) who is of the same Family, and acknowledged by most of the *Elutbs* for their Hereditary Prince, for he boasts himself but the ninth Descendant from the Great *Tamerlane* who carry'd his Conquests Westward; as also descended from those Princes who conquer'd *China* towards the end of the thirteenth Century, and reigned there under the Name of *Yuen tchao*.

But whatever his Extraction be this Prince, call'd by his own Subjects *Tcha bar arbtan han*, is certainly the fiercest, least tractable, and most powerful of all the *Tartarian* Princes that border on the Empire: He is Master of *Tourfan*, a famous and populous City in West *Tartary*, which is not above six or seven Days Journey from *Hami*, if you pass over a Branch of *Cobi*, but about ten Days Journey to travel the safer way over the Hills that lie North of *Hami*: He also possesses several other Places of all which we have drawn a Map; part from what we learned at *Hami*, part from the Journal of the Embassadors sent by the Emperor to this Prince, who lives in the remote part of the Country in Tents, and part from the Memoirs of the Generals of the Imperial Army.

You'll observe in this Map that the Cities are not link'd together by any Succession of Villages, so that in travelling from one to the other a Person will hardly meet every Day with a House to repose in, which is doubtless owing to the Genius of the *Tartars*, who prefer a Tent to any House whatever; as also to the

Nature of the Country, which being intersected by the Branches of *Cobi* is only habitable in some parts; for *West-Tartary* has certainly the advantage of *East-Tartary* in this, that in the first you frequently meet with Towns to lodge and refresh yourself, whereas in travelling towards the East you don't meet with one in all the *Mongou* Country subject to this Empire.

This way of Life is also still the more surprizing, as it is follow'd by several Nations who inhabit near the Great Wall, and cannot be ignorant of the vast advantages that arise from Society and a Concourse of People: The *Mongous*, call'd *Ortos ta tse*, are inclos'd within the great Circuit made by the *Hoang ho*, or Yellow River, which leaving *China* not far from the beautiful City of *Ning bia* enters it again, and runs towards *Pao te tcheou*: On the South they are bounded by the Great Wall, which in that part, as also throughout *Cben si*, is only Earth, and not above fifteen Foot high: Beyond the Great Wall was also a pretty large City, as one may judge by the Ruins situate on the *Hoang ho*, nevertheless they are equally averse to Industry and Building.

These are under several petty Princes, and divided into six Banners; they affect to distinguish themselves one from another in nothing but the Largeness and Number of their Tents, and the Multitude of their Flocks: Their whole Ambition is to preserve the Rank their Ancestors left them, and they value nothing but in proportion to its Utility, without being solicitous for any thing fine or costly. They are naturally of a good Disposition, always gay and chearful, and perpetually inclin'd to laugh, but never pensive or melancholy, and indeed why should they? since they have commonly neither Neighbours to manage, Enemies to tear, nor Superiors to flatter; no difficult Affair, no painful Occupation, but spend their Lives in a continual Round of Diversions, as Fishing, Hunting, and other Exercises of the Body, in which they are very expert.

But

But it would be a great Mistake from this Character, which is common to all the Nations of the *Tartars*, to imagine that the *Mongous* have not a Genius capable of Government and Science: Those who conquered the Empire of *China* in the Year 1264, in the opinion of the *Chinese* themselves, governed with great Wisdom and Integrity; and in several parts of *China* are still to be seen Monuments of Stone divided into two Columns, with Inscriptions in the *Chinese* and *Mongou* Characters: This also seems to have been imitated by the *Mantbecoux*, the present Masters of *China*, for all the publick Acts and Inscriptions are wrote in both Language: The *Mongou* Characters on these ancient Monuments are exactly the same as those used by the *Mongous* at present, but they differ from those of the *Mantcheoux*, the Invention of which is no older than the reigning Family; they have also no Resemblance to the *Chinese* Letters, and are as easy to learn as ours: Their manner of Writing is on small Tables with an Iron Pencil, for which reason a Book among the *Mongous* is an exceeding rare and valuable Curiosity.

The Emperor, to gratify them, has caused some Books to be translated into their Language, and printed on Paper at *Peking*; but the Kalendar of the Tribunal for Mathematicks, which is engraved in *Mongou* Characters, and distributed among them every Year, is at present the most common Book they have. The Lamas are undoubtedly the best learned, and capable of instructing others; but then they find a better account in strolling from Tent to Tent, and in repeating certain Prayers, for which they receive a Salary; or in practising Physick, on which they mightily value themselves, than in teaching School; so that it is rare to meet a *Mongou* that can write and read: Also few among the Lamas themselves thoroughly understand their Prayers, and the ancient Books of their Religion, by reason the last are wrote

in a dead Language, and the first intermixed with several Terms and Phrases from those original Writings: These Prayers, repeated in a grave and musical Tone, are in a manner all their religious Worship, for they have neither Victim nor Sacrifice: The *Mongous* often fall on their Knees before these Lamas, with their Bonnets off, to receive Absolution of their Sins, nor will they rise again without the Imposition of their Hands: It is also a common Opinion among them that the Lamas can call down Hail and Rain, and we were told the same by some Mandarins who had been Eye-witnesses of several Facts, which but too much confirms what we heard at *Peking*, that the Lamas practise Sorcery.

The *Mongou* Lamas deny the Transmigration of the Soul, and in particular that of Men into Beasts; wherefore they make no scruple of eating the Flesh of Animals, of which they keep great Flocks for their own use; but they oftener feed on what their Attendants take in hunting, for without this help their Flocks would not suffice to maintain them.

They have in *Tartary* an infinite multitude of Animals for hunting, and those common in *Europe* are there innumerable, as the surprizing quantity of Hares, Pheasants, and Stags to be seen every Winter in *Peking*, not only in the Victuallers' Shops, but expos'd on heaps in the publick Streets, may convince any one tho' he has not travelled into *Tartary*. The yellow Goats, called by the *Chinese*, *Hoang yang*, seldom appear in the Plains but in great Herds together; their Hair is really yellow, but not so smooth as that of the common Goat, which in other respects they exactly resemble both in size and make; their only defence is their Swiftnes, and in that I know no Animal which comes near them: The wild Mules also keep in droves, tho' in small numbers; we call them so because that is the meaning of the *Chinese* Name *Ye lo tse*; but to consider this Creature you
find

find it very different from the tame Mule even in outward form; the Flesh is also different, for it is of a good taste, and, in the opinion of the *Tartars* who often eat it, as wholesome and nourishing as that of Wild-Boars, which are very numerous in the Woods and Valleys beyond *Toula*, and which they track by the Earth they turn up in digging for Roots; but, notwithstanding all the pains they have taken, they could never break these Mules for Service.

The Camels and Wild-Horses are more westward, notwithstanding they are sometimes found in those parts of the Country of the *Kalkas* which border the nearest on *Hami*; both the one and the other are made like the tame ones; but such is the Swiftnefs of the Wild-Camels, that the best-mounted Hunter can rarely reach them with his Arrows: The Wild-Horses also go in droves, and when they meet any tame ones get them into the middle, and force them away with them.

The *Han ta ban* very much resembles an Elk; the Emperor sometimes takes the Diversiion of hunting this Creature, which is a common Exercise among the *Solons*; we have seen some of them when killed that outweighed the fattest Ox, but these are only found in some particular parts of *Tartary*, as for example about Mount *Suelki*, which being a boggy Ground is where they delight, and where also they are the most easily kill'd, because, being naturally heavy, they can't so soon release themselves from the Mud to run upon those that wound them with their Arrows.

The *Coulon*, or *Chelafon*, is an Animal that seems to me a kind of Lynx; the Skin is very much esteem'd at *Peking*, where they use it to make their *Tabou* or Surtouts; this Animal is about the size of a Wolf, and has long, soft, thick Hair, inclining to a light Grey; they are very numerous, especially towards the

Borders, and in the Country of the *Moscovites*, who sell the Skins to their Court.

The *Lao bou*, or Tigers, which infest *China* at least as much as *Tartary*, are the most savage of all these Animals, their bare Cry creates Horror in a Person not us'd to it, and then in the Eastern parts they are of a Size and Agility which makes them still more terrible; their Skins in general are of a sandy Red, and interfected with broad black Circles; nevertheless I have seen some of these Skins in the Treasury of the Palace where these black, and even grey Circles, have been upon a white Ground: Out of Court the great Mandarins of War make use of these Skins, leaving the full length of Head and Tail to adorn the open Chairs in which they are carried on all occasions of Ceremony; and within the Court the Princes, during Winter, make use of them to cover the Cushions which they sit on, and which are always bore after them: But notwithstanding the fierceness of these Animals, when they find themselves inclos'd in the Circle made by the Emperor's Huntsmen, who drive before them all the Deer they can find, they seem struck with Amazement at seeing themselves encompass'd with so many armed Men, who are all divided into Companies, and hold their Launces fix'd: Mean time the Deer run here and there, and drove back on one side seek to escape on the other; but the Tiger on the contrary squats on his Tail at the first Sight of his Enemies, where for a long time he sits unmov'd either at the baying of the Dogs, or the blunt Arrows which they shoot at him; but at length being rouzed thro' excess of Rage, or the necessity of escaping, he throws himself forward with such incredible Swiftness that you'd think it a Leap, and runs directly on that Company of Hunters which he first fix'd his Eye on, who receive him on the Points of their Launces, which they run into his Belly the Moment he prepares

pires to fall on some one of them : Things are also so well ordered, and the Emperor's Huntsmen are so ready at this Exercise, that an Accident hardly happens in a number of Years.

The *Pao* may be called a kind of Leopard, by reason of their white Skins full of red and black Spots ; notwithstanding they have the Head and Eyes of the Tiger, but neither the Height nor the Cry.

The Stags, which are almost infinite in the Woods and Defarts of *Tartary*, are different one from another, either in the colour of their Hair, their Size, or the shape of their Horns, according to the several parts of these vast Countries ; there are also some like those in the different Kingdoms of *Europe* : The hunting the Stag, called *Tchao lou*, or the *Stag-call*, is extremely diverting ; the late Emperor took a great Delight in it, and frequently went with a select Company in a Morning before Sun-rising ; the manner of it is this : Certain *Tartars* take a number of Stags Heads, exactly alike, and counterfeit the Cry when they call the Hind ; upon which the Males, and those commonly the largest, imagining she is either come or coming, seldom fail advancing within a certain distance, where they halt, as if to examine whether the Hind be at the place where they see the Stags Heads, turning round their own, first one way and then another, in great Uneasiness, and if they begin to butt the Ground with their Horns it is a sign they approach ; in short, they immediately rush upon the Thickets where the Hunters are hid, but these save them part of the way by firing at them as soon as they come within Gun-shot.

You may perhaps be surpris'd at the Intrepidity of the *Tartarian* Horses when they encounter such terrible Beasts as these great Tigers, but this is not because the *Tartarian* Horses are less affrighted at the first sight of a wild Beast, than those of other Nations, but they are more easily accustomed to them by reason
they

they are oftener out on these Expeditions, and broke by their Masters to the Exercise.

The *Mongous* are likewise very skilful in training their Horses, of which they have multitudes of all colours, and know so well how to harden them against Cold and Fatigue, that even at *Peking* they leave them all Day unfed till Night; they have also an expeditious Method of breaking and managing them, and a particular slight to catch them running with the Slip-knot of a Cord which they throw over their Necks; they also understand their Diseases, and commonly make use of Remedies which would as little agree with our Horses as their manner of feed; nevertheless it is for the Advantage of the Rider, whom it so highly concerns to have a strong robust Horse that can bear Fatigues and live on little.

There is no question but these Qualities appear to a great many *Europeans*, as well as to our *Mongous*, preferable to Beauty and Height; yet the *Tartarian* Horses can't properly be called little, being rather of a middle size, and amongst this infinite number you shall always find some as large and handsome as those in *Europe*, in particular those belonging to the Emperor, Princes, and Grandees of the Empire; for at *Peking* they pride themselves very much on being well-mounted, and spare no cost; a good Horse, and even a Mule, is commonly sold there for five or six hundred Livres, and often for more.

The *Kalkas* have but few Sables, and are only rich in the Skins of Squirrels, Foxes, and a little Animal as small as an Ermin, called *Tael pi*, and of which at *Peking* they make *Teou pong*, or Mantles to defend them from the cold: These Animals are a kind of Land-Rats, and very common in certain parts belonging to the *Kalkas*; they live under-ground, where they make a Range of as many little Holes as there are Males in their company; one of them always keeps watch above, but flies back again when he perceives

ceives any one approach; nevertheless they cannot escape the Hunters, who as soon as they discover their Haunt surround it, and opening the Earth in two or three places throw in either lighted Straw, or any thing that they know will fright these Creatures, which obliging them to quit their Holes they take great numbers of them at a time; this makes the Skins very cheap, both in the Country and at *Pe-king*.

But tho' the *Mongous* have all sorts of Animals, yet the Skins which they use in general to cloath themselves are those of their Sheep and Lambs; the Wool they turn on the inside, and the Skin without; they also know how to prepare them very well, and give them a tolerable Whiteness; they likewise dress the Skins of Stags, Deer, Wild-Goats, &c. which the Rich in some parts wear for Spring-Dresses, and several make them into inward Garments; but notwithstanding all their pains you smell them the moment they come near you, and this undoubtedly occasion'd their *Chinese* Name *Tsao ta tse*; their Tents also in general smell like Sheep-folds, so as hardly to be endured; wherefore the best Method a Person can take when he is fallen into this new World, where the Skins of Beasts serve for Cloaths, and the Houses are carried upon Waggon, is to reverse his Tent, and afterwards to place it some distance from where it stood before, that the nauseous Air may evaporate.

However these Tents are more commodious than the common Tents of the *Mantcheoux*, which have only a single or double Cloth, and are almost like those in our Camps; whereas these of the *Mongous* are round, and covered with a thick Felt of a grey or white colour, and sustain'd within by Poles tied round two half Circles of Wood, which join together and make the Superficies of a broken Cone, for they leave a round Opening at the top, towards the point, to let out the Smoke of the Fire, which is plac'd

plac'd in the middle of the Tent; as long as this Fire lasts they are warm enough, but then they are soon cold again, and in the Winter, without a great deal of care, would freeze in their Beds.

To avoid this Inconvenience, together with some others, or at least to alleviate them, the *Mongous* take care to make the Entrances to their Tents very narrow, and so low that you can't go in without stooping; but to join so many different parts with such Exactness, so as intirely to shut out the searching blasts of the North-wind, is certainly no easy Task, and especially in an open Country, where they are felt longer and more severe than in other parts; these Tents are also less tolerable in Summer, because of the Heat, and in particular by reason of the Damp occasion'd by the Rains which penetrate within, and the Dirt which surrounds them without; but such is the force of Education, that they appear to all these Nations in general preferable to the *Chinese* Houses, and that for no other reason but the pleasure they take in changing their Situations according to the different Seasons; in Winter, for example, they remove into the Valleys, or shelter themselves behind some Hill or Mountain; and in Summer encamp round some Lake or Pond, or along the Bank of some River.

Their Fishery is not very considerable, for the *Mongou* Rivers are nothing comparable to those of the *Mantcheoux* and the *Yu pi ta tse*; they assure us indeed that they sometimes take Sturgeons in the *Tou-la*, but then they are only those that come up from the great Lake *Paical*, with which this River has a Communication; and tho' in *Ourson* are found several kinds of Fish the same with those in the more eastern Rivers, as in particular that called *Tcha tchi y*, it is only because *Ourson* discharges itself into the *Saghalien cula*, into which those Rivers fall: In this part of *Ourson* is also found an amphibious Creature called

led the *Turbigbé*, and which is of a Species resembling an Otter, but the Flesh is tender, of a good taste, and almost as delicate as that of a Kid; they are only found here that I know of, and about the Lakes *Pouir* and *Coulon*, which are joined by the River *Oursou*.

As for what relates to Plants, we have already told you that none of the *Tartars* of this Country cultivate the Ground; so that Agriculture, which to us seems so necessary, is not only neglected, but even look'd upon as useless by all these Nations: When we asked them why they would not at least cultivate some little Gardens for Herbs for their own use, they reply'd, that *Herbs were made for the Beasts of the Field, and the Beasts of the Field for Men*, which undoubtedly they thought unanswerable, and a Proof of all the good Sense being on their side.

But Education has the greatest share in all these Prejudices, as appears from the different Sentiments of these various Nations; for as the *Yu pi ta tse* feed no Flocks, yet find in their Fish both Food, Raiment, Lights for the Night, &c. so the *Mongous*, who neglect both Tillage and Gardening, find all their Wants supplied by their Flocks, making Cloaths and Tents of their Skins, and of their Milk a distill'd Liquor with which they delight to intoxicate themselves.

It may perhaps be expected that we should say something of the Medicinal Simples produced in these *Mongou* Countries, but to have done this would have required such a Scrutiny as we had no leisure from our Geographical Labours to make; besides we have already observed that the Lamas, who are the principal Physicians, use none but the most common Simples, and such Drugs as are used in *Cbina*; the most remarkable, and which is highly esteemed, is called at *Peking*, *Kalka se touen*, and by us the Root of *Kalka*; it is of an Aromatick Smell, and the Emperor's
Phy.

Physicians give it with Success in Disorders of the Stomach and Dysenteries.



Historical Observations on GRAND TARTARY,
extracted from the Memoirs of the P. Gerbillon.

UNDER the Name of *Grand-Tartary* I comprehend all that part of our Continent which lies between the Eastern Ocean to the North of *Japan*, the *Frozen Sea*, *Moscovy*, the *Caspian Sea*, *Persia*, *Mogol*, the Kingdom of *Arracan* near *Bengal*, that of *Ava*, the Empire of *Cbina*, and the Kingdom of *Corea*; so that *Grand-Tartary* on the West is bounded by *Moscovy*, the *Caspian Sea*, and a Corner of *Persia*; on the South by the same Corner of *Persia*, *Mogol*, the Kingdoms of *Arracan* and *Ava*, *Cbina* and *Corea*; on the East by the Eastern Ocean, and on the North by the *Frozen Sea*.

This vast extent of Land, which was formerly shared amongst a multitude of Princes, is at present almost intirely under the Emperor of *Cbina*, or the Czars of *Moscovy*, excepting the Country of *Yusbeck*, part of that of the *Calmucs*, or *Calmaks*, *Tbivet*, and some little Territories which lie in the Mountains near the Kingdom of *Ava*, west of the Province of *Setchuen*.

The *Moscovites* are Masters of all the North part to the fiftieth Degree of Latitude west of the Meridian of *Peking*, and to the fifty-fifth Degree east of the same Meridian: Formerly this vast Dominion was possess'd by the *Tartarian* Emperors of the Family called *Yuen* by the *Cbinese*, the Founder of which was the famous *Zingbiskan*; this Prince, according to the *Cbinese* History, was the first that united the *Tartars* of these Countries under his Authority,

riety, who before were divided into Multitudes of Hords, called in their Language *Aymans*, every *Ayman* consisting of a Tribe or Family, in which were included the Slaves taken in their Wars one with another; notwithstanding it is certain that many Ages ago some of these Hords, which bordered the nearest upon *Cbina*, having subdued several others, grew very powerful, and carried their Conquests even into *Cbina*, where for a long time they possess'd the Province of *Cban si*, and part of that of *Cben si*.

About the beginning of the Monarchy of *Han*, or more than one thousand eight hundred Years since, one of these *Tartarian* Princes became very formidable to the *Cbinese*, invading and making havock in the Empire whenever they omitted the annual Present of Money and Silks with which they were forc'd to purchase his Absence: These *Tartarian* Princes, or Kings, have also frequently demanded the Daughters of the Emperors of *Cbina* in Marriage, and that in such haughty terms as to threaten they would come for them Sword in hand, if they were not otherwise granted: Thus we find in History, that on the Death of the Founder of the Monarchy of *Han*, the King of *Tartary* had the Presumption to make Proposals of Marriage to the Empress Dowager, who governed the Empire in quality of Regent; the *Cbinese* looked on the Offer as an Insult, yet thro' Policy were glad to dissemble, and grant him a Princess of the Imperial Blood.

The *Cbinese* Historians call these *Tartarian* Kings their Neighbours, *Tchen yu*, or *Tan yu*, for both Names are pronounced in the same manner; it is properly a Title of Dignity, and signifies *Sovereign* or *King*; not the Name of a Country, tho' applied as such by our Geographers to that part of *Tartary* which lies to the West, or North-west of *Cbina*, and which was the exact Seat of these *Tartarian* Princes: But they were not long thus formidable to the *Cbinese*, for the

the Emperor *Vou ti*, who was of the same Family of *Han*, and reigned about a hundred and twenty Years before the Birth of Christ, gave the *Tartars* so many Defeats, and repuls'd them so far into their Deserts, that it was more than one thousand two hundred Years before they durst appear again in the Empire; therefore it was not till the beginning of the tenth Century that the *Tartars*, who inhabited North of *China*, and are called in the *Chinese* History, *Si tan*, made themselves Masters of the Province of *Leao tong*, over-run the Northern Provinces, and erected the Monarchy called in the same History, *Tai leao*, from the Province of *Leao tong*, the Passage by which they entered the Empire.

This Monarchy subsisted about two hundred Years, during which they subdu'd several other Hords of *Tartars*, and good part of the Northern Provinces of *China*; they also compell'd the Emperors to pay them a considerable Tribute in Money and Silks to redeem themselves from their Incurfions and Vexations.

At length this Monarchy of *Leao* was destroy'd by the Eastern *Tartars*, that is those who inhabit east of the Meridian of *Peking*, and North-east of *China*; they were Subjects of *Leao*, but a Prince of one of their *Aymans*, named *Aghouta*, having been cruelly affronted by the last Emperor of *Leao*, flew to Arms for Revenge, and putting himself at the Head of the neighbouring *Aymans* by degrees conquered the whole Country, seized the Government, and took the Emperor Prisoner.

It was this *Aghouta* that founded the Monarchy of *Kin*, towards the beginning of the twelfth Century, during which they were in possession of near half *China*, till about the beginning of the thirteenth, when *Zinghiskan*, the greatest Conqueror that perhaps ever appeared in the World, having already united all the Western *Tartars* under his Obedience, and extended his Conquests beyond *Persia*, turn'd his Arms against the

the *Tartars* of *Kin* in the North and West Provinces of *China*, whence he intirely routed them, and seized the Country, but his Life was too short to permit him to subdue the whole Empire of *China*: The Honour of this Task was reserved for his Grandson *Houbilai*, whom our Historians call *Cublai*, and the *Chinese* History *Hou pi lié*, who to the Empire of all East and West *Tartary*, left him by his Grandfather *Zingbiskan*, also added the entire Empire of *China*, which he conquer'd; and this was the first time that famous Empire, which for near four thousand Years had been governed by none but Natives, tho' of different Families, saw itself intirely under a foreign Yoke.

But this Empire was too unwieldy to subsist long, and the Government of the *Tartars* lasted little more than a hundred Years; so much was their Courage softened by the *Chinese* Manners, or their Government weakened thro' the Supineness of their last Emperors. About the middle of the fourteenth Century they were expell'd *China* by the famous *Hong vou*, the Founder of the last *Chinese* Dynasty *Tai ming*, and so vigorously pursued by his fourth Son *Yung lo*, that they were obliged to retire to the fiftieth Degree of Latitude beyond the Desert, and to abandon all those Countries which immediately border on the Great Wall, where they had built Cities and Towns in abundance; but these were all burnt and destroy'd by *Yung lo*, and the Ruins of many of them are to be seen to this Day.

This Emperor also went thrice in quest of them beyond the Desert, about two hundred Leagues North of the Great Wall, with an Intention to extirpate them intirely, but failed in his Enterprize, being prevented by Death at his Return from his third Expedition: His Successors leaving them in quiet, they began to spread on every side from their Desert again, and the chief Princes of the House of *Zingbiskan*, seizing each a particular Country for himself and People,

form'd different Hords, which in time became so many little Sovereignties.

But, to come to the present State of Grand *Tartary*, it may be consider'd as divided among divers Nations, each of which has its several Country, with its different Customs, Language and Religion.

The first and most considerable, as it gives law to the Empire of *China* and the greatest Part of *Tartary*, is that of the *Mantcheoux*, call'd by the *Moscovites*, *Bogdoyes*, whose Chief is the reigning Emperor of *China*. They may pass for Gentiles, tho' they have neither Temples, Idols, nor properly adore any thing, but the Emperor of Heaven, as they express it, to whom they sacrifice; but then they pay their Ancestors a Worship mix'd with Superstitions, and since their being in *China* several of them are Adorers of the Idol *Fo*, and the other Idols of the Empire; yet in general they are much more addicted to their old Religion, which they look upon as the Foundation of their Empire, and the Source of all their Prosperities.

The Country is situate on the North of *Leao tong*, the most Eastern Province of *China*; from South to North it extends from the forty-first to the fifty-third Degree of North Latitude, and from West to East from about the hundred and fourth Degree of Longitude to the Eastern Ocean; on the North it is bounded by the great River which the *Moscovites* call *Yamouïi*, or *Love*; the *Chinese*, *Kelong kiang*; and the *Mantcheoux*, *Saghalien oula*; on the South by the Province of *Leao tong*, and *Corea*, on the East by the Eastern Ocean, and on the West by the Country of the *Mongous*.

Its extent from East to West is very large, yet it was never otherwise than thinly peopled, and especially since the Emperor drew so many of its Inhabitants to *Peking*; notwithstanding it has Cities and wall'd Towns, besides several Villages and Hamlets for such as are employ'd in tilling the Ground. Their prin-

principal Cities are *Oula aighon*, and *Ningouta*, in both which the Emperor maintains a Garrison with a Governor, and other Civil and Military Officers: This is also the place to which they banish their Criminals, a Method taken by the *Mantcheoux* to re-people the Country since their Possession of *China*. The Air is extream cold, and the Country Mountainous and full of Forests, not much unlike *Canada*, as I have been inform'd by several who liv'd most of their Days there, and whose concurring Testimonies it would be unreasonable to question.

These *Tartars* inhabit chiefly by the Banks of Rivers, where they build their Huts, and divide their Lives between Hunting and Fishing; for, as they have plenty in both kinds, they seek no other Subsistence, especially the more Eastern Inhabitants, who are the most gross and savage in their Manners.

Nevertheless the *Mantcheoux* divide the Country into several Provinces, the most Western is that of *Solon*, call'd by the *Moscovites*, *Dauvré*; tho' *Dauvré* is rather the Name of the Nation than the Country: This Province properly begins at the Confluence of *Ergoné* and *Saghalien oula*, along which it extends Eastward about 150 Leagues to *Ningouta*.

I have been told, by the Governour of this Province, that the whole number of its Inhabitants were no more than 10000 Families: They are great Hunters, and very skilful at drawing the Bow, wherefore they always pay their Tribute to the Emperor in Sables, the Chief of each Family paying one, or two, or three every Year, according as he is tax'd, regard being had to the number of Persons able to bear Arms and to hunt.

It contains but one Town call'd *Mergben* or *Mergbin*, which was built by the Emperor, and fortify'd with a little Garrison; in every other part are nothing but Huts run up at pleasure: The *Moscovites* indeed had once a Fortrefs here, which they call'd *Albazin*, and the *Tartars*, *Yacsa*, from a little River on which

it stood, on that part of it where *Yacsa* discharges itself into *Saghalien oula*.

It was this Fortrefs which occasion'd the War between the *Moscovites* and the Emperor of *Cbina*; for the *Moscovites* having a strong Garrison hindred the *Chinefe* from hunting Sables in that Neighbourhood, where they are very beautiful and in great Numbers: But at length the Fort was demolish'd, and the Country entirely submitted to the Emperor of *Cbina* by the Treaty of Peace at *Niptchou*.

From the Ruins of Fort *Yacsa*, to the Fall of the River *Saghalien oula* into the Eastern Ocean, is at least 400 Leagues, as I have been assur'd by the Governor General of the Country, who made the Voyage in a long Boat by the Emperor's Command. From *Yacsa* to *Ningouta* is 150 Leagues, and beyond *Ningouta* lies a Nation where they use Dogs to draw their Carriages, as we do Horses and Oxen. The *Mantcheoux*, their Neighbours, give it the same Name as the Natives.

This Nation extends about 200 Leagues along the River, but is every where thinly peopled, consisting of nothing but a parcel of scatter'd Huts, which they usually place near the Fall of some little River into *Saghalien oula*: The rest of the River to the Sea is possess'd by another Nation, call'd *Fiattou*, or *Fiatta*, who have a Language of their own. These are a fierce People, and, according to the Descriptions I have receiv'd of them, not much unlike the *Iroquois*: As the Languages of these two Nations differ one from another, so they have no Resemblance to that of the *Mantcheoux*. Their whole Diet is Fish, which they get in abundance; they also cloath themselves with the Skins of Fishes, from whence comes their Name *Yupi*, which in *Chinefe* signifies a Fish-skin. They have no notion of Agriculture, nor acknowledge any King or Sovereign, but every Company chuses its own Chief, whom they obey much like the Savages in *Canada*: They have

have also little Boats made of the Bark of Trees, or the Trunks hollow'd.

Those who live at the Mouth of the River are frequently visited by Boats from the Islands, which are very numerous near the Entrance, where it is not above three Leagues over. This River is every where deep and navigable, when it is not frozen, so that the largest Vessels may come up as far as *Niptchou*, which is at least 500 Leagues.

I ask'd the Governour of this Country whether there were no Inhabitants towards the Eastern Ocean? who answer'd, That he had seen nothing but great Forests, and that those who dwell along the Rivers had no Knowledge of any other Nation: Wherefore all that large Country, which lies East of the River, call'd by the *Tartars*, *Songari*, and *Singale* by the *Moscovites*, is nothing but a vast Defart full of Mountains and Forests. Those who reside along the River *Songari*, are *Mantcheoux*, call'd by the *Moscovites*, *Doutchari*; in Winter they go to hunt Sables in the great Forests on each side *Saghalien oula*, but return to pass the Summer in their own Habitations, which are chiefly about *Ningouta*.

On the North of *Saghalien oula*, about a hundred Leagues below *Yacsa*, runs a considerable River call'd by the *Mantcheoux*, *Tchikiri*, and by the *Moscovites*, *Zia*; this River, where it falls into *Saghalien oula*, is about half a League over; the Ascent to its Source they tell you is two Months Journey, but you may return in fifteen Days: It descends from North-East to South-west with a very rapid Current, and takes its rise in that Chain of Mountains which is the settled Boundary between the Estates of the Emperor of *China* and the Czars of *Moscow*. The *Mantcheoux* call the People about this River *Orotchou*, from a certain Animal nam'd *Oron*: This Creature is a kind of little Stag, which the Inhabitants tame, and make use of as a Beast of Burthen, either to draw their Sledges

or carry their Baggage. I have seen several in the Emperor's Park, as likewise Elks, which are in great Numbers in this Country and in the Province of *Solon*: About the River *Tchikiri* are beautiful Sables, as likewise grey Ermins and black Foxes; the *Moscovites* got a Multitude of fine Skins, when they were Masters of *Yacsa*.

The second Nation of *Tartary*, which was ever the largest and most numerous, is that of the *Mongous*, whom the *Chinese* sometimes call *Si ta tse*, or Western *Tartars*, and sometimes in derision *Tsao ta tse*, or Stinking *Tartars*, because of the ill Scent which usually attends them. This Nation comprehends the *Kalmucs*, or *Eluths*, the *Kalkas*, and those who are simply call'd *Mongous*, and inhabit near the Great Wall; their Country, from West to East, extends from the *Caspian* Sea to the Eastern *Tartars* just mention'd, that is to the second or third Degree of Longitude from the Meridian of *Peking*; and from South to North, from the Great Wall of *China*, to the fiftieth Degree of Latitude.

They all speak one Language, which is simply call'd the *Mongolle* Tongue; it is true they have several Dialects, but then they understand each other, and he who knows one is Master of all: They have also the same Religion, which is that of *Tibet*, that is to say they worship the Idol *Fo*, call'd in their Language *Foucheki*: They also believe the Transmigration of Souls, and have such a profound Veneration for their Idol-Priests call'd *Lamas*, that they not only pay them a blind Obedience, but also present them with the best of every thing they have. The generality of these Priests are very ignorant, but to pass for learned with these People there's nothing requir'd but a little smattering in the *Tibet* Tongue, so as just to know the Characters, and to be able to read in the Sacred Books which are wrote in that Language. They are also very debauch'd, and in particular addicted to Women,

men, whom they abuse with Impunity: Notwithstanding this, the Princes of the Country suffer themselves to be govern'd by their Counsels, hear their Advice with respect, and even honour them with the Upper-hand on all publick Occasions.

The *Mongous* likewise live all in the same manner, wandering from place to place with their Flocks, and encamping where they find the most convenience for themselves and Cattle: In Summer they commonly chuse the open Country near some River or Lake, or for want of these about some Well; but in Winter they retire to the Mountains and Hills, or at least behind some Eminence, where they may be sheltered from the North Wind, which is extream cold in this Country; the Snow supplies them with Water.

Every Sovereign keeps within the Bounds of his own Country, for neither he nor his Subjects are permitted to pass into those of another, but in their own Territories they encamp where they please: They are nasty in their Tents, slovenly in their Cloaths, and gross and unpolish'd in all their Manners, living amongst the odours of their Beasts, whose Dung they burn instead of Wood, of which they have none in the Parts they inhabit. They are excellent at Horsemanship and Hunting, and dexterous in drawing the Bow either on Foot or Horse-back; yet in general their Lives are very miserable. They are utter Enemies to Labour, and had rather content themselves with the Nourishment they receive from their Flocks, than take the trouble of tilling the Land, which in some parts is very good. In Summer they live on nothing but Milk, and use indifferently that of Cows, Mares, Sheep, Goats, or Camels: Their ordinary drink is Tea, but the very grossest and worst in all *China*, with this they mix Butter, Cream and Milk, either more or less according to their ability.

They also make a kind of *Aqua vitæ* from four Milk, and in particular that of a Mare, which they

distil after it has fermented: Some of the richer sort put the Flesh of Mutton to ferment in this four Milk, and then distil it; this Liquor is very strong and nourishing, and to be intoxicated with it is their principal delight: They also smoke a great deal of Tobacco; in general they are well-inclin'd, and upright in their Dealings.

Tho' Polygamy is not forbid amongst them, yet they have commonly but one Wife: Their dead Bodies they burn, and inter the Ashes on some Eminence, where they pile a heap of Stones over the Grave, on which they plant a number of little Standards.

They are very devout in their false Worship, and almost every one wears a String of Beads round his Neck, on which he repeats his Prayers. Had they embrac'd the true Religion I believe they would be zealous Christians, tho' indeed they are so besotted to their Lamas and their Errors, that there is little probability of their Conversion, at least without one of those Miracles of God's Grace, by which he can change the very Stones into Children of *Abraham*.

Scarce a *Mongou* Prince but has some Pagod in his Territory, tho' not a single House there: I have seen the Ruins of one of these Temples more than 250 Leagues from *Peking*: The Tiles which were varnish'd, or rather enamelled with Yellow, were brought from *Peking*, and the Workmen that built it came on purpose from *China*: It was one of these lying Lamas, who made himself ador'd as a living *Fo*, that caused it to be built in the Territories of the King of the *Kalkas* his Brother.

Tho' the *Mongous Tartars* have but one Language, one Religion, and one manner of Life, yet they may be distinguish'd into three sorts, namely, the *Kalmucs*, the *Kalkas*, and the *Mongous*.

The *Kalmucs*, who are call'd *Elutbs*, both here and among themselves, inhabit that Country which lies
from

from West to East, between the *Caspian* Sea and the Mountain *Altai*, and from North to South, between the *Moscovites* and the *Yusbek Tartars*, call'd by them *Hassack Pourouk*, with whom they have a continual War; they also extend as far as *Tibet*, as I shall observe hereafter.

These *Eluths* also consist of three Divisions, tho' originally they are all of one Family, and no other than three Branches issuing from one Stock.

The first, which at present is the most numerous and powerful, consists of those who encamp every Winter by the *Caspian* Sea near *Astracan*, where they drive a considerable Commerce. These are the most Western, and inhabit those Lands which lie between *Moscovy*, *Samarcand*, *Kaskar*, and other Countries of the *Yusbek Tartars*: Eastward they extend to that vast Chain of Mountains which I imagine to be a Continuation of *Caucasus*. The *Eluths* are also better known in *Europe* by the Name of *Kalmucs*, than they are in this Country, where they call them *Eluths Ayouki*. They are also ally'd to the more Eastern *Eluths*, with whom they maintain a Correspondence.

The second sort of *Eluths*, call'd also *Kalmucs* by the *Moscovites*, are those who inhabit from the Chain of Mountains already mention'd, to another Chain of high Mountains, the most considerable of which is call'd *Altas*. From this Mountain run several great Rivers, the principal of which are *Oby* and *Irtis*, and it was near the Source of this last that the King of the *Eluths* usually kept his Court: These People were very numerous and powerful, possessing all the Land from *Moscovy* to the *Yusbek Tartars*, but weaken'd and ruin'd themselves by their Divisions and intestine Wars.

However their last King, nam'd *Caldan Po-jouctou ban*, after having united all the Remains of this great People under his Authority, destroy'd even in our Days the powerful Empire of the *Kalkas*, nor
 fear'd

fear'd to denounce War against the Emperor of *Cbina* himself: His Aim was nothing less than the Conquest of that Empire, and perhaps he might have succeeded in his attempt had not his Nephew deserted him with the greatest part of his Troops, or had he coped with a less brave and vigilant Prince than the Emperor *Cang bi*: But he was entirely defeated with his whole Army, so that now none remain of the *Eluths* but those with the Nephew of *Caldan*, who having left his Uncle, and always maintain'd a good Understanding with the Emperor, is at present in quiet Possession of his Estates, which lie about the source of *Irtis*: But as in the following Voyages into *Tartary* frequent mention is made of the *Eluths*, and their King *Caldan*, it may be proper for the clearing some Passages to enter into a little Detail of the Origin and last Wars of these People.

It is not above eighty Years since all these *Eluths* were united under one Chief or King, call'd *Otchirtou tche-tching ban*, who is mention'd in several Relations, and particularly in that of Father *Avril*: The Prince *Ablay* his Brother having rebell'd against him was overthrown, and oblig'd to retire almost as far as *Siberia*. This King had also several little Princes of his House under him, call'd *Taikis*, and by the *Moscovites*, *Taicha* and *Taichi*: The *Taikis*, being absolute in their own Territories, govern'd themselves as they pleas'd, paying the King no more than a slight Homage with just what Tribute they saw proper. One of these *Taikis*, nam'd *Patorou bum*, grew exceeding rich; he had also acquir'd a great deal of Reputation among his People, and particularly in the War with *Thibet*, of which we shall speak hereafter: When he dy'd he left several Children, the eldest of which nam'd *Ontchou* succeeded him.

This Prince, during his War with the *Hassacks*, *Pouroutes*, or *Yusbek Tartars*; happen'd to fall ill of the Small-Pox in his Camp; and as the *Mongous*, thro'

a ridiculous and barbarous Superstition, are accustom'd to abandon all those that are attack'd with this Distemper, *Ontchon's* Troops immediately decamp'd, and left him alone in his Tent, without so much as a single Servant to attend him. The *Mabometan Tartars*, who were posted opposite to the *Elutbs*, having seen them decamp, did not fail the next Morning to visit the abandon'd Tents, where they found the sick Prince, of whom they took such care that they entirely cur'd him.

The Prince, not thinking proper to discover his Quality, was kept by them as a common Slave for three Years, during which time *Senbé* the second Son of *Patorou bum taiki*, not doubting but his eldest Brother was dead, married his Wife, according to the Custom of the *Mongous*, which in this respect is like that of the *Jews*.

But at the end of three Years, *Ontchon* having discover'd himself to the *Hassack Tartars*, and promis'd on Oath that if they sent him into his Country he would never renew the War, they restor'd him to his Liberty, and gave him a Guard of 100 Men to escort him into his own Territories. Being arrived on the Frontiers he dispatch'd a Courier to his Brother *Sengbé* to inform him of his Adventure and Return; who, surpriz'd at this unexpected News, immediately went to his Brother's Wife, that was now become his own, to ask her what she would determine in such a Conjunction: The Woman, who had acted with Honour, reply'd, That she had only married him in the Persuasion that her first Husband was dead, and that therefore since he was living she was indispensably oblig'd to return to him again.

But *Sengbé*, who was equally enamour'd with the Wife and Fortunes of his Brother, as he had got Possession was resolv'd to keep it: Wherefore, under pretence of complimenting the Prince on his Return, he dispatch'd

dispatch'd certain Persons, whom he could trust, with secret Orders to massacre him and all his Retinue; which being executed accordingly, he gave out that he had defeated a Party of *Hassaks pouroutes*, without mentioning his Brother. This Crime however was not long undiscover'd, and one of his other Brothers by the same Mother as *Ontchon*, with one of his Nephews, Son to the same *Ontchon*, conspir'd to revenge the Murder; in order to which they assembled all the ancient Domesticks of that Prince, and concerted their Measures so well that they slew *Sengbé*, and restor'd the Son of *Ontchon* to the Possessions of his Father.

Caldan the third Son of *Patourou bum taiki*, and Brother to *Sengbé* by the same Mother, had profess'd himself Lama from his Youth, and had been educated by the Great Lama as one of his principal Disciples, after which he went to settle at the Court of *Otchirton tche tchin ban*, who treated him with great Marks of Distinction: This Prince, having notice of these Transactions, demanded Leave of the Great Lama of *Tibet*, his Master, to quit the Habit and Profession of Lama to revenge the Death of his Brother *Sengbé*.

Leave being granted, he immediately formed an Army of the ancient Domesticks of *Sengbé*, and the Troops lent him by *Otchirton*, with which he seiz'd the Murderers of his Brother, and having put them to death made himself absolute Master of the Effects of all his Brothers, and the Estates of *Sengbé*: He also married the principal Wife of that Prince, who was Daughter to *Otchirton* King of the *Eluths*, and his Forces encreasing every Day he soon saw himself in a Condition to dispute the Kingdom with his Father-in-law *Otchirton*, to whom he ow'd his present Fortune.

A Quarrel happening between some of their Subjects furnish'd him with a Pretence for the War, upon which he enter'd with an Army into the Country of
Otchirton,

Otchirton, who receiv'd him at the Head of his Forces. The Battle was fought near a great Lake called *Kizal-pou*, where *Caldan* won the Victory, took his Father-in-law Prisoner, and order'd his Throat to be cut, to secure himself in the Conquest of his Dominions; by this means he became Chief of all the *Elutbs*.

The Great Lama, to recompense this Cruelty and Treachery to his Father-in-law and Benefactor, gave him the Title of *Han*, which signifies King or Emperor: It is from this Word also that the *Tartarian* Princes are call'd *Kan*, which is of the same Signification, and wrote in the same manner as *Han*. It is not amiss to observe here, that the *Europeans* in most of these Words change *H* into *K*, and especially when it happens to be an initial; thus in the present instance, *Kan* for *Han*, *Kami* for *Hami*, a little City of the *Yusbek Tartars* who lie nearest the Great Wall; *Coublai* for *Houblai*, *Kalkas* for *Halkas*, with many others.

From that time *Caldan* remained in quiet Possession of his Conquests, and free from Wars, except with the *Hassacks pouroutes* who are irreconcilable Enemies to the *Elutbs*, till the Year 1688, when he enter'd with an Army into the Country of the *Kalkas*, where he found those People so weakened by their intestine Divisions that he easily defeated them, and taking the advantage of his Superiority, never left pursuing them till their entire ruin: Had their common Interest been capable of uniting them the *Elutbs* had never ventur'd to attack them. The first time I went on the side of *Moscovy* to treat concerning the Peace, I saw the wretched Remains of these *Kalkas*, who fled on all sides from the Fury of the *Elutbs*.

But at present, since *Caldan* was destroy'd in his turn by the Emperor of *China*, there are in all these vast Countries no more than ten or 12000 Families of *Elutbs*, the Chief of which is Nephew to *Caldan*, and eldest Son to *Sengbé*. This Prince, called *Tse vang raptan*,

raptan, deserted his Uncle at the beginning of the last War; the occasion of his discontent was as follows:

A Princess, the Daughter of *Otchirton*, had been promis'd him in Marriage, but *Caldan* falling in love with her took her from him: Not content with this Injustice to his Nephew, he also hired Assassins to take away his Life, who missing their Blow only struck out one of his Eyes. This Prince at present lives quietly in his own Territories, where he begins to make them till the Ground, being obliged to it by the decrease of his Flocks, which are no longer sufficient for his People to subsist on: He is at continual War with the *Yusbecks*: The Countries of *Tou-roufan* and *Yarkian* are subject to him: It was not many Years since *Yarkian* revolted against him, but he immediately besieg'd it, made himself Master of the Place, and depriv'd it of all possibility of rebelling for the future.

The third sort of *Elutbs* are those which inhabit the Country that lies between the extremity of the Province of *Chen si*, part of the Province of *Se tcbuen*, and the Kingdom of *Tbivet*, where the King or Chief of these *Elutbs* called *Dalai han* usually resides: It was these *Elutbs*, who, aided by the other *Elutbs*, and in particular by *Patourou bum taiki*, conquer'd in this present Age the Kingdom of *Tbivet*, and gave it to the Great Lama; for it is not above sixty Years since *Tbivet*, call'd indifferently *Toubet*, *Tbivet*, and *Tangout*, was governed by a King of its own call'd *Tsanpa han*, and in the *Chinese* History *Tsanpou*. This Prince was formerly very powerful, and probably no other than the famous *Prester-John* so celebrated in History: For tho' the Great Lama nam'd here *Dalia Lama*, resided then at *Poutala*, call'd indifferently by our Travellers *Betala*, *Lassa*, and *Barantola*, yet he was not the temporal Sovereign of the Country: It was *Tsanpa* who reign'd at that time, and who lost his Crown in the manner I was about to relate.

The

The *Mongous*, who revere the *Dalai Lama* as a God upon Earth, thought that *Tsanpa* did not treat him so respectfully as he ought, and that it was incumbent upon them to revenge the Affront; wherefore the King of this third sort of *Eluths* of which we speak, joining his Forces to those of *Paturou bum taiki*, attack'd the King of *Thibet*, overthrew him in a set Battle, and having put him to death gave the Kingdom of *Thibet* to the Great Lama; he even held it an Honour to be stiled his Vassal, and to preserve him this Conquest fix'd his Residence near *Poutala*: This King was called *Couchi han*, and was Grandfather to the reigning King named *Dalai han*: The other Princes of his House, who joined him in this War, return'd into their own Country, which lies east of *Thibet*, and extends from *Thibet* almost to the Great Wall of *China* towards the City of *Si ning*: These *Eluth* Princes are known at *China* by the Title of *Taikis of Coconor*, from the Name of a great Lake in the Country they inhabit; they are only eight in number, and have every one their Territory and People apart, independant one of another, and they only league together for their mutual Preservation.

All of them were Vassals to *Dalai Han*, or rather to the Great Lama; but after the Defeat of *Caldan* the Emperor sent an Invitation to these eight *Taikis* to attend him, which the Chief of them immediately did, was favourably received, and honoured with the Title and Seals of *Tsin vang*, or Regulo of the first Order: Several of the others contented themselves with sending Deputies to the Emperor to pay him their Homage. The Emperor is unwilling to employ any Force in the subjecting the rest of these *Eluth* Princes, but rather chuses to attract them by Mildness and kind Usage, as also by frequent Presents, which are called here *Recompences*, as those which they send in return are called *Tribute*.

All

All these *Elutbs* have an intire Freedom of Traffick to *Cbina*, even to *Peking* itself; no Customs are exacted of them, but they are furnish'd with every thing necessary for their Subsistence for eighty Days, which is the time allow'd for their Commerce; after which, if they have a mind to stay longer they may, but then they are supply'd with nothing more.

The same Custom is observed in respect to the *Mabometan Tartars* who trade into *Cbina*; they give liberty of Traffick to all those that travel by Land, and come into *Cbina* by the Western Provinces, the Policy of which is to engage all these People by degrees to submit to the Emperor, thro' the hopes of a rich Trade, and the Advantage of his Protection; for the Emperor's Favour is a Guard against the Attempts of the neighbouring Princes, who dare not meddle with those under his Protection for fear of making themselves an Enemy, who is much more formidable since the Defeat of *Caldan*.

We must now speak a Word or two of *Thibet*, which belongs to the Great Lama, for tho' *Dalai ban* resides near *Poutala*, in the very heart of the Kingdom of *Thibet*, yet he intermeddles in no respect with the Government, but contents himself with reigning over the *Elutbs*, who wander up and down, according to custom, in the Places where they find the best Pasture.

For the Great Lama himself, as temporal Affairs are contrary to his Profession, has established a Viceroy who governs in his Name and by his Authority: This Viceroy, call'd the *Tipa*, wears the Habit of a Lama, notwithstanding he is married: The Emperor of *China*, at the time of his War with *Caldan*, conferred on the *Tipa* the Dignity of *Vang*, or *Regulo*, to attach him to his Interest; for tho' he knew very well that the *Tipa* and Lamas secretly favour'd *Caldan*, yet he was equally sensible how capable they were of crossing his Designs, and especially if they had

had joined the *Mongous*, and made a religious War against him, it would have been difficult to have sustain'd the shock of so many Enemies: The truth is the *Tipa* durst not declare himself openly against the Emperor, yet favoured *Caldan* in a very publick manner; wherefore after the ruin of this last the Emperor gave himself no trouble in managing the *Tipa*, or even the Grand Lama himself, but talked to them in the Style of a Master, signifying the Punishments he had inflicted on those Lamas who sided openly with *Caldan*, and also threatening to send his Army to *Poutala*, unless his Orders were punctually obey'd.

Both the *Tipa* and the Lamas have endeavoured to appease the Emperor, and notwithstanding they are in no haste to yield up the Persons he demands, they have made several humble Remonstrances, but the Emperor still continues inflexible.

Nevertheless it is hardly probable his Majesty will attempt to carry the War into *Thibet*, it being too far from *China*, and the Roads too difficult for the March of an Army; besides, the Emperor loves the Peace of his Subjects, and has no propensity to War any farther than is necessary for his own Honour and their Good. *Poutala* is the Name of the Mountain on which stands the Palace, or rather the Pagod, where the Great Lama resides; at the foot of this Mountain runs a large River called *Kaljou mouren*; *Mouren*, in the *Mongol* Language, signifies a *River*: This Place, by relation, is very pleasant; the Pagod is built in the middle of the Mountain, and consists of seven Towers, in the highest of which the Lama lodges: On the side of this Mountain are the Ruins of the City where *Tsanpa* kept his Court, which was intirely destroy'd by *Couciban* King of the *Elutbs*: All the People of *Thibet* inhabit in little Cities and Villages, and live by tilling the Ground.

This Account of *Tibet* I learned from an ancient Mandarin of the Tribunal of Ceremonies at *Peking*, who had formerly been Ambassador to the Great Lama, and all that he told me is perfectly agreeable to what I have since heard from other Mandarins, who have been frequently sent thither of late Years: This Prefident assured me that it was no more than four hundred Leagues from *Si ning* to *Poutala*, and that he had perform'd the Journey in Winter in forty-six Days, not travelling more than eight or nine Leagues a Day; he added, that he found the Country almost every where inhabited: He was twenty Days in going to a Place called by the *Chinese*, *Tsing sou bai*, which is a Lake, or rather three Lakes so contiguous that they seem but one.

It is hence that the Yellow River, called by the *Chinese*, *Hoang ho*, derives its Source, which in this part is only a small Stream of a clear Water; it runs directly South between some Mountains, the Waters of which it receives, and after being increased by all the Brooks and little Rivers of the Country of *Coconor* enters *China* near *Ho tcheou*; this is the Name of a City in the Province of *Chen si*, on the Confines of the Province *Se tcbuen*, situated on the South-west of *Si ning*: This River enters *China* thro' a very strait Passage formed by two vast Rocks, which are so exceeding steep that they seem cut on purpose to give way to the River; it is very large in this part, but at the same time very foul, by reason of the Sands which the Waters carry with them.

The *Chinese* tell you that their famous Emperor named *You*, who delivered *China* from the great Inundation so celebrated in History, when he regulated the Courses of the Rivers, and appointed their Channels, ordered these two Rocks, which were then but one, to be cut to give passage to this River; the City of *Ho tobeou* would be no more than ten Days Journey, from the Source of *Hoang ho*, if it ran in a straight Line,

Line, and had not so many Turnings. The same Mandarin also told me that he had cross'd a River in the Country of *Coconor*, called *Altang kol*, which in the *Mongol* Tongue signifies the *Golden River*; this is not above three foot deep, and discharges itself into the Lakes *Tsing sou bai*; there is a great deal of Gold mixed with the Sand of this River, and the *Tartars* of the Country employ themselves in getting it all the Summer; it is one of the principal Revenues of the Princes of *Coconor*, who send their People to this precious Fishery, which is so much the easier as the Waters of this River are so very shallow; there are some of these Fishers that in their four Months of Fishery take six, seven, eight, or ten Ounces of Gold, and sometimes more, according to their Skill and good Fortune; nevertheless they are at no other trouble than to take the Sand from the bottom of the River, which they wash a little, and retaining only the Gold melt it in Crucibles: This Gold is esteem'd very good, yet they sell it for no more than six times its weight in Silver; it probably comes from the neighbouring Mountains whence this little River takes its Source, which might easily be determin'd had these People any Art in sinking of Mines; there is also a great deal of Gold in some other Rivers in the Territories of the Great Lama, quantities of which are brought to *China*.

This Mandarin added, that from *Si ning* to the Frontiers of the Kingdom of *Tibet* was a perceptible Ascent all the way; and that in general the Mountains, which are very numerous, are much higher to the East on the side of *China* than to the West on the side of *Tibet*; in truth it must needs be that these little Mountains, whence the small River *Altang kol* derives its Source, are vastly higher than the Level of the Sea, since this River, which is very rapid, discharges itself into the Lakes *Tsing sou bai*; and the River *Hoang ho*, which runs from these Lakes, has a very swift Current for

at least a hundred Leagues to its Fall into the Eastern Ocean of *China*: This Country is very cold in respect of its Latitude; but when you enter *Tibet* you come upon a Descent, and the Climate is much more temperate.

Wherever this Mandarin came on his Journey the People of the Country furnish'd him with Horses for himself and Attendants, Camels to carry his Baggage, and with every thing that was necessary for the Support of himself and Retinue, which is their customary Behaviour to the Envoys of the Emperor, to whom they allow six Sheep and an Ox for five Days; the Emperor likewise defrays the Expences of the Envoys of the Great Lama, and those of the Princes of *Coconor* when they come to *Peking*.

The second sort of *Mongous* are the *Kalkas*, who are contiguous to the *Eluths* on the East; the Country from East to West extends from Mount *Altai* to the Province of *Solon*; and from North to South, from the fiftieth and fifty-first Degree, to the South Extremity of the great Desart called *Chamo*, which was also accounted to belong to them, because many of them encamp'd there, and especially in Winter when there was the least want of Water, which is very rare in this Desart; there are several Pits sunk by them, but the Water in general is bad.

This Desart borders upon *China*, and is larger and more desolate from North to South towards the West than towards the East; for I have travell'd most of it having cross'd it four several times, and almost always in different quarters; from the Mountains beyond the Great Wall, to its eastern Extremity, is about a hundred Leagues; I don't comprehend those Mountains which lie immediately north of the Great Wall, for tho' they are in a manner uninhabited, yet they can't be look'd upon as part of the Desart, because the Soil there is fertile, and full of fine Pastures, Woods, Fountains, and little Rivers of good Waters;

ters; neither do I take in the Country beyond the River *Kerlon*, where there are likewise good Pastures, and abundance of Water, tho' at present it is but thinly inhabited, and in particular towards the West: The Defart from North to South is of a much larger Extent, and more than a hundred Leagues in breadth; in some parts it is intirely bare, and has neither Trees, Pastures, nor Water, except some Ponds and Marshes made by the Rains, with some Wells of wretched Water, and even those very scarce.

The *Kalkas* chiefly live along the River *Selengué*, *Orkon* or *Orbon*, *Toula*, and *Kerlon*, where there are excellent Pastures, and Waters in abundance; they made their Retreat there when they were drove out of *China* by *Hong vou*, the Founder of the Dynasty of *Tai ming*: Their Princes are likewise descended from *Zingbiskan*, or from his Brothers.

At first they had only one Prince among them that bore the Title of King or *Kan*; nevertheless both he and all the *Kalkas* paid Tribute to the *Mon-gou* Prince, who was descended by the eldest Branch from the Emperor *Coublai*, the Grandson of *Zingbiskan*, called *Tchabar ban*, of whom I shall speak hereafter: But at length these *Kalkas* being vastly increased, and the Princes descended from *Coublai*, who had only the Title of *Taiki*, being grown very numerous the more powerful made themselves by degrees independant, not only of one another, but also of their King himself, to whom they no longer paid any thing but a slight Homage.

We have been assured that before their Destruction, which is still fresh in Memory, there were no less than six hundred thousand Families of these *Kalkas* divided into seven Standards, each of which had its Chief, and under them several hundreds of *Taikis*; three of these seven Chiefs obtain'd of the Great Lama the Title of *Han*, but most of the *Taikis* acted as Sovereigns in their respective Territories, and paid

these *Hans* no farther deference than that of yielding them the first place in the Assemblies which they held, to determine their Differences and consult about their common Affairs; for they look'd upon themselves as all Members of one confederate Nation, and therefore obliged to a mutual Defence: Nevertheless, as the more powerful Princes oppressed the weaker, frequent Divisions arose among them, but such as were easily reconcil'd by the Interposition of their Lamas, by whom they suffer'd themselves to be intirely govern'd, and in particular by the great Lama of *Tibet* to whom they paid a blind Obedience.

The eldest of these three *Han* were named *Tchafaktou*; he possess'd the Country that lies immediately east of Mount *Altai*, his Territories being separated from those of the *Elutbs* by nothing but that famous Mountain, which is look'd upon by the *Mongous* as the most considerable in all *Tartary*; they extended to the Rivers *Selengué*, *Orbon*, and *Toula*.

The second of these *Han*, called *Touchetou*, or *Toucbektou han*, was the most powerful of all the *Kalka* Princes; his Country extended along the three last-mention'd Rivers as far as Mount *Kentey*, whence the River *Toula*, as also that of *Kerlon*, derives its Source.

The third, called *Tchetching han*, resided toward the Source of the River *Kerlon*, along the Banks of which his People extended themselves to its Fall into the Lake *Dalai*, or *Coulon*, and also beyond to the Frontiers of the Province of *Solon*: It is not above forty or fifty Years since these two last Princes took the Title of *Han*, but the first had assumed it long before.

As frequent mention is made in the following Voyages of the Wars of these Princes, either one with another, or with *Caldan* King of the *Elutbs*, who was the principal Instrument of the Destruction of the *Kalkas*, it may not be improper to enter a little into the Occasion of them.

Before

Before the Wars these *Kalkas* were so powerful, that they appeared formidable to the Emperor of *China* himself; they were exceeding rich in Flocks, and their Plains were covered over with Horses, of which they sold no less than an hundred thousand every Year to *Peking*; if the Buyers took them as they came, without Examination, they paid but seven or eight Crowns a Horse; but when they had their Choice a handsome Horse cost fifteen; whereas since their Destruction, in the time of the Emperor's War with the King of the *Eluts*, an indifferent Horse, provided he was but in tolerable Order, sold for four hundred Livres, and sometimes more.

The Occasion of this War was as follows: A *Taiki*, or *Kalka* Prince, called *Lopzang lum taiki*, whom I have seen since at the Assembly of the Estates of *Tartary*, invaded, I know not for what reason, the first of these three *Han* named *Chasactou ban*, overthrew him, took him Prisoner, and afterwards put him to death; he also seized on his Substance and part of his People, but the rest escaping with the Children of *Chasactou ban*, fled to the second *Han*, *Toucbetou*. This Prince immediately dispatch'd an Account of what had happen'd to all the Chiefs of Standards, and principal *Taikis*, inviting them to join with him against the Usurper of the Estates of *Chasactou*; accordingly they assembled their Forces, and being come up with the Usurper, defeated him, and seized his Person; nevertheless they would not dip their Hands in his Blood, but contented themselves with sending him to the Great Lama for him to inflict what Punishment he pleased, at the same time desiring him to invest the eldest Son of *Chasactou ban* with the Dignity of his Father: Their Request was granted, and the Son was reinstated in the Kingdom of his Father; but they neither restor'd him his Subjects, nor his Flocks, for *Toucbetou* had seized them for his own use, by the Advice of his Brother who go-

vern'd him in every thing, and for whom he had all imaginable deference on account of his being a Lama, and one of those living *Fo* which are very numerous in *Tartary*, and who as easily impose on these barbarous *Mongous*, as *Mahomet* formerly did on the ignorant Shepherds of *Arabia*.

This Lama, named *Tsing chung tumba boutouetou*, had been eight Years Disciple to the Great Lama of *Thibet*, during which time he acquired the learned Language of *Thibet*, and such a Reputation for Knowledge in that School, that he was resolved to make a Schism, and obliged his Disciples to acknowledge him as independant on his late Master, pretending that he was a living *Fo* for the same Reasons as the other; in short he so well deceived these *Kalkas* that they adored him as a Divinity; his Brother also, tho' King of the *Kalkas*, went regularly on set Days to pay him the same Adorations they pay their Idols, gave him the upper-hand on all occasions, and suffered himself to be governed intirely by him: It was properly this Lama who, by his Pride and ill Conduct, occasion'd the Destruction of his Family and the Empire of the *Kalkas*.

Tchasaetou ban, seeing they refused to restore his Effects which had been decreed him in the Assembly of the Estates of the *Kalkas*, sent Ambassadors to the Great Lama of *Thibet* to complain of the Injustice, and to desire him to interpose his Authority with *Toucbetou ban*, and the Lama his Brother, for the Restitution of what they so wrongfully detained; the *Dalai* Lama accordingly dispatch'd one of his principal Lamas to *Toucbetou ban*, and the Lama his former Disciple, to terminate the Difference; but this Envoy being gained by their Presents contented himself with specious Promises, without procuring any Performace: *Chasaetou ban*, despairing of any Justice from that Quarter, sent his second Son to the Emperor of *China* to intreat him to espouse his Interests,
and

and procure the Restitution of his Effects: It must be observed here, that all the *Kalka* Princes paid a kind of Homage to the Emperor for the liberty of trading into *China*, which consisted in sending him a Camel and nine white Horses by way of Tribute; but they were not very regular in the Payment of it, dispensing with it whenever they pleas'd.

Accordingly the Emperor dispatch'd an Ambassador to *Dalai* Lama to engage him, at a certain time which he appointed, to send a Person of consideration into the Country of the *Kalkas*, promising to send at the same time a Grandee of his own Court to dispose these Princes to an Accommodation, and to prevent the War, which was otherwise inevitable.

Mean time *Chafastou ban* dying, his eldest Son, who had enter'd into a strict Alliance with *Caldan* King of the *Elutbs* his Neighbour, succeeded him and was made *Han*: This Prince likewise press'd the Restitution of his Effects, and the Envoys of the Emperor and *Dalai* Lama being arriv'd at the Court of *Touche-tou ban*, they conven'd a second time the Estates of the *Kalka* Princes: The Envoy of the Emperor was the first President of the Tribunal of the *Mongous*, which is in a manner of the same Dignity with the six chief Tribunals at *Peking*; the Name of this Envoy was *Argni*, and from him it was, and the other Mandarins that accompany'd him, that I learnt the Particulars of this Negotiation.

The Envoy of *Dalai* Lama was also one of the most considerable in his Court, and, as he represented the Person of *Dalai* Lama, every one in the Assembly yielded him the first Place, except the Brother of *Touche-tou ban*, who being also a Lama, and professing himself a living *Fo*, pretended to be equal with that High-Priest, and insisted upon being treated with the same Distinction.

The King of the *Elutbs* had also his Envoys at the Assembly to support the Interests of his Friend
and

and Ally. These highly protested against the Pretensions of the *Kalka Lama*, which they look'd upon as an enormous Outrage against their common High-Priest, whose right it was to preside by his Legate in the Assembly; but this Lama would make no Concessions, and the *Elutb* Envoys retir'd in great Discontent.

In short, to avoid a greater Difference than that they came to terminate, the Envoy of *Dalai Lama* was oblig'd to consent that the Lama, Brother to the King of the *Kalkas*, should sit opposite to him. This Contest once over affairs were soon regulated in the Assembly, and *Toubetou ban* and the Lama his Brother solemnly promis'd that they would faithfully execute what had been there decreed: After which the Estates separated, but instead of keeping their Word, they continued their usual Delays under divers Pretences.

Mean time the King of the *Elutbs*, offended at the little regard he had to his Envoys, and the Affront offer'd *Dalai Lama* in the Person of his Legate, as also press'd by *Chasactou ban* to hasten the Restitution of his Effects, of which they still detain'd the best part, sent an Ambassador to *Toubetou ban*, and the Lama his Brother, to exhort them to perform their Promise; and in particular to complain of the *Kalka Lama's* having disputed Precedence with the Legate of *Dalai Lama*, who had been their common Master. The *Kalka Lama* could not contain his Fury, but loaded the Ambassador with Irons, and having sent back some of his Retinue with injurious and threatening Letters to the King of the *Elutbs*, immediately put himself with his Brother at the head of a large Body of Troops to surprize *Chasactou ban*: This Prince, who expected nothing less, could not escape the Fury of his Enemy, but fell into the Hands of the Lama who order'd him to be drowned. He also put to death one of the most considerable *Taikis*, and seiz'd his Effects; after which he enter'd into the Territories of the

the King of the *Eluths*, and surpris'd one of the Brothers of that Prince, whose Head he cut off, and fixing it upon a Spear, expos'd it in that manner thro' the Country, at the same time sending one of the Domesticks of that unfortunate Prince to the King of the *Eluths*, with a Letter full of Invectives and Threats.

The King of the *Eluths* tho' so cruelly incens'd, yet suppress'd his Resentment till he was in a Condition to declare it; mean time he assembled his Forces, and about the end of the following Winter, or the beginning of the Year 1688, advanc'd to the Territories of *Toucbetou ban*: The Lama, who expected no less, had demanded Succours of all the other *Kalka* Princes, alledging that he had taken and put to death *Chasafetou ban*, for no other reason but because he was leagu'd with the King of the *Eluths* to destroy all the other *Kalkas*: Accordingly most of these Princes came with considerable Forces to the general Rendezvous on the Frontiers of the Kingdom of *Toucbetou ban*.

The King of the *Eluths* saw very well that it would be Rashness to come to an Engagement with an Army so much superior to his own; wherefore he only sought to post his Troops to advantage, flattering himself that Divisions would soon arise in the Army of the *Kalkas*, which accordingly happen'd. The Chief of one of the most numerous Standards decamp'd first in the Night with all his Forces; *Tchetching ban* a little after follow'd his Example, and in short all the rest made their Retreat, leaving *Toucbetou ban*, and the Lama his Brother, with none but the Forces of their own Standard.

The King of the *Eluths*, being appriz'd of what had past, lost no time, but immediately fell upon his Enemies; it was rather a Rout than a Battle, for they made no Resistance: *Toucbetou ban* with his Family, and the Lama his Brother with his Disciples, escap'd
with

with much difficulty, but were oblig'd to abandon most of their Baggage, with the greatest part of their Army and Flocks.

The King of the *Elutbs* put to the Sword all the *Kalkas* that fell into his Hands of the Family of *Toutchetou ban*, penetrated even to his Camp, and the ordinary Residence of the Lama his Brother, burn'd whatever he could not carry away, and entirely destroy'd two fine Temples which the Lama had built at great expence. After which he sent some of his Troops to scour the Country, ordering them to put to the Sword all the *Kalkas* they met, who fled on every side. We met a great Number of these Fugitives in the Desert of *Chamo*, when we past thro' it on my first Journey into *Tartary* in the Year 1688; and this it was that hinder'd us from reaching *Selengba* as we design'd, because we must have been oblig'd to cross the Country where the King of the *Elutbs* was encamp'd with his victorious Army.

Toutchetou ban, and the *Lama* his Brother, retir'd to the South extremities of the Desert, near the Frontiers of *China*, whence they sent to intreat the Emperor to take them under his Protection, and to defend them from an Enemy whose Ambition and Cruelty they highly exaggerated. The Emperor immediately dispatch'd an Officer to the King of *Elutb* to know the occasion of the War, to which Message the Prince answer'd with Respect, That he had undertaken it to revenge the Death of his Brother; that he thought no Prince would give a Refuge to so wicked a Person as the *Kalka* Lama, who had been the Author of so many Barbarities, and that therefore he was resolv'd to pursue him wherever he retreated; that the Emperor was also interested in his Punishment, since he had notoriously violated the Promises made to his Majesty's Ambassadors in the Assembly of the States, and shewn so little Deference to his Mediation.

The Lama saw very well, that if the Emperor abandon'd him he must inevitably fall into the Hands of his Enemy, and especially as the *Dalai* Lama was against him: Wherefore to secure himself the only Protection he could hope for, he offer'd the Emperor to become his perpetual Vassal, together with his Brother and his Family and Subjects, and also to engage all the other *Kalkas* to follow his Example. During this Negotiation several other *Kalka* Princes likewise sought the Emperor's Protection, on the same Conditions of becoming his Vassals, and were favourably receiv'd.

This same Year also dy'd *Tchetching ban*, whose Widow likewise intreated the Emperor to receive her Son among the Number of his Vassals, and to give him the Investiture and Title of *Han*. At first some scruple was made of granting him this Title, because, as was alledg'd, it properly belong'd to none but the Emperor, and therefore was incompatible with the quality of a Vassal: Nevertheless this ambitious Woman insisting that her Son should not be depriv'd of a Dignity which her Husband had possessed, and representing that his Rank could not be debas'd by his Submission to the Emperor, they yielded to this Reason, and granted him the Title of *Han*; but with Restriction that it should not pass to any of his Descendants, but die with him.

The Emperor was some time before he received *Touchetou ban*, and the Lama his Brother, into his Territories, or would appear to protect them openly, contenting himself at first with exhorting the King of *E-lutb* to abandon his Resentment, and not pursue a Revenge which ought to be satisfied by the deplorable Condition to which he had reduc'd those miserable Princes and their Subjects. But the King of *E-lutb* would listen to no Accommodation; he answered once again, That the Emperor was equally concern'd to punish the Violation of a Treaty guaranty'd by him-
self

self and the *Dalai* Lama; he added however that if his Majesty would deliver the *Kalka* Lama into the Hands of *Dalai* Lama their common Master, and the Chief of their Religion, to be judg'd by him, that then he would lay down his Arms, and desist from all Hostilities. But the Emperor thinking it inconsistent with his Dignity to abandon Princes who had been plunder'd of their Estates, and had fled to him for Refuge; and having besides nothing to apprehend from the *Moscovites*, with whom he had lately concluded the Peace at *Niptchou*, he openly took the *Kalka* Princes into his Protection, and assign'd them a part of his Lands in *Tartary*, where they might live after their own manner. It was this that kindl'd the War between the Emperor and the King of the *Elutbs*.

This last Prince, about the end of *July* in the Year 1690, advanc'd at the head of a small but courageous Army to the Frontiers of the Empire; all the *Kalkas* that he found encamp'd along the River *Kerlon*, which he had follow'd for the convenience of Forrage, he either kill'd or made Slaves of them, and pursued the Murtherers of his Brother even into the Retreat the Emperor had design'd them.

On the first Rumour of this Prince's March the Emperor assembled all the *Mongou* Troops, which lying encamp'd immediately without the Great Wall are, as it were, the advanc'd Guards of the Empire. To these he join'd some *Mantcheou* Soldiers, which serv'd as a Convoy to the Presidents of the Tribunals of the Militia and *Mongous*, whom he sent to the Frontiers to observe the Motions of the *Elutbs*. These two Presidents form'd a Design to surprize the King of *Elutb* in his Camp; for which purpose they amus'd him with a fictitious Treaty of Peace, and when he had the least distrust attack'd him in the Night; but they were vigorously repuls'd, and pursu'd even in the Territories of the Empire, where they sav'd themselves by escaping to the Mountains.

The

The Emperor hearing this immediately sent a large Army from *Peking* to encounter the *Elutbs*: He at first design'd to have commanded it in Person, and had sent me orders to follow him; but at the Instances of the Council and the Grandees of the Empire he alter'd that Resolution, and gave the Command to his eldest Brother, whom he created Generalissimo, with whom he also sent his eldest Son, and the Principal of his Council.

The King of the *Elutbs*, who was appriz'd of their March, attended them with great Resolution about eighty Leagues from *Peking*: This Prince was very advantageously posted, and tho' he wanted Artillery, with which the Imperial Army was well provided, and had but few Troops, yet notwithstanding the inequality he accepted the Offer of Battle. At first his Van-guard suffer'd very much from the Enemy's Cannon, which oblig'd him to change his order of Battle; but as he was posted behind a great Marsh, where the Emperor's Army could not surround him, he defended himself with great bravery till Night, when each Party retir'd to their Camp. The Grand Master of the Artillery, who was also Uncle to the Emperor by the Mother's side, was kill'd about the end of this Action by a Musquet-shot, as he was giving orders for withdrawing the Cannon.

The following Days were spent in mutual Negotiations, the Result of which was that the King of the *Elutbs* should retire with the Remainder of his Forces, but first take an Oath before his *Fo* never to return into the Territories of the Emperor, or those of any of his Allies: In his Retreat a great part of his Army perish'd for Want. This Disgrace was also follow'd by another; his Nephew *Ise vang raptan*, whom he had left Guardian of his Country, abandon'd it, and retir'd to a great Distance with all that would follow him, which was a terrible
Blow

Blow to the King of *Eluth*, and it was at least three or four Years before he could recruit his Army, so much was it diminished by the Misfortunes of the last Campaign.

Mean time as the Emperor's Army, and the Generals which commanded it, were on their Return to *Peking*, Proceedings were begun against them, notwithstanding they had the better in the Engagement; for it is a Law among the *Mantcheoux*, establish'd from the Foundation of the Monarchy, that if a General gives Battle, and is not compleatly victorious, he is deem'd culpable, and ought to be punish'd.

Had the Emperor suffer'd his Council to act according to the Rigour of the Law, his Brother had been degraded from the Dignity of * *Vang*, and the other Grandees, who had been of his Council, had at least lost their Employs; they even deliberated whether they should not be straitly imprison'd: But the Emperor declar'd that the Fault being slight deserv'd a slight Punishment; therefore the Regulo Generalissimo, and some other general Officers who are distinguish'd in a manner like our Dukes, Counts, Marquises, &c. were condemn'd to lose three Years Revenue of their Dignity, and the others were degraded five Degrees.

The Emperor highly honour'd the Memory of his Uncle who had been slain in this Action, and continu'd his eldest Son in all his Employs and Dignities, and among the rest in that of being Chief of a Standard, thinking it was not just to give them from the Family of a Person who had so generously sacrific'd his Life for the publick Good.

He also gave Gratuities to the Relations of all those that had been slain or wounded in the Battle, and every one that had distinguish'd himself was rewarded in Proportion to his Merit. The Year fol-

* *Prince, or Regulo,*

lowing his Majesty went into *Tartary* to hold an Assembly of the Estates there, when all the *Kalka* Princes became his Vassals by common Consent, and paid him a solemn Homage.

The King of the *Eluths* continued till the Year 1694 in the Country which formerly belong'd to *Chasaïtou ban* and *Toucbetou ban*, after which, having recruited his Army, he scour'd the Banks of the *Kerlon*, making Slaves of all the *Kalkas* he found, and advanc'd to the Frontiers of the Country of *Corchin*, whence he sent to solícite the chief Prince to join with him against the *Mantcheoux*.

“ What can be more unworthy, said he, than our
 “ becoming Slaves to those whom we have com-
 “ manded? We are *Mongous*, and united under one
 “ Law, wherefore let us join our Forces, and re-
 “ gain an Empire which belongs to us, and was the
 “ Inheritance of our Ancestors. I shall share with
 “ Pleasure the Glory and Fruits of my Conquests with
 “ such as will share the Peril; but if there should
 “ be any of the *Mongou* Princes, as I persuade my
 “ self there are none, so base as to desire to remain
 “ Slaves to the *Mantcheoux* our common Enemies,
 “ they may depend on being the first Objects of our
 “ Revenge, and their Ruin shall be the Prelude to
 “ the Conquest of *China*.”

The King of *Cortchin* on this occasion gave a Proof of his Fidelity to the Emperor, by sending him the King of *Eluth's* Letter, which occasion'd him some uneasiness; for tho' he knew the *Eluths* were too weak to attempt any thing, yet he apprehended a Union of the *Mongous* which might be powerful enough to strike Terror into the Empire: Their ancient Animosity against the *Mantcheoux*, with the secret Protection which *Dalai Lama* gave the King of *Eluth*, whose Advancement he wish'd, might easily unite all the *Tartars* in the same Design of throwing off their Yoke.

It was these Considerations that determin'd the Emperor to make a new Attempt to exterminate the *Elutbs*, or to compel them by force of Arms to a lasting and solid Peace. With this View, in the Year 1696, he caus'd three Armies to enter *Tartary*, with a Design to inclose the *Elutbs* on all sides. At the head of the most numerous he march'd himself, accompany'd by several of his Children, and the chief Princes of the Blood: One of these Armies gain'd a compleat Victory, whilst that of the Emperor fill'd every place with Terror.

In short this Year and the Year following all these *Tartars* were either destroy'd, subdu'd, or dispers'd; and the Death of their King which happen'd in 1697, whilst the Emperor was marching towards his Retreat, entirely compleated the Ruin of this Nation; so that the rest of these unfortunate *Elutbs* were either oblig'd to implore the Emperor's Clemency, or to fly to *ise vang raptan* the only remaining Prince of that People.

This War thus gloriously ended, the Emperor is become absolute Master of all the Empire of the *Kalkas* and *Elutbs*, and has extended his Dominions in *Tartary* as far as the Lands possess'd by the *Moscovites*, which in general are only wild Forests, and uninhabited Mountains.

Almost all the Princes of the *Mongous*, as well as the *Kalkas*, are of the Race of *Zingbikan*: The chief of these Princes descended from the Emperor *Coublai* by the eldest Branch, and call'd *Tchabar ban*, also bore the Title of Emperor of the *Mongous*, and had Tribute paid him by all the others, as likewise by the *Elutbs*, till about the beginning of the sixteenth Century, when the last of these, *Tchabar ban*, having made his Government insupportable by his Cruelties and Debaucheries, his Subjects call'd in the Founder of the *Mantcheou* Monarchy. Upon this Revolution the *Mongou* Prince, who became Vassal to the Emperor

peror of the *Mantcheoux*, was oblig'd to quit the Title of *Han* for that of *Vang*, which the Emperor gave him : This same Emperor having made himself Master of part of the Province of *Leao tong*, which border'd on the most powerful of the *Mongou* Princes, made Alliances with them by the Marriages of his Children, and by that means won several to Subjection, and left such an increas'd Dominion to his Son, the Grandfather of the present Emperor, that what with Mildness, and what with the Terror of his Arms, he compleatly reduc'd all the *Mongous* without the Great Wall.

Their Country, from East to West, extends from the Province of *Léao tong*, and the Country of the *Mantcheoux*, to the City of *Ning bia* in the Province of *Cbensí*, between the Great Wall of *Cbina* and the Desert of *Cbamo* ; they are divided into forty-nine Standards, each of which has one of its own Princes for chief.

The *Mantcheoux*, after their Conquest of *Cbina*, confer'd on the most powerful of these Princes the Dignities of *Vang*, *Peilé*, *Peizé*, *Cong*, &c. they also settl'd a fix'd Revenue on each of the Chiefs of these Standards, regulated their Bounds, and establish'd the Laws by which they are govern'd to this Day. There is also a grand Tribunal at *Peking*, where their Disputes are finally determin'd, and to which they may appeal from the Judgments of their Princes themselves, who as well as others are oblig'd to appear before this Tribunal, when cited. The *Kalkas* are also under the same Regulation, since their becoming Vassals to the Emperor.

The third Nation of *Tartary* is that of the *Mabometan Tartars*, the most considerable of which are the *Yusbeks*, better known in *Europe* than in *Cbina* itself. From West to East they extend from *Persia* and the *Caspian* Sea to the Country of the *Eluths*, and on the South almost to *Cbina* ; but those of this part

were mostly subdu'd by the last King of the *Eluths*, who made himself Master of *Yarkan*, *Tourfan* and *Hami*, call'd by our Geographers *Cami*.

After the Defeat of the King of the *Eluths*, those of *Hami*, who lie the nearest *China*, put themselves under the Protection of the Emperor: Those of *Tourfan* and *Yarkan* were also about to follow their Example, and this Court was disposed to receive them; but *Tse vang raptan* by his Presence prevented the Execution of their Design, and assur'd himself of their Fidelity. Nevertheless those of *Yarkan*, leagued with the *Yusbek* Princes their Neighbours, were on the point of shaking off his Yoke, had not *Raptan* surpris'd the Rebels, and compell'd them to return to their Obedience. As I never travelled into this Country my self, I shall only relate, in few Words, what I learn'd from some Lords sent by the Prince of *Hami* to the Emperor of *China*.

The first of these Envoys was one of the Sons of the Prince of *Hami* himself; and the second was one of his Officers, who had often travel'd the Country that lies between the Province of *Chen si* and the *Caspian* Sea: He also told me that he had been at *Bochara*, or as it is call'd in the Country *Bobara*, in which Journey he spent five *Months*; but then he travel'd very slow, stopt at several Places, and took a large Circuit, passing through the Territories of Prince *Raptan*, which lie vastly wide to the North-West of *Hami*, and from thence by the *Turquestan*. This Road, he told me, was the best and most free from Robbers; but then there is a much shorter and more direct one, tho' less safe and more difficult.

From *China* to *Hami* is about twenty Days Journey, and from *Hami* to *Tourfan* is above 100 Leagues, which the Caravan performs in seven Days: This Road is full of Rocks, and in a manner without either Water or Forrage. From *Tourfan* to *Aosou* is twenty-three Days Journey, and from thence to *Yarkan* ten; after

after which to *Bochara* is about a Month's Journey farther: The next Town is *Kaskar*, but all the Road beyond is infested by the *Tartars* call'd *Pouroutes* and *Hassacks*, who are great Robbers, and plunder all they meet without Distinction, even the Ambassadors of any Prince: Wherefore this Road is very dangerous, at least without a good Guard, and therefore is but little frequented.

The Country is very hot in Summer, and produces abundance of good Fruits, in particular Melons and Grapes. These *Tartars* are *Mahometans*, and formerly drove a great Commerce into *China*, whither they came every Year in numerous Caravans: The War has interrupted this Traffick for some Years, but it will probably revive again by the Encouragement and Immunities which the Emperor has granted to all who trade by Land into *China*: The Language of these *Tartars*, which is apparently the same with that of the *Yusbeks*, is different from the *Mongol* Tongue; but this last is commonly understood by reason of the great Commerce between the two Nations.

There now only remains to speak of the fourth Nation of this part of *Tartary*, which is under the Dominion of the *Moscovites*. This is much the largest, and extends from West to East from *Moscovy* to the Eastern Ocean; and from North to South, from the frozen Sea, to the fifteenth Degree of North Latitude towards the Western part, and to the fifty-fifth Degree towards the Eastern: But we can only say that it is a vast Desert, except some parts of *Siberia*, which are tolerably well peopled, the rest being almost entirely destitute of Inhabitants.

I have only pass thro' part of the Frontiers of these vast Countries, wherefore all I shall relate is what I learn'd from several *Moscovites* and *Tartars*, who had resided in the Country, and often travell'd thither, and in particular from a *Moscovite* who was settled at *Peking*, and become an inferior Mandarin.

This *Moscovite* had been made Prisoner by the *Mantchoux* at the taking of *Yacsa*, and, not having wherewith to subsist in his own Country, voluntarily accepted the offer they made him of settling at *Peking*. He had travelled the greatest part of these vast Countries, and besides two or three Journeys from *Tobolk*, the Place of his Nativity, to *Moscou*; he had gone from *Tobolk* to *Selengha*, and from thence to *Niptchou*, where he stay'd a Year; and from *Niptchou* to *Yacsa*, where he resided eight Years, employing himself sometimes in Hunting, and sometimes in collecting the Tribute paid by these People to the Czar, which consists in those beautiful and precious Furs that are the principal Traffick of the *Moscovites*. The Substance of his Relation was as follows, and has been confirm'd by many others who had got equal Information.

1. This Nation is little more than 300 Leagues distant from *Moscou*: The Journey is easily perform'd on a Sledge in twenty Days, when the Snow is on the Ground, but in Summer it is almost impracticable by reason of the Bogs, Waters, and Marshes; wherefore the Commerce, which is very considerable, is only carried on in the Winter.

2. *Tobolk*, or, as the *Moscovites* call it, *Toboski*, is a large City of great Trade, the Capital of *Siberia*, and grand Staple for all the Furs: The Country round about it abounds with all sorts of Grain, Herbs, and Fruit: It is govern'd by four *Moscovite* Officers, who are chang'd every Year, and has Jurisdiction over all that the *Moscovites* possess in *Tartary* beyond the Rivers *Irtis* and *Oby*; here is also a large Garrison of *Moscovites* and *Siberians*, who are maintain'd by the Czar.

The City of *Tobolk* is about the bigness of *Orleans*; it is situate on a high Mountain, at the Foot of which runs the Great River *Irtis*, and the little River of *Tobolk*, whence the Town takes its Name, and which

in this part discharges itself into *Irtis*. From *Tobolk* to the Fall of *Irtis* into *Oby* they reckon a hundred Leagues, but it is not half so far to go straight to it: The *Irtis* is full of windings, and to travel this hundred Leagues along the River would require fifteen or twenty Days: They are chiefly *Mahometan Siberians* that inhabit about *Tobolk*, and between the Rivers *Irtis* and *Oby*; those between the *Oby* and *Geniffée* are called, by the *Moscovites*, *Ostiaki* and *Tongousséy*; the *Ostiakis* inhabit near *Oby*, and on the little River of *Kiet*, and the *Tongousséy* along the *Geniffée*.

3. It requires much less time to go from *Selingha* to *Tobolk*, than to come from *Tobolk* to *Selingué*, or *Selingha*: *Selingué* is properly a River, on the Bank of which the *Moscovites* have built a Town in the Country of the *Kalkas*, about two hundred and fifty Leagues to the North-west of *China*: This Town, which they call after the Name of the River, was appointed in 1688 for the Treaty of Pacification between the Plenipotentiaries of the Emperor of *China* and the Czar of *Moscovy*.

The Lake called *Paikal* lies about four easy Days Journey more towards the South: This Lake is the largest in *Tartary*, and perhaps in the World: They count it three Days Journey from *Selingha* to this Lake, into which it falls. You come next to a little Town called *Oudé*, seated also on the River a Day's Journey from the Lake, which you afterwards pass in a Day, for in that part it is not very broad; after which you enter into another named *Angata*, which runs from the Lake with a very rapid Current towards the North.

About ten Leagues from the Lake, in going down the River, you meet with another Town called *Irkoutsikise*, from the Name of a little River which falls in this part into the *Angara*: From hence, in about ten or twelve Days, you come to *Geniffée*, which is a City built by the *Moscovites* on a River of that

Name: You still continue to go down the *Angara*, which, as I have already observed, is exceeding rapid, and full of Rocks; nevertheless a Boat may pass very safe, provided it is guided by the People of the Country: About half a League South of the City of *Geniffée*, the River *Angara* falls into the River *Geniffée*, which in that part is at least a League over. As soon as you arrive at the City you quit this great River, which runs always North to its Fall into the *Frozen Sea*; you then pass over a Mountain, and travel eight or ten Leagues by Land; after which you reembark on a little River called *Kiste*, which is fordable, and of so still a Stream that Vessels of a moderate Rate can sail up or down it with equal ease; they row very swift, and are no more than ten Days in going to a City or Town called *Kietskoie* from the Name of the River.

From this Town to the Fall of the *Kiste* into the *Oby* is only one Day's Journey, after which you go down the *Oby* to its conjunction with the *Irtis*, which is commonly a Voyage of fifteen or twenty Days, then you sail up the River *Irtis* to *Tobolk*. This Journey can't be conveniently taken at any time except in Summer, when the Rivers are navigable, because the way by Land is full of Mountains and Forests, and in a manner only inhabited along the Rivers: From *Kitskoie*, after a Voyage of seven or eight Days down the *Oby*, you come to the City of *Navim*, and after another Voyage of the same length to that of *Fourgoutte*.

4. The Lake *Paykal* is near a hundred Leagues in length from South-west to North-east, but little more than ten in breadth; it is very deep, and full of Fish, and surrounded with Mountains almost on every side; the Lands which lie on the South of these Mountains are of a good Soil, and cultivated in several Places by the *Moscovites*, the Inhabitants of the Country understanding nothing of Tillage: Wheat and Oats grow very well there.

The

The People, who inhabit about this Lake, are called *Tongouffe* by the *Moscovites*; and by the *Tartars*, *Orotchon*: The *Orotchon* are properly those who live along the Rivers which run towards the East: Here is also another Nation, called by the *Mongous*, *Brattes*: The *Mongou kalkas* inhabit North of the River *Selingué*.

Besides the *Siberians* you find towards the South, between the *Irtis* and *Oby*, another Nation called the *Vouboules*; these inhabit along the River *Sociva*, which falls into the River *Tobolk* about eight Days Journey above the City of that Name: Towards the Source of *Sociva* the *Moscovites* have built a little Town called *Pialing*, about twenty Days Journey from *Tobolk*, whence they govern these *Vouboules*, and oblige them to pay a Tribute of Furs.

The Banks of the River *Lena*, which lies considerably East of the River *Geniffée*, are inhabited by another Nation, called by the *Moscovites*, *Yako*: They have also built a City or Town here, called *Yacou-skoie*, from the Name of these People, whence they keep them in awe: Their whole Employment is Hunting and Fishing. The Language of this Nation is different from that of the Inhabitants along the *Geniffée*, *Oby*, and *Irtis*.

From *Selingha* to *Niptchou* is a twenty Days Journey thro' an open Country; it was inhabited by the *Kalkas* in the parts proper for Pasture, most of which *Kalkas* were subject to the *Moscovites*; but as they were very prone to rebel, and robb'd even the Caravans of the *Moscovites* themselves, these last extirpated them almost intirely.

The woody parts of the Country are inhabited by a People called by the *Moscovites*, *Tangouffe*, and by the *Mantcheoux*, *Orotchon*; these *Orotchon*, of whom we have spoke before, employ themselves continually in Hunting and Fishing; what they chiefly hunt are Sables, Ermins, black Foxes, and Elks; the Flesh
of

of which Animals is also their principal Diet : Those that reside along the *Saghalien oula*, called by the *Moscovites*, *Szilka*, to the Fall of the River *Ergon*, likewise pay Tribute to the *Moscovites* : They have also Cabbins covered with the Skins of Elks and Rain-Deer, which last the *Mantcheoux* call *Oron*.

This River of *Ergon*, which was appointed by the Treaty of *Niptchou* to be the Boundary on this side, between the Empires of *China* and *Moscovy*, takes its Rise from the Lake *Dalai*, and after a Course of a hundred Leagues discharges itself into the *Saghalien oula* ; it is every where navigable, and also fordable in some Places.

From the Mouth of this River you arrive, in eight or ten Days, at *Niptchou*, from whence you go down the River in two or three Days to *Yacsa* ; the *Moscovites* call the Town of *Niptchou*, *Nerzinokoi*, which is grown much more populous since the Treaty of Peace concluded there in 1689, both on account of the great number of *Moscovites* who abandon'd *Yacsa* to settle there, as also because the *Moscovite* Caravans set out from thence to go to *Peking*.

All the Country which lies North of *Saghalien oula* to the *Frozen Sea*, between the Meridian of *Peking* and the Eastern Ocean, is nothing but a vast Desert : The *Moscovites*, who had often scour'd the Country, assur'd us that it was intirely uninhabited, except in one part along the Banks of a River called *Oudi*, where a Colony of about a hundred Hunters had settled themselves, induced by the fine Furs which are found there : The *Moscovites* added, that they had also scour'd the Coasts of the *Frozen* and *Eastern Seas*, which they found open in every part, except towards the North-east, where there was a Chain of Mountains that advanced very far into the Sea ; they could not go to the Extremity of these Mountains, which were inaccessible.

If our Continent joins any where to *America* it is perhaps in this part; but whether it does or not it certainly cannot be far distant, if it be true that our Continent on this side extends six or seven hundred Leagues beyond the Meridian of *Peking*, as we have been assured it does by those that have travelled the Country, and which is also confirm'd by the two Maps communicated to us by the *Moscovite* Plenipotentiaries; besides when a Person considers how many Degrees must be contain'd in such a vast Country, as that of this Corner of *Tartary*, which extends thro' all the Parallels between the seventieth and eightieth Degree of Latitude, he'll easily conclude the little distance there must necessarily be between the two Continents on this side: However it is certain that Eastern *Tartary* is almost intirely a vast Desert, and that the Northern part, which is subject to the *Moscovites*, is not near so well inhabited as *Canada*; neither do the *Moscovites* get any thing there but Furs, and the Teeth of a certain Fish, whiter and more precious than Ivory; nevertheless they drive a great Trade to *Peking*, tho' scarce any People but the *Moscovites*, who are poor and inur'd to Cold and Fatigue, would take so much Pains for so little Profit.

That Multitude of Furs which they are possess'd of come from *Siberia*, from the Countries along the *Irtis*, *Oby*, and *Geniffée*, and not from these vast Countries which extend on the East of *Geniffée* to the Sea, where there are few Inhabitants, and those very poor and miserable: But their greatest Misfortune is their Ignorance of the true God, for they even seem to have no Religion at all: It is probable that these *Mongous* had formerly some Knowledge of the Christian Religion, and that there were also several Christians among them in the time of *Zingbiskan*, that implacable Enemy of *Mabomet* and his Successors: It was upon this Subject I once convers'd with a *Mongou* Prince, the Brother of one of those Regulos whose
Terri-

Territories lay near the Great Wall; he understood the *Mantcheou* Language perfectly well, which I also spoke, and was better acquainted with the History of his Ancestors than any *Mangou* that I knew; wherefore I asked him how long the *Mongous* had been so devoted to their Lamas, and in particular to the Great Lama of *Thibet*, and at what time these Lamas introduced the Religion of *Fo* among them.

He answered me, That it was under the Reign of the Emperor *Coublai*, whom he called *Houblai*, at which time came Lamas into the Country of the *Mongous*, who planted their Religion; but that these Lamas were different from the present, being wise Men of irreproachable Lives, and Saints that wrought a great many Miracles; it is probable that these Lamas, as he call'd them, were religious Christians who came from *Syria* and *Armenia* at that time subject to this Emperor, and preached the Christian Religion to the *Mongous*, as also to the *Chinese*: But the Communication of these Countries with *China* and *Tartary* being afterwards cut off by the dismembering of this Great Empire, the Bonzes of *China* mixed their Superstitions with the Christian Customs, and indulging these ignorant *Tartars* in their Sensualities, introduced by degrees the Religion of *Fo* among them.

This is still the more credible, because these Lamas have several Ceremonies and Customs like those observed among Christians; thus they have *Holy-Water*, the *Chant of the Choir*, and *Prayers for the Dead*: Their Dress is like that in which we usually paint the Apostles, and they wear a Mitre and Hat like the Bishops; without mentioning their Great Lama, who among them is in a manner what the Pope is among Christians.

The *Mongous* are naturally well inclin'd, and very devout in their false Worship; but so biggoted to their Lamas, notwithstanding most of them are very ignorant

ignorant and debauch'd, that there is little hopes of converting them to the true Faith. The first Journey I took into *Tartary* I had thoughts of opening a Mission here, and of consecrating the rest of my Days to preaching the Gospel among these People; but I perceiv'd their Hearts and Minds so little dispos'd to receive the Divine Seed, that I concluded it would be imprudent to abandon *China*, where I had the Prospect of such an abundant Harvest.

It is not because these Souls, which were purchas'd by the Blood of Christ as well as those of the politest People, have not an equal Title to Apostolick Charity, but I am persuas'd that the most effectual Method of extending Christianity in these Countries would be to send Labourers from *China*, when they shall be numerous enough to be shar'd by their Neighbours; there are already some Christians from *Peking* in the Eastern part, I mean in the Country of the *Mantcheoux*, and we hope soon to establish several Missions there.

I shall close these Remarks with a Word or two concerning the Great Wall which separates *China* from *Tartary*; for as I have travelled along the chief part of it, and have past thro' most of the principal Gates, I can speak with certainty: It is indeed one of the most surprizing and extraordinary Works in the World, yet it can't be deny'd but that those who have mention'd it in their Relations have magnify'd it too much, imagining doubtless that it was every where the same as they saw it in the parts nearest *Peking*, or at certain of the most important Passes, where it is very strong, and well-built, as also very high and thick.

From the Eastern Ocean, where is the famous Gate called *Chang hai koen*, to the Entrance of the Province of *Chan si*, it is in general built of Stone and Brick, with square strong Towers placed near enough for a mutual Defence, and in the more important Passes

Passes are handsome Fortresses: This part extends about two hundred Leagues, without reckoning the double, and sometimes the triple Walls, which secure the most considerable Passes.

From the Entrance of the Province of *Cban si*, to its Western Extremity, this Wall is built of nothing but Earth, or rather it is only a Terrass, which is wanting too in some Places, where I have often pass'd and repass'd on Horseback: It is true you meet frequently with Towers, which in some Places are also of Brick, or Stone, but they are mostly built of Earth; to recompense this, for the whole length of the Great Wall within *Cbina*, you meet with a Fortress every four Leagues, each of which were strongly garrison'd under the Dynasty of *Tai ming*, to defend the Country from the IncurSIONS of the *Tartars*.

There is indeed a Garrison in each of these Fortresses at present, but then in most of them these Garrisons are very small, and consist of none but *Cbinese* Soldiers; for it is only the principal Places, as *Fouen fou*, *Tai tong fou*, *Yu lin*, *Ning hia*, *Siang tcheou*, *Sining*, and *So tcheou*, that are guarded by any considerable Body of Troops: But besides these Fortresses, the Mountains which are in *Cbina*, immediately behind the Great Wall, sufficiently defend the Country against the Invasions of the *Tartars*. Those who desire a more particular Account may find it in the Journal of my Travels; the present Sketch may suffice to give a general Idea of *Tartary*, as much as a Country so vast and uninhabited can deserve.





*Geographical Memoirs of the Countries inhabited
by the Mongou Princes, ranged under forty-
nine Ki, or Standards.*

THE *Mongou Tartars* live only in Tents, which they remove from Place to Place, according to the different Seasons of the Year, and the Convenience of their Flocks; in Summer they encamp on the Banks of Rivers, and in Winter under the Coof the Mountains. Thus they have no settled Abode in any part of those Countries of which they boast themselves Sovereigns by an hereditary Right; at present they hold of the Emperor of *China*, who gratifies them with a certain annual Stipend, but a much less than what he allows the *Mantcheou* Princes at *Peking*. This wandering Life of the *Mongous* would not permit us to describe their Habitations on the Map, any otherwise than by those Rivers, Lakes, and Mountains, near which they usually encamp in great numbers: In some of these little Countries are still to be seen the Ruins of Cities destroy'd many Ages since, and those we have distinguish'd in the Map by their Names.

These Countries are bounded on the South by the Great Wall of *China*: The four principal Gates by which you enter *Tartary* are exactly described in the Map; their Names are *Hi fong keou*, *Kou pe keou*, *Tchang kia keou*, and *Cha kou keou*; *Keou*, in *Chinese*, signifies the Straits of the Mountains: By a careful Observation of these four Gates, you'll easily find in the Map the Countries of the *Mongou* Princes divided into forty-nine *Ki*, or Banners.

I. Passing North from *Hi fong keou* you enter almost immediately into the Countries of *Cartchin*,
Oban,

Oban, *Naimann*, and *Cortchin*; and to the East of this last lies the Country of *Toumet*.

1. The Country of *Cartchin* is divided into two Districts, or, as they phrase it at *Peking*, into two Banners or Standards under two Princes: The most remarkable Point in the Map is *Tcbaban Subarban Hotun*; *Hotun*, in the *Mantcheou* Language, signifies a *City*, and *Subarban* a *Pyramid* of several heights; the *Pyramid* is still to be seen: Its *Latitude* is 41 Degrees, 33 Minutes, and its *Longitude* 2 Degrees, 45 Minutes East. This Country extends to *Hi fong keou*, a Gate of the Great Wall in the Province of *Pe tche li*, *Latitude* 40 Degrees, 26 Minutes; *Longitude* 1 Degree, 55 Minutes East of the Meridian of *Peking*.

2. The Country of *Cortchin* is divided into ten Standards, including the Countries of *Tourbedé* and *Tcbalei*: The principal Residence of the *Cortchin Tartars* is along the River *Koueiler*, Lat. 46 deg. 17 min. Longit. 4 deg. 20 min. East. This Country extends to the River *Sira mouren*, Latit. 43 deg. 37 min. Longit. 5. deg. 0 East. The principal Point of *Tourbedé* is *Haitaban pira*; *Pira* signifies a River; Latit. 47 deg. 15 min. Longit. 6. deg. 30 min. East. The *Tcbalei Tartars* inhabit near the River called in the Map *Nonni oula*; *Oula* signifies a River; Latit. 46 deg. 30 min. Longit. 7 deg. 45 min. East. Thus *Cortchin*, from North to South, contains near 4 deg. for it extends six Leagues on the North of the River *Haitaban*; but it is not so broad as long, being no more than 3 deg. 25 min. from East to West.

3. The Country of *Naymann* contains but one Banner, and begins on the South side the River *Sira mouren*, Latit. 43 deg. 37 min. Longit. 5 deg. 0. East. The principal North Point on the Map is *Topir tala*; Latit. 43 deg. 15 min. Longit. 4 deg. 45 min. East.

4. The

4. The Country of *Oban* is chiefly inhabited along the River *Narconi pira*, into which fall several other little Rivers, as *Chaca col*, or *Tchaban col*: The Village is also called *Chaca col cajan*; *Cajan*, in the *Mantcheou* Language, signifies a *Village*; Latit. 42 deg. 15 min. Longit. 4 deg. 0. East. The Ruins of a City called *Orpan*, or *Kurban subarban hotun*, situate on the little River *Noutchoucou*, or *Nutbaka*, are on this side the 41 deg. 15 min. *Noutchoucou* falls into the River *Talin bo*.

5. The Country of *Toumet*, which is divided between two Princes of Banners, is principally inhabited beyond the River called in the Map *Subbaran*; Latit. 41 deg. 20. min. Longit. 3 deg. 30. min. East. Here also are to be seen the Ruins of a City called *Modun hotun*; Latit. 41 deg. 28 min. Longit. 3 deg. 40 min. East. This Country extends on the South to the Great Wall, on the East to the Palifade or Mound of Stakes that confines *Leao tong*, and on the North to *Kalka*, or *Hara paetcham*.

II. If you pass thro' the Gate *Kou pe keou*, you enter into those Lands which were formerly part of *Cortchin* and *Onbiot*, but are at present the Places where the Emperor takes the Diversion of Hunting: Here are also several fine Houses where he resides during the heat of Summer. A little farther North you find the Countries of *Onbiot*, *Ketchiëten*, *Parin*, *Charot*, *Outchoumoutchin*, *Aroucortchin*, and *Ababanar*.

1. The Country of *Onbiot* is divided into two Standards of *Tartarian* Princes on the River *Inkin*; Latit. 42 deg. 30 min. Longit. 2 deg. 0. East.

2. The Country of *Parin*, divided into two Standards, is principally inhabited along the River *Hara mouren*, which falls into the River *Sira mouren*; Latit. 42 deg. 36 min. Longit. 2 deg. 14 min. East.

3. The Country of *Ketchiëten*, or *Kesiëten*, is also divided into two Standards, and chiefly inhabited along the little River which runs from the South-west

into *Sira mouren*; Latit. 43 deg. 0. 0. Longit. 1 deg. 10 min. East.

4. The Country of *Outcheumcutchin*, or *Outsimoufin*, contains only two Standards, which chiefly reside along the *Houlacor*, or *Houlgour pira*; Latit. 44 deg. 45 min. Longit. 1 deg. 10 min. East.

5. The Country of *Charot* is divided into two *Tartarian* Standards; their chief Residence is near the Fall of the River *Loban pira* into the *Sira mouren*; Latit. 43 deg. 30 min. Longit. 4 deg. 20 min. East.

6. The Country of *Aroucortchin* contains but one Banner along the River *Aroucondoulen*; Latit. 45 deg. 30 min. Longit. 3 deg. 50 min. East.

7. The Country of *Ababanar* is divided into two Standards, and principally inhabited about the Lake called *Taal nor*; *Nor*, in the *Mongou* Language, signifies a *Lake*; Latit. 43 deg. 30 min. Longit. 0. 28 min. East.

III. When you have pass'd the Gate *Tchang kia keou*, to the West of *Kou pe keou*, you enter certain Countries conquered by the Emperor, and which are immediately dependent on him; these Lands, as likewise all those along the Great Wall from *Kou pe keou*, to *Hi fong keou*, are occupy'd by the Emperor's Farmers, and those of the Princes, and other *Tartarian* Lords: Here are also *Mongou Tartars* of different Countries, who having been either taken Prisoners, or made a voluntary Submission, are divided into three Standards, and commanded by Officers chosen by the Emperor; wherefore they are not reckon'd among the forty-nine *Ki*, or Banners of the *Mongous*, whose Chiefs are so many Princes or little Sovereigns.

A little farther to the North of *Tchang kia keou* you find the Countries of the *Mongou* Princes of *Hoatchbit*, *Sonbiot*, *Ababai*, and *Touintchouse*.

1. The Country of *Hoatchbit* is divided into two Standards near the River *Tchikir*, or *Tchirin pira*; Latit,

Latit. 44 deg. 6 min. Longit. 0. 45 min. 10 sec. East.

2. The Country of *Sonbiot* is divided into two Standards; their principal Habitation is near a Lake of which the Latitude is 44 deg. 29 min. 7. sec. Longit. 1 deg. 28 min. West.

3. The Country of *Ababaj* is divided into two *Tartarian* Banners that encamp round certain Lakes or Ponds of Water, the most Southern of which is *Houtchin*; Latit. 44 deg. Long. 1 deg. 31 min. West.

4. The Country of *Touintpouse* contains but one Banner of *Tartars*, near the Mountain *Orgon alin*; *Alin*, in the *Mantcheou* Language, signifies a *Mountain*; Latit. 41 deg. 41 min. Longit. 4 deg. 20 min. West.

IV. By the Gate *Cba hou keou* you enter again into the Lands belonging to the Emperor; the City, called in the Map, *Houbou botun*, is most remarkable; its Latitude is 40 deg. 49. min. and its Longitude 4 deg. 48 min. West. Here inhabit the *Coufayng*, or Chiefs of two Banners of the *Tartars*, called also *Toumet*: These *Tartars* are partly descended from those who were taken Prisoners by the *Mantcheoux*, when they made an Irruption from *Leao tong* into the Territories of the *Mongous*; and partly a Mixture of *Tartars* from different Countries; their Chiefs are appointed by the Emperor.

When you are past the Territories of *Houbou botun* you enter into the Countries of the *Mongou* Princes of *Kalka targar*, *Maomingan*, *Ourat*, and *Ortos*, or *Ortous*.

1. The Country of *Kalka Targar* is watered by the little River called *Aipaha mouren*; it contains but one Banner, which principally inhabits in Latit. 41 deg. 44. min. Longit. 5 deg. 55 min. West.

2. The Country of *Maomingan* also contains only one Banner; Latit. 41 deg. 15 min. Longit. 6 deg. 30 min. West.

3. The Country of *Ourat* is divided into three Standards, and principally inhabited along the River *Condolen*, which, by Observation taken on the Place, has Latit. 49 deg. 55 min. Longit. 6 deg. 50 min. West.

4. The Country of *Ortos*, or *Ortous*, lies South of the River *Hoang bo* which incloses it on three sides, and is bounded by that part of the Great Wall that runs from the Point where this River enters into *Tartary*, to the Point where it re-enters *Cbina*, and is divided among six Princes or Standards of the *Mongous*: The principal Point of this Country has Latit. 39 deg. 30 min. Longit. 7 deg. 30. min.

The Windings of the *Hoang bo*, by which it gradually advances towards the North, are describ'd according to the different Observations taken in pursuing its Course in that Place called in the Map *Koure modo*, which has Latit. 41 deg. 4 min. 43 sec. These Countries are uninhabited, and have nothing remarkable.



Of the KALKA TARTARS.

BESIDES these forty-nine Banners or Standards, commanded by as many *Mongou* Princes, there are also to the North and Northwest of *Peking* several other *Tartarian* Princes distinguished from these *Mongous* by the common Name of *Kalkas*.

They take this Name from the River *Kalka*, and are called at *Peking*; *Kalka tase*, and *Kalka Mongou*: From East to West they extend twenty-two Degrees, but from South to North no more than five and a half. The principal Places which they usually inhabit are as follows.

Along the *Kalka pira*, Latit. on this side the 48th deg. Longit. 1, 2, 3, 4 deg. East.

Near

Near *Pouir nor*, Latit. 48 deg. Longit. 1 deg. 29 min.

Along the *Kerlon pira*, between the 48th and 47th of Latit. and the 4th, 5th, and 6th deg. of Longit. West.

Along the *Toula pira*, beyond the 47th deg. of Latit. and the 9th and 10th deg. of Longit. West.

Along the *Hara pira*, Latit 49 deg. 10 min. Longit. 10 deg. 15 min. West.

Along the *Selingué pira*, Latit. 49 deg. 27 min. Longit. 12 deg. 26 min. West.

Along the *Iben pira*, Latit. 49 deg. 23 min. Longit. 10 deg. 32 min. West.

Along the *Touy pira* and *Car oujir*, Latit. 46 deg. 29 min. 20 sec. Longit. 15 deg. 16 min. West.

Along the *Irou pira*, Latit. 46 deg. Longit. 15 deg. 35 min. West.

Along the *Pataric pira*, Latit. 46 deg. Longit. 16 deg. 32 min. West.

Along the *Tegouric pira*, Latit. 45 deg. 23 min. 45 sec. Longit. 19 deg. 30 min. West.

The City of *Hami*, inhabited by *Mabometans* who possess this little Country, and acknowledge the Emperor in the same manner as the *Kalka ta se* their Neighbours. Latit. 42 deg. 53 min. Longit. 22 deg. 23 min.



Of the Coconor or Hohonor TARTARS.

ON the West lie the *Tartars* called *Coconor ta se*, *Coconor Mongous*: This Name they take from a Lake called by the *Mongous*, *Nor*, and by the *Mancheoux*, *Omo*: The principal Lords of these *Tartars* inhabit about a Lake which is one of the largest in *Tartary*, and called by the *Chinese* Geographers *Si bai*, or the *Western Sea*, being above twenty great
 O 3 Leagues

Leagues in length, and more than ten in breadth. It is situated between the Parallels, Lat. 37. and 36 Deg. Long. 16 and 17 Deg.

We have describ'd on the Map the Mountains, Rivers, and principal Places inhabited by those who have submitted to the Emperor; the others extend more Westward as you go towards *Lasa*.

All these Princes boast themselves to be of the same House with the chief Prince of the *Eluth Tartars*, who inhabits along the River *Ilin pira*, and who is known at *Peking* by the Name of *Tse vang rapton* or *Rabdan*; wherefore *Coconor* is properly no other than the Name of a Country possess'd by a Family of *Eluth* Princes subdivided into several Branches. The Chiefs have been honour'd by the Emperor with the Titles of *Tsing vang*, *Kun vang*, *Cong*, and *Peylé*, that is to say with those of Regulo, Prince, Duke, and Count, in the same manner as the *Mantcheou* Princes at *Peking*.



Remarks on the Language of the Mantcheou

TARTARS.

SINCE the present *Tartarian* Family have filled the Throne of *China*, the *Mantcheou* Language has been equally used at Court with the *Chinese*: Two Presidents, one a *Tartar* and the other a Native, are at the Head of every chief Court of Justice, and all the publick Acts, as well those of the principal Tribunals, as such as are of the supreme Council of the Emperor himself, are wrote in both Languages.

But notwithstanding this Language is much easier to attain than the *Chinese*, yet still the latter prevails thro' the whole Empire, and the former was in danger

ger of being utterly lost, had not the *Tartars*, who prefer it infinitely to the other, employ'd their utmost Precautions to preserve it: They perceiv'd it insensibly decline, and that thro' an Oblivion of Terms, rather than any mixture of *Chinese* Words, the two Languages being incapable of ever admitting an Alliance. The old *Tartars* by degrees drop'd off, and their Children found it less difficult to learn the Language of the conquer'd than that of their Fathers, their Mothers being chiefly *Chinese*, as well as their Domesticks.

To obviate this Inconvenience under the first Emperor *Chun tchi*, who reign'd seventeen Years, they began to translate the *Chinese* Classicks, and also to compile Dictionaries of their Words dispos'd into alphabetical Order; but as the Explanations and Characters were *Chinese*, and as that Language was incapable of rendring either the true Sounds or Meaning, the Labour proved abortive. This occasion'd the Emperor *Cang hi*, at the beginning of his Reign, to erect a Tribunal at *Peking* of the most skilful in both Languages, some of whom he employ'd in the Version of those Histories and Classicks which had been left unfinish'd, others in translating Pieces of Oratory, but the greatest number in compiling a *Tbesaurus* of the *Tartarian* Language.

This Task was executed with extraordinary Diligence, for whenever any doubt arose they apply'd themselves to the Elders of the eight *Tartarian* Banners; and, if a farther Recourse seem'd necessary, to those who were last arriv'd from the remote Parts of their Country, at the same time proposing a Reward to every one who should discover any old Words or Phrases proper to be plac'd in their *Tbesaurus*. At length, when they had compleated their Work so far that nothing seem'd wanting but what might very well be contain'd in a Supplement, they divided it into Classes. The first speaks of Heaven; the se-

cond of Time; the third of the World; the fourth of the Emperor, the Government of the Mandarins, their Ceremonies, Customs, Musick and Books, also of War, Hunting, Man, Countries, Silks, Linens, Habits, Instruments of Labour, Handicrafts, Navigation, Eating and Drinking, the different sorts of Grain, Vegetables, Birds, Beasts wild and domestick, Fishes, Poetry, &c.

Every one of these Classes is divided into Chapters and Articles, the principal Words are wrote in Capitals, and under every one is subjoin'd in a smaller Letter its Definition, Explanation, and particular use; the Explanations are in a neat easy Stile, and can't be too much imitated by those who would write with Elegance and Propriety. But as this Book is in the *Tartarian* Language and Character, it is of no manner of use to Beginners, and can only be of service to them who already know the Language, and are desirous either to perfect themselves, or compose in it; for the chief end of the Compilers was to make a kind of Store-house of their Language, so that it should not possibly perish as long as the Dictionary endur'd, for which reason they have left to their Posterity the care of making Additions whenever they shall discover any thing new that as yet wants a Name.

It is remarkable in this Language, compar'd with those of *Europe*, that as often as the Substantives which are govern'd of the Verb differ the *Tartars* employ a different Verb, and that with so much circumspection, that tho' a slip of this kind is pardonable in common Conversation, yet in Composition it is look'd upon as inexcusable, and even in their ordinary Writings.

The Repetition of the same Word, within the compass of two Lines, they think equally insupportable, for it occasions an Identity of Sound which is offensive to them, and therefore, when they hear us read in
any

any of our Books, they laugh at the frequent Returns of our Pronouns and Expletives, which disgust them extremely: To tell them it is the Genius of your Language is to no purpose, for you can never reconcile them to it, nor indeed have they any want of them in theirs, since the bare ranging their Words answers the same end, and that without either Obscurity or Equivocation.

Another singularity in their Language is its great number of abstract Terms; for as to Periphrases and Circumlocutions, which only suspend and flatten a Discourse, they have no occasion for them, but by a single Word can denote what could not otherwise be express'd without a great many; and this particularly appears when they speak of Animals, whether wild or domestick, the Inhabitants of Air or Water; which to describe exactly in our Language, what Circumlocution must one use thro' a want of Terms significant of one's Meaning?

But it is quite otherwise with the *Tartars*: To explain which one Instance will be sufficient; it is that of a Dog, which of all their domestick Animals supplies the fewest Terms to their Language tho' many more than to ours; for besides the common Names of great and little Dog, Mastif, Greyhound, Spaniel, &c. they have also others to distinguish their particular Ages, Colours, and good or bad Qualities: For Example,

Would they express that a Dog has long Hair, long Ears, and a long Tail, they only say, *Taiba*; but if he has a long thick Nose, a Tail the same, with large Ears and Lips, it is all comprehended in the Word *Yolo*; if the Dog accompany with an ordinary Bitch, that has none of these Qualities, the Whelp is nam'd *Peseri*; and every Dog and Bitch that has two Curls on the Forehead, whether white or yellow, is call'd *Tourbé*; if he is mark'd like a Leopard

pard his Name is *Couri*, but *Palta* if his Nose is only spotted, and the rest of his Body of an uniform colour; if he has a white Neck it is *Tchacou*, but if the Hair fall back on the top of his Head, *Kalia*; if he has one of his Eyes half white and half blue he is call'd *Tchikeri*; and if he is small of size, with short Legs, a thick Body, and long Neck, *Capari*. The common Name of a Dog is *Indagon*, and that of a Bitch *Nieguen*; their Whelps, till they are seven Months old, are call'd *Niaba*, and from thence till the eleventh Months, *Nouqueré*; after which, at the Age of sixteen Month, they take the common Name of *Indagon*: It is the same with their good and bad Qualities, one Word is expressive of two or three.

To instance in other Animals would be endless: The Horse, for Example, is a Creature which they delight in for his utility, wherefore they have multiply'd Names in his favour, and he has at least twenty times more than the Dog; for they have not only proper Names for his different Colour, Age and Quality, but also for his different Movements, as if he is restless when tied, if he breaks loose and runs at large, if he makes for Company, if he is frighted at the fall of his Rider, or at the sudden encounter of a wild Beast, or if he is mounted, for his different Paces, and the various Motions he gives the Rider. For all these, and many other Particulars, the *Tartars* have set Words expressly adapted to the purpose.

Whether this Variety ought to be look'd upon as a Beauty or a Fault, is no easy matter to determine; but this is certain, that tho' it extremely burthens the Memory of the Learner, and especially one of an advanc'd age, yet in Conversation it redounds very much to his Honour, and in Composition is absolutely necessary.

But whence they could derive such an astonishing multitude of Terms is surprising! since it is evident they

they are no way indebted to their Neighbours ; on the West are the *Mongous Tartars*, but the two Languages have nothing in common, except about seven or eight Words, and even as to those it is uncertain to which they originally belong'd: To the East lie several small Nations of Savages, but their Language they can no more understand than they can that of their Northern Neighbours ; and on the South they have the *Coreans*, whose Language and Characters being *Chinese* have no manner of resemblance to those of the *Tartars*.

Tho' they have but one sort of Characters, yet they have four several manners of Writing: The first is when they write with respect, or in Characters like those engrav'd on Wood or Stone, which is extreme tedious ; a Writer seldom dispatches above twenty or five and twenty Lines in a Day, and especially when they are design'd for the view of the Emperor ; for if a Stroke of the Pencil is drawn with too heavy a Hand, or appears inelegant thro' any defect of the Paper, or if the Words are too much crowd'd or uneven, in all these Cases and many more of the like nature they must begin again: No References nor marginal Additions are allow'd, for that would be failing in respect to their Prince ; and therefore those, who have the care of overlooking the Sheet, refuse to receive it whenever they remark any one of these Faults: Neither are they permitted to begin a Line with half a Word, but must use such Precautions, and measure their Space so exactly, that no such Inconvenience may possibly happen.

Their second Fashion of Writing is very beautiful, and little different from the first, but attended with less Trouble ; for in this it is not necessary to double the Strokes of every final Letter, nor to re-touch what is already written, tho' here and there a Stroke should be more clumsy or more slender than another.

Their

Their third manner of Writing is still more different from the second than that is from the first, and this is their Running-hand, which is extreme swift, and soon crowds the Page on both sides; for as their Pencils retain the Ink, much better than our Pens, they are subject to fewer Interruptions; and therefore, when you dictate to one of their Writers, you shall see his Pencil run with the utmost rapidity, and without stopping a Moment: The use of this Character is chiefly for their Records, Processes, and other common Affairs: These three manners of writing are equally legible, but less beautiful one than another.

Their fourth manner is the grossest of all, tho' at the same time the shortest and most convenient, either for Composition, or minuting down any thing, or extracting from Books; for the better apprehending which you must understand that in the *Tartarian* way of writing they have always a Master-Stroke, which falls perpendicular from the top of the Word to the bottom: To the left of this Stroke they add others like the Teeth of a Saw, and these are the four Vowels, *a, e, i, o*, which they distinguish one from another by Points plac'd to the right Hand of the Perpendicular: If a Point is opposite to one of these Teeth it is the Vowel *e*, but if omitted the Vowel *a*: When a Point is plac'd on the left Hand the Word, near the Tooth, it stands for *n*, and should be read *ne*; but if there is an opposite Point to the right, *na*. Moreover, if to the right of the Word an *o* is plac'd instead of a Point, it denotes that the Vowel is aspirate, and should be read *ha, he*, as in the *Spanish* Tongue.

Thus a Person who would express himself politely in the *Tartarian* Language, if he can't directly hit upon a Word that pleases him, may notwithstanding commit his Thoughts to Paper, and that almost without writing it all: For this purpose he forms the head of his Character, and draws his Perpendicular;

lar; if he places one or two Points it is a great deal; thus he goes on till he has expressed his Thought; if another Thought immediately follows he takes no time to overlook what is already wrote, but continues his Lines till he comes to a difficult Transition; upon which he stops short, reads over his Perpendicular, and adds his Points in those places where none but himself could divine what he had writ.

If upon reading it over he finds an Omission of any Word he writes it in the Margin, and marks the place where it ought to come in; but if a Word is redundant or ill placed, instead of blotting it, he draws an Oval round it, after which if any one remarks to him, or his own Judgment informs him, that it is a good Word, he adds two *oo* to the side of it, to signify to the Reader that it ought to stand.

Nevertheless this fourth way of writing is legible enough, when a Person is acquainted with the subject Matter, and has acquir'd any habit in the Language: The Person who holds the Pencil, whether in writing his own Thoughts, or what another dictates, minds nothing but Truth and Exactness; the Polishing and Finishing the Piece come after.

Mean time, if Company are talking round him, it is no Disturbance, nay so well are they train'd to this Application; that he does not so much as hear them, but writes on in tranquillity, weighs his Words, seeks for new Turns, and examines with the most scrupulous nicety the Elegance, Order, and Conciseness of his Discourse; for in this, as in other Languages, there is nothing but what is capable of being express'd in a clear, easy, and polite Stile. They commonly write with a Pencil, yet some of the *Tartars* use a kind of Pen made of *Bamboo*, and almost shaped like those in *Europe*; but, as the *Chinese* Paper is unalum'd and very thin, the Pencil is the most commodious, and therefore when they would use a Pen either for writing, or drawing Flowers, Trees, or
Moun-

Mountains after the *Chinese* manner, they are first oblig'd to pass some Alum-water over the Paper to hinder the Ink from penetrating thro' it.

Their Characters are of such a nature that they are equally legible either backwards or forwards: To explain my self if a *Tartar* presents you an open Book, and you read in it leisurely, another Person, who only sees the Letters the wrong end upwards, shall read faster than you, and overtake you when you hesitate: Wherefore it is impossible to write any thing in the *Tartarian* Language, but those in the same Room, who are any way within view of the Writing, may overlook you, and especially if your Characters are large.

Notwithstanding all this there is not a *Tartar* but prefers his native Language to all others, and thinks it the most beautiful and copious in the World: It is the general Foible of Mankind, every one has a good Opinion of himself, his Country, and Language, and in the persuasion that no other Nation possesses the same Advantages, brands them all alike with the Name of Barbarous. Father *Parrenin*, to whom I am oblig'd for these Remarks on the *Tartarian* Language, had no little trouble to weed this Prejudice out of the Mind of the Emperor's eldest Son.

This Prince, who was then about five and thirty Years of Age, imagin'd that it was impossible to render even the Words of his native Language, much less the Majesty of his Stile, into any of our barbarous Tongues, (for such, thro' want of knowing them, he call'd all *European* Languages) therefore, being desirous to make a trial for his satisfaction, he order'd me, says Father *Parrenin*, to wait on him one Day in his Tent. I must write to Father *Suarez*, said he, to recommend an important Affair to him, but as he don't understand the *Tartarian* Language I'll dictate what I have to say, and you shall translate it for me into *Latin*, which, as you have often told me, is a
Lan-

Language common to all the learn'd in *Europe*. There's nothing more easy, reply'd I taking up the Pen, for there was Paper laid ready upon the Table, when immediately he begun with a long Period, but left it unfinish'd, and bid me translate: I desir'd him to dictate the whole of what he would have me write, and that then I would turn it into Latin, which he did with a Smile, imagining I only sought to elude the Difficulty.

The Translation was soon done; I then ask'd him what Supercription he pleas'd to have me put on the Letter? Write, said he, the Words of the eldest Son of the Emperor to *Sou lin*, (the *Chinese* Name of Father *Suarez*) accordingly I directed the Letter, and presenting it to him affected not to look upon it again.

But how shall I be certain, said he, what you have writ? Is it my Thought or your own? Have you forgot nothing? Is there neither Change nor Addition, or rather is not it a rude Transcript from your Memory? For I observ'd that you eraz'd nothing in writing, nor transcrib'd as is usual with us. In so short a Letter, answer'd I, there's no occasion for that trouble, the first hand is sufficient when one knows the Language. Very well, said he, you would convince me that you understand Latin, and for my part I would be assur'd that your Translation is faithful, therefore repeat to me in the *Chinese* Language what I dictated to you in the *Tartarian*, and what you tell me you have wrote in *Latin*; accordingly I repeated it, and he appear'd surpris'd. That's not amiss, added he, and if the Answer I receive be agreeable to it I shall alter my Opinion; but the Father must answer me in *Chinese*, for if he writes in any *European* Language you may deceive me with an Answer of your own: I assur'd him he should be obey'd, and that the Answer would be conformable to his Letter. I own to you, reply'd the Prince, that I sent for you more out of a desire to try your Skill, than any

any necessity I had to write to *Peking*; for when I consider your *European* Books I find the Bindings very neat, and the Figures well engrav'd, but the Letters displease me; they are small, few in number, and ill-distinguish'd one from another, and form a sort of Chain with the Links a little bowed, or rather they resemble those Traces which the Flies leave upon a varnish'd Table cover'd with Dust: How is it possible that with such as these you can express so many Thoughts and Actions, such variety of Things past and present? On the contrary our Letters, and even those of the *Chinese*, are beautiful and well-distinguish'd, their number affords Choice, and their Appearance is graceful and delights the Eye: In short our Language is strong and majestick, and has an agreeable Effect upon the Ear; whereas when you are talking together I hear nothing but a perpetual gabbling, not much unlike the jargon of the Province of *Fo kien*.

This Prince is not displeas'd that one should contradict him, a rare Quality in Persons of his Rank! wherefore I laid hold on the opportunity to defend our *European* Languages. I begun however, according to the Custom of the Country, with acknowledging that he had Reason; it is a Compliment in the Taste of the Eastern Princes, they relish it with pleasure, and it disposes them to a favourable hearing of those Reasons by which you insensibly convince them that they are in the wrong: Nor is this Management less practis'd in the Western Court, for in truth disputing with Princes is but an unwelcome Office any where.

I therefore agreed with the Prince that the *Tartarian* Language was full of Majesty, proper to describe Heroic Actions, as likewise for Panegyricks, serious Compositions and History; that it also wanted no Terms to express whatever was known to their Ancestors, but that he should guard against too great a Prejudice in its favour. You prefer your Language, said I, to
that

that of the *Chinese*, and I believe very justly ; nevertheless those of the *Chinese*, who understand them both, are of a different Opinion, and in truth it can't be deny'd but there are Defects in the *Tartarian* Language.

He was surpris'd at this Assertion from a Stranger ; but without giving him time to interrupt me, I began a little Detail of the Defects I had remark'd. You allow, said I, that the *Chinese*, with so many thousand Characters, can neither express the Sounds nor the Words of your Language without disfiguring them, insomuch that a *Tartarian* Word is hardly intelligible when wrote in *Chinese* ; and hence you conclude that your Letters are preferable to theirs, tho' fewer in number, because you can readily express the *Chinese* Words, but for the same reason you must allow the *European* Letters, tho' less numerous, the Preference to yours ; for by them we can not only express the *Tartarian* and *Chinese* Words, but also many others which you know not how to write.

Your Argument, drawn from the Beauty of your Characters, proves little or nothing ; those who invented the *European* never intended them as Pictures to please the Eye, their only aim was to compose a set of Figures which should represent their Thoughts, and express all the Sounds the Mouth is capable of forming, and indeed this was the design of all Nations in the Invention of Writing ; wherefore the more simple these Figures are, and the fewer in number, provided they are sufficient for the purpose, the more admirable they are, and the easier to be learn'd ; multiplicity in this Point is a Fault ; and hence it is that the *Chinese* Language is inferior to yours, as yours is to those of *Europe*.

I deny, said the Prince, that the *Tartarian* Characters are incapable of expressing the Words of other Languages ; don't we write that of the *Mongous*, the *Corean*, *Chinese*, and *Thibet* Languages ? But that is

not sufficient, answer'd I, you should also write ours; please to try now if you can write these Words, *prendre, platine, griffon, friand*; he could not, for the *Tartarian* Language won't admit one Consonant to follow another; he was oblig'd to separate them by a Vowel, and write *perendre, pelatine, gerifon, feriland*.

I also remark'd to him that the *Tartarian* Alphabet, tho' in several things like ours, yet was not without its Defects: You want, said I, the two initial Letters *b* and *d*, with which you can begin no Word, but are forc'd to substitute *p* and *t*; for Example, instead of writing *Bestia, Deus*, you write *Pestia, Teus*, whence there are an infinite number of *European* Sounds which you can't write, tho' you can pronounce them very well; and therefore I conclude that our Alphabet has the Advantage of yours. Besides, added I, you pronounce and write the Vowel *e* always open, you never pronounce it mute, but at the end of some Words which have *n* for their final Letters, nor even then have you any Mark to know it by. The *Chinese* Language, I am sensible, has the same Defects, and as you have the Letter *r*, which they have not, your Language is certainly preferable to theirs, as being more capable of expressing foreign Names.

The Prince seem'd not to relish this Discourse, yet bid me continue my Remarks, when from the Alphabet I pass'd to the *Tartarian* Language in general. I observ'd that it was improper for a short and concise Stile, that several of its words were too long; and which I believ'd one reason why it was untractable in Poetry; for that I had never seen any Verses made by the *Tartarian* Doctors, nor even any Translations from the *Chinese* Poetry, except in Prose. Without doubt, added I, it is because the Rhime and Measure, so easy to the *Chinese*, are not practicable in your Language: You your self often compose *Chinese* Verses, which you write upon Fans, or give to your
Friends,

Friends ; may I presume to ask whether you ever made any in the *Tartarian* Language?

I never try'd, said he, nor do I know whether we have any particular Rules for that purpose ; but who inform'd you there were either Poets or Verses in the World ? You must acknowledge you only heard of them in *China*.

That is so far from Truth, replied I, that I was prepossessed it was impossible to compose Verses in a Language that consists of nothing but Monosyllables : I was deceiv'd then, as you are now ; to convince you of which I shall repeat Verses out of two Languages, for tho' you can't understand the Sense, yet the Rhime and Cadence are what you'll easily observe.

This Proof over, I added that there were few Transitions in the *Tartarian* Language, and those extreme difficult to hit : That the most ingenious could not avoid this Rock, but were often forc'd to sit with their Pencils suspended, and as often to blot what they had writ ; and when you ask them the Reason their only Answer is, It must not be so, that sounds harsh, it must have another Connection. The Prince could not deny but his Language was liable to this Inconvenience, but observ'd that it never happen'd in Conversation.

It would be strange indeed, reply'd I, for a Person relating any Fact or Story to stop with his Mouth open after three or four Periods, without being able to continue his Discourse : You would undoubtedly think him seiz'd with an Apoplexy ; but nevertheless you observe that those who are not Masters in the Language like your self, commonly draw out their Finals, and add the Word *Yala*, which has no signification. If they repeat this useless Word but twice or thrice in a Conversation, they think they do Wonders : I have also taken notice that it is equally us'd by those who came last from *Tartary*, which is

an evident Proof that your Transitions are but few in number; and since the Emperor your Father declar'd against it, the Authors have been very much put to it for Connections.

The Prince answer'd me with a Smile, that it was no equal Match between us, because I was in his Country, and he had never been in mine: Was I to make a Voyage there, added he agreeably, I should return burthen'd with the Defects of your Language, and have wherewith to confound you.

Not so burthen'd as you imagine, reply'd I, the Language there is taken care of, it is not left to the Caprice of the Publick; as we have Academies for the Sciences and polite Arts, so we have one establish'd to reform and perfect the Language. Hold there, cry'd the Prince, if you have Reformers for your Language it must have its Faults, and those not a few. I explain'd my self amiss, reply'd I, it is not so much establish'd to reform the Language, as to confine it within its proper Bounds; for in that it resembles your great Rivers, tho' they flow in an even Majesty, yet you appoint Officers to watch lest they should exceed their Bounds, or swell too high by the Mixture of foreign Waters, and by that means become less pure and useful.

But has your Language, pursu'd the Prince, borrow'd nothing from others? Have you no Terms nor Expressions from your Neighbours? Or has it preserv'd its original Purity? To this I answer'd, that at first the different Kingdoms of *Europe* being govern'd by one Prince, their mutual Commerce had occasion'd several Words to be receiv'd in common, and particularly in the Arts and Sciences, according to the Language of the Nations that first invented them.

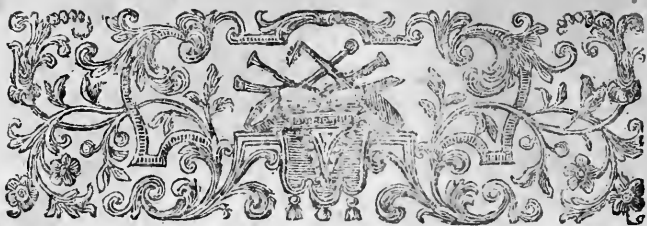
These last Words were a Subject of Triumph to the Regulo, who immediately cry'd out he had got the Advantage; we have borrow'd, said he, but very few Words from the *Mongous*, and still fewer from
the

the *Chinese*, and even those we have taken we have naturaliz'd by giving them a *Tartar* Termination: But you are rich in nothing but the Spoils of your Neighbours; you have great reason indeed to cavil at the *Tartar* Language about trifles!

I will not enlarge, adds Father *Parrennin*, on the Method I took to make this Prince apprehend the difference between living and dead Languages, for he had never heard talk of the last: It is sufficient to tell you our Dispute lasted till he had receiv'd Father *Suarez's* Answer, with which he was very well satisfied, and from that time begun to have a better Opinion of the *European* Languages; that is to say he rank'd them immediately next his own: Notwithstanding he was inclin'd to give the *Chinese* the second place; but I protested strongly against that injustice, alledging the multitude of equivocal Words in that Language. Well, I give it up, said he, laughing, the *Chinese* who don't love to be contradicted in this particular are very able to defend themselves.

Thus ended the Conversation which Father *Parrennin* had with the Emperor's eldest Son concerning the *Tartarian* Language, and this, together with what I have already said, will I believe be sufficient to shew the Genius of that Language.





THE
TRAVELS of Father Gerbillon,
*A Jesuit and French Missionary in
China, into Tartary.*

The First TRAVEL in the Year 1688.

THE *Moscovites*, being by little and little advanc'd to the very Frontiers of *China*, built a Fort upon the Great River, which the *Tartars* call *Sagbaken ulla*, and the *Chinese*, *Yalong chiang*: The *Moscovites* call this Fort *Albasin*, and the *Tartars* and *Chinese*, *Yacsa*, from a Rivulet of that Name which at this Place empties itself into the Great River.

The Emperor of *China* sent some Troops who took and raz'd the Fort: The Year after the *Moscovites* rebuilt it; but they were besieg'd a second time, and considering that this War might be attended with Consequences prejudicial to them, they desir'd the Emperor of *China* to end it amicably, and to appoint a Place for holding the Conferences for a Peace.

That Prince receiv'd with pleasure the Proposals which they made him, and promis'd to send one of his Subjects to the River *Selengué* to treat with them. It was in the beginning of the Year 1688 that he intrusted this Negotiation to two of the Great Lords of his Court: The first was Prince *Sofan* Captain of the Life-Guard, and Minister of State; the second *Tong*

la oyé, Commander of an Imperial Squadron, and Uncle by the Mother's side to the Emperor: He ordered that they should be attended by many Mandarins of different Orders: At the same time he did us of the Mission the Honour to name Father *Thomas Pereyra*, a *Portuguese* Jesuit, and me to go the Journey, that if the *Moscovites* in the Conferences should use the *Latin*, or any other *European* Language, we might be the Interpreters.

As the Emperor intended to make the principal Mandarins some Present before their Departure, their Names were presented to him the 5th of *May*: Observing that our Names were not in the List, he said to his Officers, that they had forgot the Names of the Fathers, whom he would have treated as Mandarins of the second and third Degree: He order'd us at the same time several Pieces of Silk, and a little after made us some further Presents, and appointed us to go in the Retinue of his Uncle *Tong la oyé* to eat at his Table, and to be plac'd near him at the Conferences. The two Plenipotentiaries had their Audience of Leave of the Emperor the 29th of *May* 1688, and set out the next Morning.

The 29th we went to the Palace to take Leave of the Emperor; the two Ambassadors, and the principal Mandarins, who were to go with them, had Audience of his Majesty: He kept with him for some time in private * *Kiou kieou*, *So san*, and *Ma la oyé*; at last he retir'd into the Palace, and a little time after sent each of them an Horse, and a Sword with a yellow Ribbon. I saw a Bow given to each of the Ambassadors, and a Bow and a fourth Horse for another Mandarin, *viz.* for *Pa la oyé*, President of the Tribunal, which hath the Inspection over Strangers that come into *China* by Land: He is one of the four principal Envoys who was to march before: He sent besides two long Vests of the richest Brocades of *China*,

* *Kiou kieou* signifies the Uncle by the Mother's side.

embroider'd with Dragons of Gold, and Gold Buttons; these were for *So san la oyé*, and *Kiou keou*.

Father *Pereyra* and I did not see the Emperor, because he had not given Orders for our being call'd; we only spoke to *Tchao la oyé* after the Emperor was retir'd, and told him that we came to take our Leaves of his Majesty, and to receive his final Commands; which he went immediately to acquaint the Emperor with, who bid him tells us, That he wish'd us a good Journey, that he wou'd have us take care of our Health, and not fatigue ourselves too much, adding, that his Majesty wou'd make us some further Present: And indeed the same *Tchao* came to us after Dinner, and brought each of us a long Vest of the most beautiful *Chinese* Brocade, with Dragons, but not embroider'd. None but the Emperor and the Princes of the Blood may wear this sort of Stuff, unless his Majesty makes a Present of some of it, and such Present is look'd upon as an extraordinary Favour: He gave us also a short Vest of Sables, lin'd with fine Sattin; both these Vests had Gold Buttons to them, and were the same Dress his Majesty wore.

On the 30th, at five in the Morning, we set forward, and came to the House of *So san la oyé*, whom we found coming out of doors, accompanied by a great number of Mandarins, and his Relations and Friends, who came to conduct him with his whole Retinue, which was very numerous: There was carried before him a large Banner of yellow Damask, or Brocade, upon which were the Dragons of the Empire painted in Gold, with other Ornaments: There were also many other small Banners of the same sort, and a great number of Gentlemen all dress'd in Silk. Near the Gate of the City, thro' which we were to pass, and which is call'd *Te tchin muen*, we met *Kiou kieou*, who was in like manner accompanied by many Mandarins, and his Relations and Friends, with a Retinue of Gentlemen and Standards, like to those of *So san la oyé*. Just

Just without the Gate we found all the Horſe, who made a Lane on both ſides, under their proper Banners: There were a thouſand Horſe, and ſixty or ſeventy Mandarins, with eight ſmall Pieces of Braſs Cannon, each carried upon one Horſe, and its Stocks upon another; the two Ambaſſadors alſo drew up their Horſe in that Place; all the Servants of the Retinue were poſted behind, out of the great Road, which was left clear to give room for the Emperor's eldeſt Son, who came a little after, and paſſ'd between the two Ranks of Horſe: He was mounted upon a little white Horſe, with a Saddle of yellow Cloth, the Reins of the Bridle being of yellow Silk-twift; he was attended by no more than ſeven or eight Mandarins, who are of the Officers of the King's Guard, and diſcharge the Duty of the Body-Guard, who alſo are all Mandarins of Diſtinction.

A Mandarin went before the Prince, who was a young Man, very well made, and of a proper height; he was dreſſ'd very plain in a long Veſt of Purple Silk, and under it a ſhorter one of Black; he wore about his Neck a ſort of String of Beads very long, and made very much like ours; that which the Prince wore had, at every ten, large Coral Beads; from the place where we hang the Croſs there were four Strings, one at each end, and at each of the two ſides; to theſe hung ſmall Beads either of Pearl or Cryſtal, &c. The main Body of the Prince's Retinue did not go along the great Road, but on one ſide, behind the Horſe, which were drawn up in a Line with deſign to avoid increaſing the Duſt.

The Prince having gone near a League from *Pe-king* ſtop'd under a Tent, which was pitch'd there for him, but which had nothing in it magnificent; he ſat upon a Cuſhion of plain Silk laid upon a woollen Carpet, the Mandarins of his Retinue ſtanding behind him. When the Mandarins of the Ambaſſy, and the Commanders of the Squadrons were come

come up, we all drew near his Tent, and placed our selves in a row on both sides of it: *Kiou kieou* was placed on the Princes left hand, which is the most honourable Post, and immediately next him *Ma la oyé*, *So san* putting himself on his Right: All sat down at the same time, each upon his Cushion, which every one laid for himself upon the woollen Carpets prepared for that purpose: They placed themselves at the Entrance of the Prince's Tent, which was open on all sides, and all the Mandarins of the Ambassy, to the number of sixty or seventy, were also rang'd in two rows on each side, and a little behind the Ambassadors: Father *Pereyra* and I were placed in the first row on the same side with *Kiou kieou*, below six or seven of the chiefest Mandarins. The Gentlemen that had no publick Post or Character, and who were about a thousand, did not quit their Standard.

A little after all were sat *Tartarian* Tea was brought, some of which was first given to the Prince, in a large Gold Bason, and pour'd into a Cup, which was presented him on the Knee; when he had drank some was given to the Ambassadors, and then to all the rest, to each according to the rank wherein he was placed: Every one, both before and after they drank, made a respectful Bow; when the Prince got up, and all of us prostrated ourselves nine times, turning the Face towards the Palace, by this expressing our Thanks to the Emperor for the Honour he had done us in sending his own Son to go part of the Way with us. The Prince said something to the Ambassadors with a smiling Countenance, and which shew'd a great deal of Frankness: Both the Ambassadors came near him, and kneel'd down, but he took them by the hand; after which he mounted his Horse and return'd, we following him on foot to the great Road, where we remounted our Horses, and pursued our Journey.

We then went directly North to a Town called *Tcha ho*, which is fifty Lys from *Peking*, crossing a
beautiful

beautiful marble Bridge before we came to the Walls of that Town, and another exactly like it after we had pass'd them: Each of these Bridges was sixty Geometrical Paces long, and six or seven broad; the Parapet and Pavement were of large Stones of unpolish'd Marble. A little after we had left this Town we went to the North North-East for about thirty Lys, then turning again to the North, which we follow'd for ten or twelve Lys, after which we inclin'd a little to the East for eight or ten Lys, quite to the Camp which was pitch'd at the foot of the Mountains near a Fort, which was built in the Straits of the Mountains to shut up the Passage of them. The Walls of this Fort reach'd on both sides up to the Mountains, which were besides so steep that they seem'd inaccessible.

All the Mandarins of the neighbouring Towns came to pay their Respects to the Ambassadors dress'd in their Formalities, and kneel'd down in the great Road to present their Addresses. We arriv'd at the Camp at two in the Afternoon; the Tent of *Kiou kieou* was in the Front, surrounded with a little Wall of dry Earth about a Foot and half high: Father *Pereyra* and I had each a Tent near it, wherein we found all our things set in very great order.

It was extremely hot all day; the Country we had pass'd was very pleasant, and well cultivated, as far as fifteen Lys from the Place where we encamp'd, for then the Soil began to be sandy and very stony, and the nearer to the Mountains the less fruitful the Soil: The Mountains, near which we encamp'd, are exceeding steep, and so barren that there is not a single Tree to be seen upon them; whence they are call'd in *Chinese* the Poor Mountains, because they do not produce any thing that is either of use or delight. They are to the North a fourth Point North-West of *Peking*; they are join'd to other Mountains that reach East and West of this Town, which is surrounded almost

almost on all sides, except the South and South-East. From *Peking* we went by the side of these Mountains at the distance of about 3500 Geometrical Paces on the West, and about 6000 to the East, till we began to come nearer and nearer to them upon our turning from the West.

The Place where we were encamp'd was call'd *Nan keou*, that is, the Mouth or Entrance of the Walls on the South side: We travelled this Day in all ninety-five Lys: The 31st we went no more than seventy-five Lys, that we might not too much fatigue the Retinue; for we were oblig'd to pass a Road full of Stones and Flints in the Straits of the Mountains, which are little different from very steep Rocks: We began with passing the Fort, which stops the Entrance of the Mountains.

The Walls of this Fort are about thirty-five Foot high, and six or seven thick; they were built with Free-Stone to the height of four Foot, and afterwards with large Flints and Stones of the Rock up to the Battlements, which are of Brick: The Wall hath not this height or thickness except in the very Entrance of the Mountains; for when it is extended on both sides home to those Rocks, which are so steep that the Goats can scarce climb up them, it is neither so high nor thick; so that there it would be altogether useless, and whosoever could climb over the tops of these Rocks would find it no difficulty to get over the Wall. There are all along the Wall square Towers of Stone or Brick, pretty near each other at proper distances: At the bottom of the Fortrefs is a pretty large Village call'd *Nan keou tching*: When we had pass'd that Village we travelled for about fifty Lys all along between steep Mountains, and in a Road which I should have believ'd impassable had I not seen our whole Retinue pass it: We made frequent Turnings thro' these Rocks to follow the great Road, which is open'd in them, and in the most difficult Places pass'd with large Stones.

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We went by a great Wall fortified with Towers, which ran on both sides the length of these steep Mountains, and were oblig'd to go up Hill and down Hill, and turn continually ; we pass'd five or six different ones, for there are several of them at proper Distances in the Straits of the Mountains : And it is probable that as the Way is easiest in those Defiles, or rather as it is the only Way there can be on that side, they made there several Ditches, which reach'd up close to the inaccessible Rocks : To get up along these Walls there are Stairs contriv'd on both sides in the thickness of the Wall itself.

In many places the Wall is built with good Freestone, very thick and high in proportion ; at every Gate there are Villages like that which is at the first Entrance ; one of these Villages might pass for a small Town. The Gate of Entrance is very like a Triumphal-Arch, built all of Marble, and is about thirty foot thick, with Figures in demi-relief quite up to the Arch.

All these Villages, which are thus plac'd in the narrow Passes of the Mountains, are so many Magazines and Forts proper to stop the Eastern *Tartars*, who would endeavour to penetrate into the Empire : Besides that they are inclos'd with good Walls fortified with Towers at certain Distances, there are at every Passage in and out two or three Gates between which are Guard Rooms : The Folding-Doors of these Gates are cover'd over with thin Plates of Iron ; I shou'd say were cover'd heretofore, for at present they are near half stript, and the Wood is almost rotten. The Walls also in many places are fallen to ruin, but there is no thoughts of repairing them, tho' the greater part of them is intire and undecay'd.

When we had pass'd four or five of these Villages, and as many different Ditches, we began to descend into a Plain, which open'd insensibly, the Mountains dividing by little and little from each other ; we there dif-

discover'd a large Ditch which was join'd to the Great Wall; all those I have before described are, to speak properly, no other than Intrenchments.

This great Ditch reaches from East to West the whole length of the Mountains without any breaks, for it goes down all the Precipices, and rises up above the top of the inaccessible Rocks; so that indeed this Work is of no great use for the Defence of the Empire, whose Entrance is abundantly defended on that side by this Chain of Mountains, across which there is no passing but thro' the Defiles, where two or three hundred Men may stop the most numerous Army, and prevent their Passage.

Altho' the Mountains which are on both sides these Forts seem inaccessible, and the *Chinese* thinking it impossible to pass them sometimes neglect the guarding them, yet the *Mantcheoux Tartars* once entred by the Mountains which are on the East of these Forts, having amus'd the *Chinese* Forces, which were very numerous at the Guard of these Forts, by which alone they thought it was possible to pass. These *Tartars* left their Baggage and Camp over against these Forts, as if they wou'd pass them, but stole in the Night across the neighbouring Mountains, and seized upon a Town which is at the bottom of them, call'd *Tchang ping tcheou*.

What hath appear'd to me incomprehensible is, how Stones and Bricks cou'd be carried thither, and Forts built on the Tops of those Mountains in Places where the boldest of our Architects wou'd not attempt to raise the least Building. These Mountains, in the place where we pass'd them, are full of Springs and Fountains: I admir'd the laborious Industry of the *Chinese*, who won't lose an Inch of Ground that is fit to be cultivated.

Besides that these Straits of the Mountains abound with Walnut and other Fruit-Trees, there are also Gardens full of all sorts of Grain and Herbs, sown
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in every bottom between the Stones and Rocks, in places where they have so little Earth that they are beholden to the Water of the Fountains for their Growth. The Mountains are cut and dispos'd in the form of an Amphitheatre, and tho' they are exceeding steep, yet they are every where sown where there is the least good Earth. The Trees that are in the bottoms are chiefly Walnut, tho' there are also some few Apricots and Plumbs; but these Mountains are quite bare upon their top, which is rocky, so that there is not a single Shrub to be seen. We were continually refresh'd in our Passage thro' them with a gentle North Wind.

After having march'd about forty-five Lys between these Mountains, as we descended into the Plain we found the Earth almost entirely sandy and barren; we encamp'd at thirty Lys distance from the Passage out of the Mountains upon the Bank of a Rivulet in the midst of a Valley, which in that place was about three or four Leagues over. In our Way we saw on both sides of us, at the foot of the Mountains, small Forts and Towers, the one of Brick, and the other only of Earth; they were about seven or eight thousand geometrical Paces distant from each other: There are also two or three larger Forts, which were probably built to prevent the *Tartars* penetrating easily so far as *Peking*, if they should happen by surprize to pass the first Ditch of the Great Wall.

This Country hath always been in the Hands of the *Chinese*, as appears from the *Chinese* Letters engraven in Stone over the Gates at the Entrance of the larger Forts, which are to this Day inhabited by the *Chinese*: As to the smaller Forts and Towers there is no Guard in them: So long as we were within the Mountains we kept continually turning to the North, but when we got clear of them we directed our Course to the West.

In the Evening Father *Pereyra* and I paid a Visit to *So sancti vé* in his Tent; as he is the best Friend we have at Court he receiv'd us with great Civility, and talk'd with us a good while: He shew'd us a Telescope which the Emperor had sent him the Day before, with this Message, That it was one of the five best that he had, and therefore he lent it him for the Journey, upon Condition he restor'd it to him at his Return.

The first Day of *June* we went only fifty-five Lys continually in the same Valley, and by the side of the same Mountain about four or five hundred Paces from them on the North, and about 2000 on the South, travelling almost always direct West, and did not begin to turn to the North till the last fifteen Lys, when we pass'd thro' two small Towns, the first call'd *Hoai lay*, twenty Lys from the Place where we had encamp'd, and the second call'd *Tou mou*, thirty Lys from the other. They are both of them surrounded with Brick Walls with Towers at proper Distances: We met also with other small Forts and Towers much at the same Distance as the Day before; they stand four or five hundred Paces from the Mountains, and are both on the North and South Side. The Forts were built with Brick, but the Brick hath been worn out with Time, and at present they are only of Earth.

Near *Hoai lay* there is a small River, over which is a very beautiful Stone Bridge on several Arches, yet we pass'd it at a Ford. All this Country is dry and barren, except some spots of Ground which are round about these two little Towns, and which being water'd by small Streams carried thro' the Fields bear large Crops of Grain and Herbs. The Mountains are all along very high, and quite barren on both sides; we had all Day a strong East Wind, which defended us from the Heat.

We encamp'd four or five Lys to the North of *Tou mou* upon a rising Ground; the Camp reach'd very near that Town along a small Rivulet. We receiv'd Orders to make short Stages, lest we shou'd at first setting out damage the Equipage, especially the Horfes, which were very lean and ill fed: The best that could be done was, after the Camp was pitch'd, to send them into the Pastures, which are not very fertile in this Country. However short our Stages were, yet we never fail'd being up by two in the Morning, and on the Road before five: This whole Country hath always been, and still is inhabited by the *Chinese*, which the *Chinese* Characters engraved in the Stone over the Gates of these two Towns are sufficient proof of. We had a little Rain in the Evening, but it did not last long.

The 2d we set forward as usual, by five in the Morning, and gain'd this Day seventy Lys, marching the whole Day by the side of the Mountains which are on the North: We pass'd thro' a Town call'd *Paon gan*, which was larger and better inhabited than any we had gone through, since we had got clear of the Mountains. This Town is inclos'd with a double Wall entirely of Brick; having the Soil round about it better and richer than any we had met with in all this Valley; the Grain and Herbs are here very good, tho' the Earth be a little dry. The *Chinese* have discover'd the Method of watering their Fields, by conveying to them in Channels the Waters of the Springs which are near them, or of the Wells which they have dug, and which they draw by Hand. We pass'd two or three other Towns of less note, one of which was well peopled. We found upon the Road Forts and Towers, at the same Distances as the two foregoing Days, but they were strictly speaking only on the North Side, there being very few along the Mountains which are to the South.

At ten Lys distance from *Pao ngan* this great Valley terminates, which towards the end grows by degrees narrower: It is environ'd on all sides by Mountains, and there is but one Passage out of it of three or four hundred Paces, which is full of Fens. I suppose that was the reason we were obliged to go round a very high Mountain, by which the Valley I have been speaking of is bounded.

This Valley is about 150 Lys long, and eighteen or twenty broad in the widest places, but commonly it is not more than ten, and much less at the beginning and the end. There was no appearance of any Passage in the Mountains, which surround it for its whole length; that which is on the side of *Peking* is shut up, as I have describ'd it, by Ports and the Front of the Wall; that to the North-West, which leads to *Tartary*, is narrow and difficult, and it wou'd be easy to stop it up by building a Fort at the Head of the Pass, for tho' there is one indeed already, it is only of Earth, and that half down. Upon a steep Rock which crowns that high Mountain, by which this whole Valley is bounded, we perceived a Pagod, as also some Walls and Houses upon the Summit of this Rock.

In our way round this Mountain we found an Hamlet inhabited by *Chinese*, who have cut the Mountains, in every place where was any Ground fit to be cultivated, into the Form of Amphitheatres. Having gone thro' this Hamlet, we again went up a Hill, and then descended into a small Valley, which is behind that high Mountain, and which is properly a Pass into the Mountains, for it is not quite 200 Paces broad: We found there two delicate Springs, which make that little Neck of Land fruitful, so that it is full of Willows and Fruit-Trees; I saw there abundance of Apricots and Walnut-Trees; we likewise met with a Village well inhabited, and in the Country saw abundance of Grain and Herbs. We cross'd
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this Village and went along the Valley, on the side of which there ran a Rivulet which issues out of the Mountains on the South: We first turn'd to the West, afterwards to the South-West, and almost full South, and encamp'd in a small Plain on the side of a little River call'd *Yang bo*; the greatest Part of which Plain was well cultivated. It was extreme hot all this Day, and towards three in the Afternoon the Sky began to be overcast.

When we were come into the Camp, a Company of Mandarins came to pay their Compliments to the Ambassadors; all those of the Villages and Towns near which we had pass'd, met them on the Road, cloath'd in their Formalities, kneeling down as they pass'd, to pay their Compliments to them and present their Addressees: This Address is in Form of a little Book call'd *Cheou puen*, which the inferior Mandarins have customarily presented to the Great ones.

The 3d we went sixty Lys almost always to the North, to *Suen boa fou*, which is a little more than fifty Lys distant from the place where we had encamp'd; we immediately pass'd thro' a Defile of the Mountains, following the Course of the River *Yang bo*; this Defile is very narrow and rough, and in some places there cannot go more than eight or ten Men abreast. After we had pass'd beyond these Mountains, we march'd for some time over rising Grounds and Hills, which are here in great number, part of which are cultivated; after this we came down into a large Plain, of a very excellent Soil, and no longer saw those high and frightful Mountains, there being on each side nothing but small Hills. At the end of this Plain stands the Town of *Suen boa fou*, which is pretty large and very populous, it hath a double Suburb inclos'd by Walls all of Brick, and guarded by Towers pretty near each other; we cross'd one Street as large as most of the great Streets of *Pe-king*, and which goes from one end of the Town to the

other. This Street is full of Triumphal Arches made of Wood, not above fifteen or twenty Paces a-funder; there are three Gates both at the entrance and coming out of the Town, between which there are several Guard-Rooms. The Walls are more than thirty Foot high, and the Folding-doors of the Gates are cover'd with thin Plates of Iron, strengthened by Studs with Heads as big as an Egg. The North Suburb hath one very long and very broad Street; the Trees which are planted in Rows on both sides the Street have a very agreeable Effect. The Soil of the whole Country about is very good and well cultivated; it is not a great way from the little River *Yang ho*.

When we had pass'd the Town, we immediately turn'd a little to the East, and then to the North, that we might more easily get over the Hills which lead to another Plain; upon these Hills we discover'd the high Mountains we had before lost sight of, stretching to the North and North-East. I saw some Towers upon the Tops of these Mountains, but I cou'd not discover any Wall between them; we found also Forts and Towers upon the Road, as we had done the foregoing Day, in most of which there were four or five Soldiers upon Guard; afterwards when we came nearer to it, we were satisfied that it was part of the Great Wall, which runs all along these Mountains.

We encamp'd on the Banks of a little River, which I believe was still the *Yang ho*; it runs about 100 or 150 Paces from the Mountains on the South-West, and 2000 Paces from those to the North. We had the whole Morning a strong North Wind, and the Cold was so piercing, that I was forc'd to put on two cloth Surtouts to defend me from it; about ten there fell some Drops of Rain, which somewhat allay'd the Wind, after which it was very fair Weather.

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There were some Refreshments sent to the Ambassadors from *Suen boa fou*, and some Ice which was not very bad considering the time of the Year. *Suen boa fou* is and always hath been inhabited by the Chinese, as appears from the Inscriptions upon their Triumphant Arches, and by the other Buildings which are after the Chinese manner; it is under the Jurisdiction of the Province of *Pe tche li*.

The 4th we travell'd fifty-five Lys to North-North-West; at leaving the Camp we made due North, inclining a little to the East to get into the great Road, which was seven or eight hundred Paces from where our Tents were pitch'd: We then follow'd this great Road, which goes to the North-West one quarter North for about thirty Lys, after that it turns to the North one quarter North-West and by North, getting nearer and nearer to the Mountains which are on the East, till we come to a small Town call'd *Hia pou*, which is half a League from the Gate through which one goes out of *China*, and enters *Tartary* properly so called: For altho' the Great Wall reaches within ten Leagues of *Peking*, and notwithstanding there are many Ditches and Forts which shut up those Mountains, as I have already said, yet all that Country, which reaches from those Mountains quite to this Gate of the Great Wall, which is seen a little beyond *Hia pou*, is still *China*, and belongs to the Province of *Pe tche li*.

We saw the Great Wall along the Mountains, which are to North and East, rising up above the Tops of the highest, and then going down into the Valleys with Towers at proper Distances: This part of the Wall indeed is a trifle in comparison of that which stops the Entrance into the first Mountains we had pass'd; for this is a plain Wall neither high nor thick; besides it is tumbled down in several Places. The Forts and Towers are continued quite through the Valley on the side of the great Road, at near the

same distance as before: There were at each Fort and each Tower four Guards with a small Standard; it seem'd as if they came there only because we were to pass that way, for the greater part of them did not look much like Soldiers.

From *Suen boa fou* to *Hia pou* 'tis computed to be sixty Lys, and is almost a continued Valley; for as soon as you are out of *Suen boa fou* you mount a Hill, from which you descend into this Valley, the Soil of which, tho' somewhat sandy and stony, is almost entirely cultivated. This Valley is not above a League broad, and is surrounded with Hills, beyond which appear those high Mountains, along which runs the Great Wall. I did not at that time see it upon the Mountains, which are to the South and South-West, because we were at too great a distance, and it was hid from my View by many rows of Hills.

It was only when we drew near to *Hia pou*, where the Valley ends, that I discover'd that the Great Wall, guarded by its Towers, reach'd also to the East, and thence to the South-West and South; but it is not more considerable on this side than the other, and is only of use to keep out the wild Beasts of *Tartary* from entering *China*; for as for Men, if they once could climb over these Mountains, it would be no difficulty for them either to get over it, or make a Breach in it: Besides as there are no Ramparts on the side next *China*, from which it might be defended, it can no more stop any one from coming into the Empire than prevent his going out. We went to dine at a rich Merchant's of *Hia pou*, who had prepared an Entertainment for *Kiou kieou*, with whom he was acquainted. *Hia pou* is a small Town at the foot of the Mountains, which bound the Empire of *China* on that side, and is surrounded with thick Brick Walls from thirty-five to forty Foot high, having two Gates, between which there is a Guard-House: It is very populous, and as it is one of the Gates of *China* there is a great
Trade

Trade carried on in it. I was inform'd that one part of the *Moorish* Caravans, which come from the *Yusbeck Tartars* and *Persia* enter'd by this Gate, and that here also part of the *Eastern Tartars* traffick; for which reason a Custom-House is establish'd at this Place. At our going out of this Town we went to the North, bending a little to the East to pass the Great Wall by a Gate, which is situate between two steep and rocky Mountains: The Wall which fills up the Pass between the two Mountains is very high and thick, having in the middle a large Gate call'd *Tchang kia keou*, the Folding-Doors of which are covered with Iron Plates, arm'd with large Studs. We found at this Gate a numerous Guard, and here it was, strictly speaking, that we enter'd *Tartary*.

We encamp'd twelve or fifteen Lys from this Gate, along a small Valley which winds between two Chains of Mountains, most of them steep Rocks, by the side of a little River, or rather a Rivulet. Our Camp reach'd in this Valley within five or six hundred Paces of the Gate of the Great Wall: Abundance of Refreshments were brought us in the Evening from *Hia pou*: It was very cold Night and Morning so long as a gentle North Wind blew, but after Dinner the South Wind made it very hot.

The 5th we travelled fifty Lys, the Road lying Northward, inclining a very little to the West: We march'd all Day thro' a very narrow Valley; then we went twenty-five Lys to the North-East, where the great Road is divided into two, one to the right, which goes on North-East, the other to the left, making almost a right Angle, and bearing to the North-West; we took this last, which lies through a Valley, and is not much beaten: The Mountains here are no longer so high, but are more like small Hills: This Valley is bounded also by a Hill, upon which we encamp'd near to several Springs, the Water of

which was very good and fresh *. We found nothing upon the whole Road but a few Huts of Earth inhabited by the *Gbinese*, who have fix'd here to cultivate what Land is good, besides some Tents of the *Eastern Tartars*: We saw also several Monuments of these *Tartars*, which are made of some small Standards of painted Cloth, which are set up upon the Place where any of their People are buried. The Mountains are in this part neither so wild nor so full of Rocks, and there are Downs upon which there is good Pasture for Cattle, tho' not a single Tree to be seen upon them. It was so very cold in the Morning that our Ambassadors were forc'd to wrap themselves in double Furs, but about eight the Sun being up, they laid them aside, and put on again their Summer Habits: In the Morning the Wind was North, but about Noon it became South, and continued in that Point the rest of the Day.

The 6th we went about fifty Lys, and encamp'd in a Valley called *Nalin keou*, immediately climbing up a pretty high Mountain, going due North, which is directly above the Hill on which we had encamp'd: It is difficult to get up this Mountain with Carriages, because of the steep and stony Places: When we had got to the top we found that the great Road split into three others; we took that which is most to the left, and which goes North-West, marching continually up Hill and down Hill, till we at last came into the bottom by an easy and almost imperceptible descent. The whole Country that we saw seem'd to be very good, full of fine Pastures, and wanting nothing but Cultivation to make it fruitful: In the bottoms we met with small Rivulets which water'd the Grounds.

I was surpriz'd that so fine a Country should lie like a Desert, for we saw only on one Place three or

* This Place is called Halat sin.

four wretched Tents of *Mongous Tartars*, near which was a Drove of Cows feeding: We did not indeed in this whole Day's Journey see so much as a single Tree, but it is probable if some were planted there they would thrive very well: When we drew towards the Valley where we were to encamp, an Officer of the Emperor's came to meet the Ambassadors, and presented to them 400 Oxen, and several Flocks of Sheep to the amount of 6000, which his Majesty had given Orders to furnish us with in this Plain, which is set apart for the feeding of his Herds.

We encamp'd by the side of a Rivulet which runs thro' the midst of the Valley of *Nanlin keou*; this Valley and all the neighbouring Hills abound with fine pasture Grounds. In the Evening all the Mandarins met at the Tent of one of the Ambassadors, and we all join'd in returning our Thanks to the Emperor for the Provision he had sent us, by bowing down our Heads to the very Ground nine times according to custom. It was not this Day so cold in the Morning as it was the Day before, and in the Afternoon a brisk South-West Wind defended us from the Heat.

The 7th we went seventy Lys, but the greater part turning and winding between different Hills: We at first march'd North for about ten or twelve Lys, then a little to the North-East, after that to the North-West, and at last for near half the way, either West or West-North-West, bending sometimes a little to the South. We march'd almost the whole Day up and down small Risings, without seeing on the Road either a Tree or the least Spot of cultivated Ground, tho' there are nothing but Downs or Meadows full of good Pasture.

We found some Tents of the *Mongous*, and met many of them driving small Carts upon two Wheels, which were very light, but apt to break; some of them were drawn by Horses, and others by Oxen.

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There was nothing near the Tents of these *Mongous* but Cows and Horses, and as there is no Wood in the Country, their whole Fuel is Cow or Horse-dung dried in the Sun. One part of the Hills which we pass'd were still full of large Stones, which were half above Ground, but we found several Roads pretty much beaten. There was all Day a cold Rain with a North Wind which was very troublesome to us: We encamp'd on the side of a Rivulet, upon a small Eminence near three or four Tents of the *Mongous*. There appear'd in the Valley, which is at the foot of this little Hill, a considerable number of these Tents, which look'd like a Village or Hamlet: I had the Curiosity to go to see one of them, and that I might be the better able to know how they were built I went into it.

It is a sort of Cage made of pretty small Sticks, of a circular Form, and of about thirteen or fourteen Foot diameter: There are greater and smaller of them, but the chief part of those I saw were of this size: In the middle it is about eight or nine Foot high: The Roof of these Tents begins at about four Foot from the Ground, and ends in a Point like the top of a round Tower or Pidgeon-House: They are cover'd with different pieces of Stuff made of Wool, press'd but not wove: When they make a Fire in the Tent they take away the piece of Stuff over the Place where the Fire is to be lighted, which I observ'd in the Tent I was in, where there was a Fire: I saw upon this Fire three or four pieces of I know not what Flesh, the sight of which turn'd my Stomach: The whole Furniture was a wretched Bed of three or four Boards, with a Piece of the same Stuff with which their Tents are cover'd, which serves them both for Bed and Coverlid; a Bench, upon which sat two Women who had such hideous Faces that they frightned me; a sorry Press, and a sort of wooden Dishes.

These *Mongous* live altogether upon Milk and Flesh of their Cattle, which they eat almost quite raw; Money is not current with them, but they exchange their Horses, Cows, and Sheep for Linen, and for very coarse woollen Cloath, which they make use of to cover their Tents and Beds. Both Men and Women are cloath'd as the *Mantcheoux Tartars* are, only not so well or neat; they wear no short Garment under the long one: As they do not understand Tillage, so they eat neither Bread nor Rice. I have been assur'd that they do not live long, and that there are but few old Men to be seen among them.

Their Veneration for their Lamas is beyond all Expression: These Lamas are cloath'd in Red and Yellow, several of whom we met upon the Road on this side the Great Wall; they are by much the ugliest Persons that I ever saw: There are at present a great number of them at *Peking*, where they flock every Day, because they are well us'd by the Emperor. Policy induces this Prince to treat them kindly, because of the Power they have over the *Mongous Tartars*.

When they are at *Peking* they quickly leave off their Rags, and are easily brought to dress and feast. It is said that they buy the most beautiful Women they can meet with, under a pretence of marrying them to their Slaves; they purchase them for 200 or 250 Crowns each. In the Evening the Weather became calm again, but it was very cold.

The 8th we travel'd 100 Lys to the West, inclining sometimes a little to the South: Our Ambassadors hunted part of the Way, thinking they shou'd find some Game, but they had no luck, seeing only a few Hares, of which they caught not one.

We march'd a good while up and down some small rising Grounds, but our Retinue kept on in a large Plain, that was very level, and full of good Pastures; we pass'd over several Brooks, and did not see either in all the Plain, or upon the Hills around us, but one

one Tree, which indeed was the only one we had seen in four Days. We had all along a very fine Road, the Ground level and smooth, but uncultivated, except about the Place where we encamp'd on the side of a Brook, a short half League from a Hamlet where the *Chinese*, who are banish'd from their native Country, have settled.

They have built there some Cottages of Earth and Stone, in a Place where there was formerly a Town, or at least a large Village, the Ruins of which are still remaining. Among other things we saw several small Grind-Stones, like those the *Chinese* make use of for grinding their Meal and making their Oil, and the Figure of a Lion in stone cut after the *Chinese* manner:

The *Chinese* who are settled in this Place cultivate some small Spots of Ground round it, which makes it evident that the Hills and Plains of this Country might easily be cultivated, and 'tis probable they would be very fruitful: It is objected that the extreme Cold would prevent the Grain from ripening, but the Experiment that the *Chinese* have made proves the contrary. The Country is indeed very cold, although we were not as yet in the forty-second Degree of North Latitude; there was at Night a white Frost, with which the whole Ground was cover'd; the rest of the Day was fine, and the Air temperate, a gentle North Wind allaying the Heat of the Sun. We saw several more Tents of the *Mongous* in different Places, six or seven in one Place, eight or nine in another.

The 9th we travelled ninety Lys, almost always to the West; at first marching by the side of the Brook near which we had encamp'd, and going along a large Road which is very much beaten, we ascended a small Mountain, after which we pass'd several Hills going up and down, and sometimes between two Hills: Upon the first Hill we met twenty-five or thirty small Carts, each drawn by an Ox: After we had pass'd these

these Heights we cross'd a Plain about a League and half long, then crossing another Hill we came down into a very large Plain, which is at least five or six Leagues in diameter; several small Rivulets run through it, or at least one which winds very much, for I am not sure that it is not all the same Stream.

Towards the middle of the Plain, which is call'd *Nalin keou*, is a Pagod, which the Emperor of *China* hath built there for the sake of the Chief Lamas, that they may rest themselves when they come from their own Country to *Peking*: This Pagod is small, but it is one of the prettiest and best beautified of any I have seen, being entirely wainscoted, gilt, painted and varnish'd, which makes it very agreeable: There is over the Porch a pretty large Chamber, which is made on purpose to lodge the Chief Lamas in when they come there.

Though the Building be not very large yet it must have cost a good deal, because the Materials were brought a great way: There is on one side of it a small wretched Building, where four or five Lamas dwell. We went to rest ourselves at this Pagod with one of the Ambassadors for four or five Hours, who during this time diverted himself with shooting at Sparrows with a Trunk, about forty of which he kill'd. There are several Tents of the *Mongous* round the Pagod, as well as in other Places on the Plain: We met also on this Plain with several Patches of Land cultivated by *Chinese* who have fix'd there, but they don't sow any Wheat, only Millet.

We encamp'd this Evening twenty Lys to the West of this Pagod. It was pretty cold before Sun rising, but by the time it had been a little up we were very sensible of the Heat, there being scarce any Air stirring, except towards the Evening, when there was a gentle Gale from the South-West. There is not a Tree to be seen in all this Plain, nor upon the Hills,
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which surround it on all sides, except towards the North, where there is a very large open Country, which reaches farther than one can see.

The 10th we did not travel more than fifty Lys at most, going still Westward, bending a very little to the North. We went more than thirty Lys along the same Plain we had done the Day before, making the rest of our way either across some Hills, or along narrow Vales, in most of which we found small Rivulets. We were forc'd to encamp by the last of these, for we were inform'd that we shou'd not meet with Water till a very great way from thence. This Place is call'd *Sannechan*. The Country thro' which we pass'd is a mere Desert without Trees or any Place to dwell in. The Weather was temperate all Day, a brisk West Wind allaying the Heat, tho' in the Afternoon it was cloudy. In the Evening all the Mandarins of the Ambassadors Retinue assembled near the Tent of *Kiou kieou*, and shot with the Bow in the presence of the Ambassadors.

The 11th we reach'd but forty Lys by reason of the Rain which had lasted the whole Night, and till nine in the Morning, at which Hour we set forwards, going to the Westward, turning sometimes a little to the South; but this was only in going round some Mountains. The Country we cross'd is very uneven, full of Hills and rising Grounds; there are also some pretty high Mountains, but we went on the side of them. The great Road, which we follow'd, was almost always in the Valleys or small Plains. We did not this Day see either Tree or House or any cultivated Lands; we encamp'd on a small Plain call'd *Lotobeye*, where there is a Rivulet and good Pasture. About three or four o'the Clock, there went a great Storm a little to the North of our Camp, which did not at all affect us; for we only had a few pretty large Hail-stones, tho' we heard great Claps of Thunder for more than
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an Hour; the remainder of the Journey we had pretty fair Weather without Rain or Sun with a moderate Westerly Wind. Our People saw some Yellow Goats, none of which Creatures we have in *Europe*; tho' I believe what the *Chinese* call Yellow Goats are not much unlike the Antelope; they go in droves of one or two thousand, but are extremely wild; for if they see a Man at never so great a distance, they run away as fast as possible; the only way to take them is to make a great Circle, and inclose them. Our Ambassadors had a mind to take the Diversion of this sort of Hunting upon the Road, but without Success.

The 12th we travell'd seventy Lys, more than half of which was spent in going round Mountains, which we met with at about thirty Lys from the place where we had encamp'd. We went all along a beaten Road; the little of the way that we went straight forward was to the North-West, and I don't think that the way taken directly by the Romb, can be more than forty Lys. The Rivulet upon which we had encamp'd, runs all along this Road, and winds continually in the Valleys which are between these Mountains, at least I believe it is the same, for I was not able to satisfy my self of it: We cross'd it more than ten or twelve times, because it cuts the great Road. This Rivulet is call'd *Imatou*; upon the Banks of which we again encamp'd. In the Mountains that we pass'd between, the great part of which are steep Rocks, there were a good number of small Trees; we found some of them also in the Valleys, but I did not see one of any tolerable Bigness, nor did we see any cultivated Lands, but a great many small Meadows on the Brook Side full of excellent Pasture. The Air was very soft all the Morning; when we enter'd upon the last Mountains we found a pretty strong North-West Wind, and towards Noon, when we began to encamp, we had some
Drops

Drops of Rain; after which it became very hot, till there rose a high Wind at West-North-West; which moderated the Heat.

The 13th we went at most but sixty Lys, and encamp'd in a Plain call'd *Horbobob*: The greater part of our way was direct West, but for a pretty while we took somewhat to the South, turning and winding amongst the Mountains. For the first ten or twelve Lys we took also a little to the North; so that all being brought to account, and deducting all the turnings we shou'd not reckon more than fifty Lys Westward. We follow'd the Brook upon which we had encamp'd to the very end of the Plain, all along which it runs. This Plain is about twenty five Lys; we then enter'd the Mountains keeping always the great beaten Road.

These Mountains are the most agreeable that we had seen, there being upon them and in the Valleys abundance of Dwarf-Trees, and some of a moderate size; but there wants Water, for we did not find any all the time we were there, just at the end of them we saw several Spots of cultivated Ground. We found a little before we enter'd upon them a Fortrefs of Earth, which is at present almost entirely in Ruins, there being no one that hath dwelt there, only I observ'd that there were some plow'd Lands about it.

After we had gone about twenty five or thirty Lys between these Mountains, we came upon another Plain that is agreeable enough, and in which a large Rivulet winds, that I take to be the same upon the Banks of which we had encamped the Day before, and whose Course is direct West. There are in this Plain several Trees and some Houses of Earth, where the *Chinese* and *Tartar* Slaves and those who are sent to people the Country are settled and till the Ground. There are also some Tents of the *Mongous*, and a sorry Pagod of Earth.

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Some places of this Plain are plow'd, others yield good Pastures, and others are dry and barren: Our Camp cover'd much the greater part of the Plain: The Weather was all Day very fine and mild, tho' about four there was a high Wind, and some Rain fell, but it immediately clear'd up again; a South-West Wind continued the whole Day.

The 14th we travelled fifty Lys Westward, inclining a very little to the North, and we encamp'd ten Lys from *Quei boa tchin*, or *Hou-bou-botun* in *Tartary*, keeping altogether in a large Plain about three or four Leagues broad, and which reach'd out of sight to the South-West and South: It hath pretty high Mountains to the North and North-West, upon which there appear entire Woods; to the South-East and East it hath only Hills: This Plain is cultivated in many Places, and there are here and there Hamlets, each consisting of seven or eight small Houses of Earth. After we had gone about forty Lys in this Plain we pass'd near a Tower, which, as I was assur'd, was built four hundred Years ago: It is still pretty entire, except the Roof, which is ruinous, and the Foundation which begins also to decay: It is a regular Octogon with eight Stories, each of which is at least eleven Foot high: The first Floor is more than fifteen Foot without including the Cieling, so that the whole Building is more than a hundred Foot high.

This Tower is all of Brick as white as Stone, and well built; it is embellish'd with several Ornaments, which are also of Brick-work, and a sort of Plaister laid on upon the Brick-work: It is a manner of Building very different from ours; but tho' it be somewhat heavy yet it is not without its beauty, and it pleases the Eye: The first Story is round, made like a Cup, adorn'd with Foliages; the other Stories have each eight Fronts; there are in each Front two Statues in half Bas-Relief near as big as the Life, but they are ill done: You go up to the first Story by a Ladder,

and there the Stair-Cafe begins. There hath probably been a Town or a large Village in this Place, for there is still remaining a great Inclosure with Mud Walls, which indeed are more than half demolish'd, but there is enough still standing to make one conjecture that this Tower was built by the Eastern-Tartars, whilst they reign'd in *China* under the Family of *Yuen*. The same Stream, on the side of which we encamp'd the Day before, runs across this whole Plain, increasing insensibly from many Springs. It was this Morning very cold before Sun-rising, and from eight till about two in the Afternoon it was very hot, for there was only a gentle South Wind; towards two in the Afternoon there sprang up a North Wind which cool'd the Air, and the Sky was a little overcast. I found this Day the Meridian height of the Sun in our Camp to be very near 72 Degrees, 20 Minutes.

When we drew near the Place where we were to encamp, the Mandarins of *Quei hoa tchin*, or *Hou bou botun*, came to meet the Ambassadors; a little after whom arriv'd a Company of Lamas on horseback, most of them dress'd in yellow Silk, with large red Scarves which cover'd their whole Body: There was amongst them a young Lama tolerably handsome, his Cheeks were very plump, and of so white and delicate a Colour that I question'd whether it was a Man or Woman; he was the Chief of the Company, and was distinguish'd by a Hat made of I know not what Materials, which was all gilt, and terminated in a point, having likewise very large Brims: Another of these Lamas had a gilt Hat, but smaller and quite flat on the top.

These two Lamas did not get off their Horses when they approached the Ambassadors as the rest did. The Ambassadors order'd their Tents to be got ready with all expedition to receive them: When the Ambassadors dismounted, all the Lamas, which were
about

about twelve or fifteen, came up to them, and their Chief, the young Man I spoke of, dismounted and kneel'd down to enquire whether the Emperor was in good Health; after which he got up, and all went to sit down together under their Tents.

There was *Tartarian* Tea given to all these Lamas, and after a very short Entertainment their Chief rose up and took his Leave of the Ambassadors, who waited upon him without the Tent, and stood there till he had mounted his Horse, which he did three Paces from them, being helped by two or three Lamas, who held him up by way of Respect: He then took the Road that leads to *Quci boa tchin*, attended by most of the Lamas who came with him, though some of them staid with the Ambassadors.

The 15th we went but ten Lys to West North-West, and encamp'd near the Walls of *Quci boa tchin*: It is now a very small Town, tho' we were inform'd that it was heretofore a Place of great Trade, and much frequented whilst the Western *Tartars* were Masters of *China*. The Walls are built with Brick, and are pretty entire on the outside, but they have no Ramparts within: There is nothing remarkable in the Town except the Pagods and the Lamas, several of the former being better built, finer and more ornamented than the greatest part of those I have seen in *China*: Most of the Houses are but Huts of Earth, tho' those in the Suburbs are somewhat better built than those in the Town, and there is a greater number of Inhabitants. The Western-*Tartars* and the *Chinese* live promiscuously in this Quarter, and the Emperor of *China* hath his Officers here, who govern by his Authority: The whole Country from *China* hither is under his Government, but he is scarce the richer for it, it being all desert, at least what we pass'd through, as I have already given a particular Description of. I was told that it is but two good Days Journey, that is, about eighteen Leagues from

this Place to the Entrance into the Province of *Chan si*, with which the Town of *Quei boa tcbin* drives its chief Trade, which yet is not very considerable.

Our Ambassadors, upon their coming into the Town, went directly to the Chief Pagod, several Lamas coming to receive them, and to conduct them cross a square Court, pretty large, and well pav'd with square Tiles to the Pagod, where was one of their Chiefs. He was one of those whom the Impostors say never die; they affirm, that when his Soul is separated from his Body it immediately enters into that of a new born Child. These Lamas are commonly call'd in the *Chinese* Language *Ho fo*, that is the Living *Fo*. The Veneration which the *Tartars* have for these Impostors is incredible, even worshipping them as Gods upon Earth: I was witness of the Respect which our Ambassador, and a part of his Retinue, particularly the *Mongous*, paid him: The Person who then pretended to be thus brought again into Life, was a young Man about twenty-five Years old; his Face was very long, and pretty flat; he was seated under a Canopy at the further end of the Pagod upon two Cushions, one of Brocade and the other of yellow Sattin; a large Mantle, of the finest *Chinese* yellow Damask, cover'd his Body from Head to Foot, so that nothing of him could be seen but his Head, which was quite bare; his Hair was curl'd, his Gown edg'd with a sort of party-colour'd Silk-Lace, four or five Fingers broad, much as our Church Copes are, and which the Mantle of this Lama was not much unlike. All the Civility which he shew'd the Ambassadors was to rise from his Seat when they appear'd in the Pagod, and to continue standing the whole time he receiv'd their Compliments, or rather Adorations; the Ceremonial was as follows:

The Ambassadors, when they were five or six Paces distant from the Lama, first veil'd their Bonnets to the very Ground, then prostrated themselves thrice,

thrice, striking the Ground with their Forehead ; after this Adoration they went one after the other to kneel at his Feet : The Lama put his Hands upon their Head, and made them touch his Bead-Roll, or String of Beads ; after this the Ambassadors retir'd and made the same Adoration a second time, then they went to sit down under Canopies got ready on each side : The Counterfit God being first seated the Ambassadors took their Places, one on his right Hand, and the other on his left, some of the most considerable Mandarins seating themselves next to them : When they were sat down the People of their Retinue came also to pay their Adoration, to receive the Imposition of Hands, and to touch the Bead-Roll ; but there were not many of them who had this Respect shewn them. In the mean time there was *Tartarian* Tea brought in large Silver Pots, with a particular one for this pretended Immortal carried by a Lama, who pour'd it out for him into a fine China-Cup, which he reach'd himself from a Silver Stand that was placed near him. The Motion he at that time used open'd his Mantle, and I observ'd that his Arms were naked up to the Shoulders, and that he had no other Clothes under his Mantle but red and yellow Scarfs, which were wrapped round his Body : He was always served first : The Ambassadors saluted him by bowing the Head both before and after drinking Tea, according to the Custom of the *Tartars*, but he did not make the least Motion in return to their Civility.

A little after a Collation was serv'd up, a Table being first set before this living Idol ; then one was plac'd before each of the Ambassadors, and the Mandarins who attended them ; Father *Pereyra* and I had also the same Honour done us. There were upon these Tables Dishes of certain wretched dried Fruits, and a sort of long thin Cakes made of Flower and Oil, which had a very strong smell. After this Collation, which I had no Inclination to taste of, but

with which our *Tartars* and their Attendants were very well entertain'd, Tea was brought a second time; a little after the same Tables were brought in cover'd with Meat and Rice: There was upon each Table a large Dish of Beef and Mutton half dress'd; a China-Dish full of Rice, very white and neat, and another of Broth, and some Salt dissolv'd in Water and Vinegar. The same sort of Meat was set before the Attendants of the Ambassadors who sat behind us. What surpriz'd me was to see the Great Mandarins devour this Meat, which was half dress'd, cold, and so hard, that having put a piece into my Mouth only to taste it, I was forc'd to turn it out again: But there was none plaid their part so well as two *Kalkas Tartars*, who came in whilst we were at Table: Having paid the Adoration to, and receiv'd the Imposition of Hands from the living Idol, they fell upon one of these Dishes of Meat with a surprizing Appetite, each of them taking a piece of Flesh in one Hand, and his Knife in the other, and cutting large Slices, especially of Meat, after which they dip'd them in the Salt and Water, and swallow'd them down.

All being taken away Tea was brought once more, after which there was a pretty long Conversation, the living Idol keeping his Countenance very well: I don't think that, during the whole time we were there, he spoke more than five or six Words, and that very low, and only in answer to some Questions which the Ambassadors ask'd him: He kept continually turning his Eyes around, and staring very earnestly on each side, and sometimes smiling. There was another *Lama* seated near one of the Ambassadors, who kept up the Conversation, probably because he was the Superior, for all the other *Lamas*, who waited at Table as well as the Servants, receiv'd Orders from him. After a short Conversation the Ambassadors rose and went about the Pagod, to take a view of the Paintings, which are very coarse after the manner of the *Chinese*. This

This Pagod is about forty-five Foot square, and in the middle there is an oblong Square of twenty Foot by twelve or thirteen, the Cieling of which is very high: This Place is well lighted; around this oblong Square there are other small Squares, the Cielings of which are very low and coarse: There are five rows of Pillars, which are broke off by the oblong Square, the Cielings, Walls, and Pillars being painted in a plain manner, without any gilding. There is no Statue in it as in other Pagods, only Figures of their Deities painted on the Walls: At the bottom of the Pagod there is a Throne, or sort of Altar, upon which the living Idol is plac'd, having over his Head a Canopy of yellow Silk, and here he receives the Adoration of the People: On the sides there are several Lamps, tho' we saw but one lighted: Going out of the Pagod we went up stairs, where we found a wretched Gallery, which goes round the oblong, with Chambers on all sides of it: In one of them there was a Child of seven or eight Years old, dress'd and seated as a living Idol, with a Lamp burning by him. It is probable this Child is design'd one time or other to succeed the present Idol, for these Deceivers have always one ready to substitute in the place of another in case of Death, and feed the Stupidity of the *Tartars* with this extravagant Notion, that the Idol comes to life, and appears again in the Body of a young Man, into whom his Soul is pass'd. This is the reason of their so great Veneration for their Lamas, whom they not only implicitly obey in all their Commands, but make them an Offering of the best of every thing they have; and therefore some of the *Mongous* of the Ambassador's Retinue paid the same Adoration to this Child as they had done to the other Lama: I don't know whether the Ambassadors did so, because I came into the Chamber after them: This Child did not make the least Motion, nor speak one single Word.

In the Front of the Pagod over the Porch there was a very neat Room, with a Throne made after the *Tartarian* Fashion, near which there stood a very beautiful Table of the finest Varnish, inlaid very thick with Mother of Pearl; upon this Table there was a Cup set upon a silver Stand, and also a Spitting-box of Silver; this is the Chamber of the pretended Immortal. We found also in another little nasty Chamber a Lama singing his Prayers, wrote upon Leaves of coarse brown Paper: When our Curiosity was satisfied, our Ambassadors took leave of this Impostor, who neither stirr'd from his Seat, nor paid them the least Civility, after which they went to another Pagod to visit another living Idol, who came to meet them the Day before; but Father *Pereyra* and I return'd to the Camp.

I found the Meridian height of the Sun to be the same as the Day before, *viz.* 72 Degrees, 20 Minutes. The Morning was very fair and pretty hot; but it was overcast in the Afternoon, and there was a great deal of Thunder with some Rain, and a high Wind at South-West, which lasted but a little while.

The 16th we continued in the Camp at *Quei boa tchin*, where we furnish'd our selves completely with the necessary Provisions for the rest of the Journey. It was hot all the Morning, and cloudy in the Afternoon, with much Thunder, and a heavy Shower of Rain, which did not last long. After it was over I saw five vagabond *Indians* go into Father *Pereyra's* Tent; the Reason of which we cou'd not guess at, they said they were of *Indoustan*, and Heathens; they were dress'd much like our Hermits, with a large cloth Cloak of an Isabel Colour already faded, and a Cowl which came a little above their Head.

The 17th we staid in the same Place, because the Provisions were not quite got ready; there was Millet distributed to the whole Company as a Present from
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the Emperor, as also 4000 West *Tartar* Horfe hir'd to go along with us to the Frontiers of the Kingdom of *Halba*, or *Kalka*, where they encamp in large Bodies. I found the Meridian height of the Sun, taken with the utmost exactness I cou'd possibly, to be 72 degrees, and near 30 minutes, that is, between 25 and 30. It was very hot all the Morning, and about Noon there arose a Wind from the South-West, but about three it blew very violently from the East, there being between whiles some Claps of Thunder; the Wind allay'd the Heat, and the Sky was frequently overcast.

One of the chief of the Ambassadors speaking to Father *Pereyra* and me about the Lamas, gave us to understand that he had very little regard for these Impostors; adding that his paying Adoration to this pretended Immortal was merely out of Complaisance to the other Ambassador who had desir'd it of him, and who gave him this Reason for doing it, that his Father had ador'd the same Lama in another Body: He then told us that the Lama, who came to meet them the Day of their Arrival, had ingenuously own'd, that he cou'd not tell how he cou'd possibly have liv'd in any other than his present Body; that he had no other Proof of it but the Evidence of other Lamas who assur'd him of it; that besides, he remembred nothing of what was said befell him, during those other lives they told him of. When the Ambassador ask'd him, from whom the Lamas cou'd be inform'd that he had already liv'd, and been brought again to life many times, he answer'd, that they had their Account from the Great Lama, that is their High Priest, whom they worship as a true God; that presently after the Death of the Lama, he had told them that this Lama had taken a new Life in a Place of the Province of *Chensi*, and that his Soul had pass'd into the Body of an Insect, which he describ'd to them, and at the same time commanded them to find him out and carry him to their Pagod.

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The same Ambassador further told us, that the Grandfather of the present Emperor, finding that after he had conquer'd the Province of *Leao tong*, the Western *Tartars* refus'd to submit to his Government; and being apprehensive that they were forming some Enterprize against the Empire, sent an Ambassador with Presents to the Great Lama; that he receiv'd the Ambassador with great Respect, and acknowledg'd his Master as Emperor, and in short that from that time the *West-Tartars* were reckon'd as Subjects of the Emperor.

A Christian of this Town of *Quei boa tchin* inform'd us, that there is not any one of these Lamas who does not keep one or two Women: They are most of them *Chinese*, at least the most considerable among them, and they carry on the greatest Trade of any in the whole Country, and came quite to our Camp to sell Horses, Camels, and Sheep. I saw three of them come to make a Present of four Camels and three Horses to the first Ambassador. They were no doubt well paid for their Presents, at least they had extraordinary Respects show'd them: The Chief of these Lamas was plac'd near the Ambassador upon the same Carpet, an Honour he would not have shown even to the greatest Mandarins.

The 18th we travell'd sixty Lys. to North-North-West, and encamp'd in a Plain call'd *Kouendoulen* by the side of a small Brook which runs across the Plain. We went continually along the Mountains, where we suffer'd very much, especially in going down the first Mountain, which is very steep. The Road is more tolerable going up, but the Descent is very steep, and one must pass cross the Rocks or over uneven pieces of the Rocks that stand half way out of the Ground; however all the Carriages of the rest were obliged to go that way, many of which were overturn'd and some broke. When we were got to the bottom of the Mountain we travell'd for some
time

time along a Valley where there is very good Water, and where were some Tents of the *Mongous* scatter'd here and there. The rest of the Road lay either between Hills, or up and down them, where are some Trees and abundance of Bushes. On the first Mountains, which are the steepest, those Places which are not rocky were cover'd with an agreeable Verdure ; but all the Hills for the whole extent of the Country that is in sight, are very uneven and barren. The Entrance upon the Plain of *Kouendoulen* where we encamp'd is also very dry, but about the Brook there is good Pasture. Our People dug a Well near this Brook, from whence was drawn very fresh Water. It was cloudy from seven to ten, and there was a little Rain, the rest of the Day it was pretty hot ; towards two in the Afternoon we had a gentle Wind from the West, which made the Heat more tolerable. I was surpris'd to see how much better the Camels of our Train were for the three Days stay we made near *Quei boa tchin*. It is true indeed, the leanest and those that had receiv'd any Damage were chang'd away for others which the *Mongous* brought us, giving only some Mony to boot.

The 15th we continu'd in our Camp of *Kouendoulen*, to wait for part of the Train which cou'd not come up on account of the badness of the Roads, and to give time to those who had lost their Camels and Horses to look after them. One of the Ambassadors lost in one Night only thirty two Horses, but they were found again, tho' some others had not so good fortune as to recover theirs. This Day also all the Mandarins, which were to attend the Ambassy, were call'd together, to consult upon the Rout that was to be taken till we came to the Place of Residence of the Emperor *Halbaban*, or as the *Chinese* and Eastern *Tartars* call him *Kalkaban*. It was resolv'd to divide into three Companies, each of which shou'd take a different Rout, both for the more easy marching, and
for

for more ready finding proper Places to encamp in, where was Water and Pasture for the whole Body. It was this Day very fair all the Morning, with a pretty brisk Wind at South-Weft, which allay'd the heat; about Noon it grew exceffive hot, and there were at feveral times fome small Showers till the Evening.

The 20th the Ambaffadors took leave of each other for a little time, whilst they were oblig'd to march feparately. Our Company, which follow'd one of the two principal Ambaffadors, took the Road that lay ftraight to the North; the other two went more to the Eaft, each having its Guides: They alfo were oblig'd to feperate, for the convenience of Water and Forage. We went this Day fixty Lys, of which we went firft twenty five or thirty directly to the North, then for twelve or fifteen to the North-North-Weft, and the reft of the way to the North, all within five or fix Lys of the Place where we were to encamp, when we turn'd to the North-North-Eaft.

We encamp'd on a large Plain which reach'd out of fight, fome small rifing Grounds being only to be feen on the North-Eaft. A Rivulet ran along this Plain, whose Water was exceeding fresh, the Ground, which is about it, being very nitrous. The Salt-petre appears even above ground, which is almoft white and very falt, and which makes the Pastures very good for Cattle, our Camels and Horfes devouring it with greedinefs. We did not pafs, in the whole way, but two or three little Hills, whose Rife and Fall were infenfible; all the reft of the Road were beautiful Plains quite cover'd with Grafs, which wanted only a little Cultivation. We faw this Day's Journey only two or three Tents of the *Mongous* pitch'd upon a Plain, where there was a Brook and good Pasture; we did not difcover either Tree or Bush. We started feveral Hares as we went along, and the Greyhounds of our Ambaffador caught two near the Place
where

where we encamp'd. There were also on the Bank of this Brook several wild Geese, which the *Chinese* call *Hoang yia*, that is yellow Ducks, because part of their Feathers are yellow. We frequently found them upon the Banks of the Brooks we pass'd, and the Ambassadors Huntsmen had at different times shot several of them. The Weather was all day very fair and mild, a strong South-West Wind moderating the great heat of the Sun, and raising Clouds which cover'd the Sky from Noon to Evening; there was no Rain, but some Claps of Thunder. Just as it was Night it began to rain with a strong North Wind, and so continued almost the whole Night.

The 21st we went eighty Lys, about fifty to the North, and thirty to the North-West, the Country we cross'd being an entire Desert without Tree, House, or Culture; the greatest part of the Soil was dry and sandy; we started a great number of Hares, but out of more than thirty that I saw there were but four killed, which was with the Bow; the Greyhounds of *Kiou kieou* being so very slow, that they cou'd not catch even those that were wounded; we saw also a pretty large number of Partridges, and those yellow wild Geese, which are upon the Banks of the Brooks.

The whole Country is uneven, having here and there some small Hills but no Mountains. We encamp'd by the side of a Brook, and were hardly got there, but one of the petty Kings of the Country call'd Regulos, and who are Tributaries to the Emperor of *China*, came with his Son to make a visit and pay his compliments to *Kiou kieou*. He had no more than ten or twelve Persons in his Retinue, and I did not see above one who look'd tolerably, who was cloth'd in Silk, all the rest of them being miserable Objects. The Regulo dismounted at a good distance from the Place where *Kiou kieou* was, and mounted again at the same Place; the Visit was but short,
and

and *Kiou kieou* waited upon him only just without his Tent. The Regulo went afterwards to the East, to find out *So san laoyé* who was about thirty or forty Lys from us.

It was very fair and mild all Day, the Clouds with which the Sky was overcast in the Morning broke away about eight or nine, and a North-West Wind, which blew very fresh, continuing all Day, prevented the heat being troublesome.

The 22d we rested to wait for part of our People, who were left behind to look after the Horses that had been lost in the Night. The same *Mongous* Prince who came to wait upon *Kiou kieou* the Day before, came this day to visit him in his Tent; and brought him a Present of Provisions of Beef, Mutton, and Milk, all of it in leather Bags, which were neither tann'd nor dress'd, but only dried in the Sun. Nothing cou'd be more disagreeable than this Meat: However this Repast was serv'd up in the Evening, not indeed to *Kiou kieou's* own Table, but to that of his Servants, who together with the *Mongous* eat very chearfully of this half-dress'd Meat, without Bread, Rice, or Salt; tho' perhaps it had been salted before. The Prince had no greater Retinue than the Day before, and he was receiv'd after the same manner without much Ceremony.

I took an opportunity to inform my self of the Power and Riches of those petty Kings. *Kiou kieou* told me, that this, and most part of them who are Tributaries to the Emperor of *China*, cou'd not have much more than two or three thousand Subjects, scatter'd here and there upon those Desarts, four or five Families in one place, and seven or eight in another, &c. that the Riches of one of them consisted in three hundred Horse, with Oxen, Cows and Sheep in proportion; and especially in the five thousand Taels which the Emperor gave them every Year. He further told us, that those Princes were not styl'd Regulo, till

till since the time that they became Vassals of the Emperor who had given them that Title; that besides they were subject to this Imperial Family of the Eastern *Tartars* before they had conquer'd the Empire of *China*, and whilst they were only Masters of the Province of *Leaotong*. He moreover told us, that these *Mongous* were dispers'd the whole length of the great Wall from the Province of *Leaotong* quite to that of *Chensi*. On the North are the first *Kalkas*, whose Sovereign bears the Title of Emperor, and who has under him many other *Tartar* Princes who are only meer Shepherds, then more towards the West the King of *Eluth*, and to the South-West *Thibet*.

It was cloudy all day, and rain'd by fits from Noon until the Evening, and part of the Night; it was so cold, that the greater number of our People put on their Furs as in the Winter: The reason why the cold is so great and the Country uncultivated throughout all this part of *Tartary* I take to be this, because that those Lands are quite full of Sulphur, Salt-petre and Sand; and it is for the same reason that it is so very cold at *Peking*, which yet does not exceed 40 Degrees of North Latitude. It cannot be said that this comes from the Snows, which are in the Mountains, because in this part of *Tartary* there does not appear any Mountains, or Forests to the North, whence come those cold and freezing Winds.

The 23d we travell'd about fifty Lys almost all the way to the North-West, sometimes a little more towards the North, through an uneven Country quite uncultivated and full of Sand and Salt-petre, but without Mountains, unless near the Valley where we encamp'd, on both sides of which there were some but not very considerable ones. This Valley is water'd with a Rivulet, the Water of which is very clear, and good to drink; there is likewise very good Pasture, the whole Road was but little beaten. A Relation of
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one of these petty Kings came to pay his compliments to *Kiou kieou*, who return'd him no other Civility than sending him word that he wou'd be on horseback when he saw him at some distance, and ask him how he did, and so take leave of him.

We met in the Road some *Mongous* Merchants, who were going to *Quei boa tchin* to sell Camels and Horses. We started that Day a great many Hares, as well in going out of our Camps in the Morning, as in coming near the Place where we encamp'd at Noon, some of which we caught.

It was very fine and pleasant Weather all Day, altho' there fell some drops of Rain about Noon, and it was very windy, but it did not continue, and only serv'd to refresh the Air; for altho' it was very cold before the Sun rose, it became very hot when it had been a little time up.

The 24th we did not go more than about twenty Days to the North, inclining also a little to the East, on account of waiting a second time for the Servants of the Retinue, who having been oblig'd to stay to look for their Horses had not been able to join us. All we did was to get clear of the Plain where we had encamp'd, to halt between some very small Mountains full of Stones, among which there are some Shrubs and Dwarf-Trees, and to enter upon another much larger Plain where we encamp'd upon the Bank of a Rivulet, which I take to be the same with that of the Day before. We again started about that Rivulet a great many Hares, Partridges, and yellow Geese, and some Ducks. We found also some Pheasants Eggs there, of which we made a very delicious Omelet. The Soil was full of Sand and Saltpetre, and not fit to be cultivated, except about the Rivulet where there were some very fat Pastures. It was very cold all Night, and in the Morning before Sun-rising, altho' there was no Wind, and the Sky very clear and serene; after the Sun was up there
arose

arose a strong North-west Wind which kept it very temperate.

The 25th we went about fifty Lys to the North-west; after we had pass'd the Plain on which we had encamp'd we enter'd upon a Country more uneven than any we had met with, being scarce any thing but Hills and Dales: Part of these little Hills were full of Broom, and the rest were filled with Stones and pieces of Flints and Rocks which stood out of the Ground, and which made the Way difficult and unpleasant. We saw upon these Hills some Deer and yellow Goats; we then encamp'd in a little Plain which is quite encompass'd with these Hills, across which there runs a little Brook, whose Water is not very swift, but is nevertheless very good to drink by drawing it out of little Pits which were made near the Brook, as usual, that the Water might be the clearer and fresher. We took in the Road a small She-Kid, which was so fast asleep that it did not awake at the Noise our Cavalry made, insomuch that it was almost trod under Feet by the Horses. Father *Pereyra*, who first discover'd it, having shewn it to *Kiou kieou*, by whose side we march'd, he order'd a Servant to alight, who took it in his Hand before it awak'd; but it was afterwards let go, because of its being so very young, and as soon as it was at liberty it ran away with great Swiftnes. We saw also upon the Road some Hares and Partridges, but not in so great a Quantity as the foregoing Days.

It was very fine Weather all Day, with a strong North-west Wind which moderated the heat.

The 26th we travell'd eighty Lys to the North-north-west: The Country which we went over was more even, and almost a continued flat. It is a large Champian Country as far as one can see, but alike barren and uncultivated, without so much as a Shrub to be seen: It is almost all Sand, or rather a sandy Soil, which here and there produces Herbs, but not

enough to feed Cattle upon ; in the Places where the Herbs were large and thick there was a great Quantity of Hares, we having started more than fifty : In the most open Places we found Partridges in great number, especially a little before we came at the Place where we encamp'd, which was on the side of a Brook that run across a great Plain, which reaches almost out of sight on both sides, except a little to the West, where some Mountains appear, but at a great distance. This whole Country is full of the Dung of those yellow Goats and Deer, five or six of the latter of which we saw : We were inform'd that there was in that Country abundance of Wolves, which followed these Flocks of yellow Goats. The Carters who belong'd to *Kiou kieou*, and who marching foremost had encamped in the Plain, told us that they had heard a great many howl in the Night-time : We found in the Way the Skins of some of these yellow Goats, which probably had been devour'd by the Wolves : I saw the Horns of two which were like those of the Antelopes ; there was not a drop of Water in all the Way from the Place whence we came to that where we encamp'd. There were, near a Brook, five or six Tents of *Kalka* * *Tartars* to whom the Country belongs, and the Appearance of a great many of these *Tartars* having encamp'd on the side of this Brook, for the Ground was cover'd with the Dung of their Cattle, and the Hair of their Camels. At this Place, strictly speaking, begins the Empire of *Kalka*, and here the Country of the *Mongous*, subject to the Emperor, of *China* ends.

It was cloudy almost all Day, very mild, and without Wind till Noon ; in the Afternoon there arose an East Wind which shifted afterwards to the South, and from thence to the West, which brought on a little Rain in the Evening.

* *The beginning of the Empire of Kalka.*

The 27th we reach'd eighty Lys, about fifty of which were full North, and the rest to the North-north-west: The whole Country we pass'd over was scarce any thing but loose Sands, except among the little Mountains which we cross'd after we had travell'd about twenty five Lys; these Mountains are full of Stones and Rocks, cover'd a little with Earth; they are neither high nor long, and for the most part little more than small risings one upon another. We saw again a good many Hares and Partridges, and found likewise near the Plain where we encamp'd a little yellow Goat, which was caught by a Greyhound: We were oblig'd to encamp upon these loose Sands, where there was some Grass which serv'd for Pasture for the Horses, but there was neither Brook nor Spring, so that we were forc'd to dig Pits in the Sand to come at Water: There were a good many of them dug that there might be enough Water for the Cattle, of which there was a great number.

The Weather was very fine all Day, tho' a little cloudy for a few Hours; and there was a continual North-north-west Wind, which cool'd the Air.

The 28th we reach'd sixty Lys, the half of which was to the North-west, and the rest to the West: The whole Country continued to be barren and uncultivated; there was nothing but Sand every where, but not loose: We march'd about half the Way between little Mountains by difficult By-roads, afterwards we enter'd upon a Plain, which was likewise nothing but Sand, and came to encamp at the foot of the Hills which bound this Plain: There was no Water there, and we were oblig'd as the day before to sink Pits, in which we found some that was very good: We met upon the Road a great many Troops of the *Kalka Tartars*, who brought Camels, Horses and Sheep for sale or truck: We gave Tea and Tobacco to the value of about fifteen Pence in exchange for a Sheep: We saw some Shrubs between the Mountains,

tains, but there was not a Tree in the whole Country. When we were arriv'd at the Camp, whilst we were waiting for the coming of the Tents we went to rest our selves upon a little rising Ground just by: I found that what seem'd to be Pieces of Rock upon that Eminence was a kind of yellow Sand which shin'd like Gold: I cou'd not very well tell whether it was really Gold or not, but I believe there was some mix'd with it, for it sparkled very much; there was likewise on this Hill a good deal of Salt-petre.

It was very hot all the Evening till about four, when there arose a great Storm which overturn'd one of *Niou kieou's* Tents, which he made use of as a Hall, and mine also twice together; after which it blow'd a little till Night.

The 29th we travell'd upon the whole reckoning but twenty Lys to the North-west passing between those little Mountains at the foot of which we had encamp'd: The Valleys which are among those Hills are entirely loose Sand, and the Road very difficult, especially for Carriages. We came out afterwards upon a great Plain which was all of firm Sand, yet had Grass upon it: We encamp'd near that part of this Plain where there had been a Camp of *Kalka Tartars*, and where we found a great many Pits ready dug.

The Weather was variable all Day, sometimes cloudy, sometimes fair, with great gusts of Wind and some drops of Rain; it was a North Wind which continu'd almost all day, and when it ceas'd it was very hot.

The 30th we reach'd seventy-five Lys, of which the first twenty were full North, the rest to the North-north-west along continued Plains, which are separated only by some little rising Grounds: It is throughout a firm Sand, and in some Places mixt with a little Earth: The whole Country is most desert and barren; for there is not so much as any good
Pasture

Pasture for the Cattle, and we saw but a single Tree about forty Lys from whence we set out: We found some Pits wherein was a little Water, and some Grass about them: We saw also in this open Country several herds of Deer, and flocks of Partridges, especially near the Place where we encamp'd, which was at the foot of some small Hills that bound the Plain. Here we found a little Water, but neither running nor enough for our Company, tho' it had not been very muddy; so that they were forc'd to make Pits as the foregoing Days, which furnished Water sufficient for us and our Cattle: *Kiou kieou* himself had more than five hundred, *viz.* four hundred Horses and near an hundred and twenty Camels.

It was very hot all Day, there having been scarce a breath of Wind, altho' the Weather was fair. Our Servants saw a wild Mule on the Plain, at the bottom of which we encamp'd, and we were inform'd that there are several of them in this Country, and in East *Tartary*: *Kiou kieou*, who has seen some of them, told us that they are exactly like our tame Mules, and of the same Size, but of a yellowish Colour, and that they are very swift; as Father *Pereyra* and I were at a distance from the Company, I did not see it.

The first Day of *July* we reach'd sixty-five Lys to the North-west, all along great Plains where are found here and there little rising Grounds: The Country throughout was the most desert and barren, there being nothing almost any where but scorch'd Sands, sometimes firm and sometimes loose, without Tree, Water or Pasture. Just at the going out of our Camp we found a great deal of these rocky Stones and Sand condens'd, full of pale yellow and shining Particles like Gold: We saw abundance of Deer in these Plains, three of which our people kill'd, and cou'd have kill'd more if they had not been afraid of fatiguing their Horses too much by riding after them. On the same Plain there is

also plenty of Partridges, and we saw great flights of them, especially among the Hills, at the going out of which we encamp'd on a small Plain, which being nothing but Sand made the heat insupportable: We had no Water, but what we drew out of Pits as the foregoing Day, and it was very good, but as there was no Pasture the Cattle suffer'd much. It was very hot all Day, for there was only now and then a little Wind: In the Evening we had a great Storm, and another towards Midnight, with Rain and Thunder.

The 2d we travell'd sixty Lys to the North-west, passing at first between those little Mountains, at the bottom of which we had encamp'd, where we saw some Trees scattered up and down in the Valleys, altho' the Mountains were quite bare, and full of Stones and Rocks; afterwards we came upon another Plain which reach'd further than we cou'd see, no less desart and barren, all of it Sand, part loose and part firm: We found at the entrance of this Plain a little spot fill'd with a kind of Dwarf-Trees, whose Leaves and Branches were very like our Belvedores, amongst which we saw the tracks of wild Mulcs; we found likewise on the Road some Deer and Partridges, but not in so great a number as the other Days. We encamp'd in this same Plain upon the Sands, altho' there was no Pasture for the Cattle, which were oblig'd to take up with some of the Leaves of these Dwarf-Trees; it was also very difficult to find Water, and we could procure but very little.

It was fine Weather all day, a good North-west Wind allaying the heat, which otherwise would have been insupportable among these Sands.

The 3d we reach'd forty-five Lys, about forty North-north-west, and the rest North-west: After we had got clear of the Plain where we had encamp'd, which was still about thirty Lys, we pass'd over some little Mountains, at the foot of which there were
some

some Pits ready dug, with some Water in them, and here and there Grass: There were in this Place a vast quantity of Partridges: We then cross'd another Plain which is almost fifty Lys long, at the end of which we went over a little Hill, and came to our Camp in a Bottom which is nothing but Sand, like the rest of the Road. As there was no Grass the Cattle were forc'd to browse upon the Leaves of the Dwarf-Trees which I just now spoke of: We dug three or four foot deep in the Sand before we found Water: All this Country which we had travell'd through is a continued uncultivated Defart, and nothing but burning Sands.

It was very hot all the Morning, and there arose about Noon a strong West-south-west Wind which cool'd the Air a little, but did not prevent its being very hot in the Tent; about Evening the Wind turn'd to the North, and was very violent most of the Night.

The 4th we travell'd fifty Lys to the North-west, about thirty-five in the same Plain where we had encamp'd, which is not a Flat, but interspers'd with little Risings; the rest in a Valley between small Mountains, where there are some Dwarf-Trees, altho' it was throughout nothing but Sand, sometimes loose and at other times firm. The Country is alike defart and uncultivated, without Pasture and Water, but we found some Pits ready dug wherein there was Water: We encamp'd just at the Passage out of these Mountains in a Place where all the Water was brackish, for there was a great deal of Salt-petre in this Valley: They went to look for Water two or three Lys further, where they found some that was tolerable. We saw still in the way some Deer and Partridges, and were informed that about the Place where we were there were some *Kalka-Tartars* encamp'd, and accordingly there came some of them with their Camels and Horses to sell them to our people.

It was pretty temperate all Day, being almost continually cloudy, a small Northern Wind blowing, which was very cold in the Morning.

The 5th we reach'd forty five Lys to the North-West; a little after we were got out of the Camp we found some Tents of these *Tartars* of *Kalka* scatter'd here and there, with their Flocks of Cows, Horses, Sheep and Camels round about them: One cannot imagine any thing more miserable * than their Tents, much lower, less and poorer than those of the *Mongous*, who are near *China*: They are likewise not so well made, and more ugly, altho' the People speak the same Language: Their Children go naked, and as for them they have nothing but wretched Coats of Cloth lined with Wool; many have no other Clothes than Sheep Skins, neither dress'd nor curry'd, but only dried in the Sun. We kept along a Plain a little uneven, which sometimes rose and at other times fell, but scarce perceivably: The Country is equally desert and uncultivated, the whole Soil being sandy: We encamp'd on that Plain beyond a little rising Ground, the Descent of which was almost insensible: There was round about this Place a little good Grass here and there in the Sands, which our Horses eat with greediness, altho' it was very dry; but for five or six days they had not met with so good Forage, and had liv'd only upon the Leaves of Dwarf-Trees; there was no Water in this Place, and we had notice of it beforehand; we had not set forward till two in the Afternoon, that all the Cattle might be water'd and the whole Retinue dine. It was very fine and temperate the whole Day, a strong North-west Wind moderating the Heat, which was sensibly felt in the Tents.

The 6th we decamp'd about four in the Morning, and reach'd fifty Lys to the North-north-west, on

* *The miserable Poverty of the Tartars of Kalka.*

the same Plain as the Day before, where the Soil was still the same: We encamp'd beyond a little Hill where there was Water, and where we found that some of our People had been already, and had dug for us a great many Pits, but did not find any Forage fit for the Cattle: We could make but short Days Journeys because our Horses were extremely fatigued, some of them dying every Day of mere Weariness, rather than want of Food.

It being cloudy, with a strong Wind at North-north-west, made the Morning very cold; but between Nine and Ten the Wind shifted to the North-west, and dispers'd all the Clouds, so that the rest of the Day was clear and temperate.

The 7th we reach'd seventy Lys, forty to the North-west, and thirty to the North-north-west: The whole Country is uneven, and like that of the foregoing Days, all uncultivated, barren and sandy, without Trees or Pasture, and we met with only one small Spring in forty Lys travelling. We encamp'd in a Valley that was almost quite surrounded with little Hills, beyond which we were inform'd that there was a Camp of *Kalka Tartars*.

It was very hot from Eight almost to Eleven, when there arose a strong West-north-west Wind which allay'd the heat, and the rest of the Day was mild and calm: We saw again a herd of Deer and some Hares: In the Evening there was a Storm, and it rained a great while towards the beginning of the Night: Several Lamas and other *Tartars* of the Country came to visit *Kiou kieou*.

The 8th we reach'd eighty Lys, about half to the North-north-west, and the other to the North, in a Country intirely Sand, equally desart, uncultivated, and uneven, without Trees or Pasture. We encamp'd beyond some little Mountains, which we winded for above four or five Lys, at the entrance of a great Plain near a Place where there were twenty-five or thirty

thirty Tents of *Tartars* of the Country all wretchedly poor; we met with some of them who came to encamp in these Mountains, where they began to pitch their Tents: They shelter'd themselves on the North side to avoid the King of *Eluth*, who had entred their Country with a great Army: I could scarce comprehend how they could feed that number of Camels, Horses, Cows and Sheep which they had in a Country where there seem'd not to be any Forage; and how they themselves could live in the middle of these burning Sands, upon which their Children and part of their Women went barefoot: The Children had their Skin half burnt by the Sun; nevertheless the Men seem'd vigorous and active: There came a great number of them into our Camp to visit *Kiou kieou*, and to carry on their Trade, that is to exchange their Cattle for Cloth, Tobacco and Tea.

Some of the chief Women of their Clan came to present *Kiou kieou* with a quantity of their Tea, which was in Vessels not very neat: The Men likewise made him a Present of two or three Sheep, for which he ordered them Tobacco, &c. The Women are modestly dress'd, wearing a Gown which reaches from their Neck to their Feet: Their Head-dress is ridiculous, being a Bonnet somewhat like that the Men wear; when one sees their hideous Faces, and the Ringlets of curl'd Hair which fall down over their Ears, one would take them for downright Furies: Most of these Women came into our Camp to drive their small Trade, exchanging their Cattle for Stuffs, Salt, Tobacco and Tea: Our People chang'd most of their Horses and Camels, which were tir'd and lean, for others quite fresh, giving these *Tartars* something to boot, who would not take Money but only Stuffs, &c.

It was very clear all Day but hot, for we had a Wind only now and then: Here we met with a Spring of good Water.

The 9th we continued in our Camp to give those who were behind us time to come up, and then to march to that side from which our two other Bodies came in order to join them, and to deliberate upon what was proper for us to do in the present Con-juncture.

The King of *Elutb*, by the Intelligence we had received, was enter'd the Country of *Kalka*, and the Terror of his Arms had put all the *Tartars* to flight: The great Lama, Brother to the Emperor of *Kalka*, was himself fled even to the Frontiers of *China*: This News was confirm'd to us after Dinner by some of the Attendants of *So san la oyé*, whom he had sent to *Kiou kieou* to give him advice of it, and to desire him to stay in the Place where he was, if there was sufficient Water and Forage for their whole Retinue when they should be join'd, or to find him out that they might consult together upon what was to be done: He added that he had dispatch'd a Courier to *Peking* to inform the Emperor of what pass'd, and desire Orders: As there was neither enough of Water nor Forage in the Place where we were, and as our Guides assur'd us that we must go seven or eight Days Journey further before we should find any, *Kiou kieou* resolv'd to find out *So san la oyé*, and without any delay sent his Servants back to inform him of it, and to desire him to stay for him: It was very hot all Day, there having been but a very little Wind from the North-west; however there fell some little Rain in the Evening, but it did not last long.

The 10th we went back the same Road in order to our joining the other Bodies, but we did not set out till One in the Afternoon that all the Cattle might be water'd, and all the Retinue have time to dine, for it had been resolv'd to encamp that Evening where we knew there was no Water: We then reach'd fifty Lys, returning the same Road which we had kept for two Days past: We went forty Lys to the South-south-east,

South-east, and ten full South, encamping in one of the Plains we had pass'd. *Kiou kieou* sent one of his Attendants, who was a *Mongous*, with a Lama for his Guide, to get Intelligence, and to find out the President of the Tribunal of *Lym pha yuen*, who was march'd before, and to order him to return and join us upon the Road.

It was extremely hot till about Three or Four, when it became overcast and continued very mild all the Evening: I saw upon the Road a wild Ox of *Tartary* that was tamed; it was neither so high nor so large as the common Ox, its Legs being very short, and the Hair long, like the Camels, but much thicker; it was quite black, had a Saddle upon its Back, and a Man led him in a Halter; he walk'd very slowly and very heavily, and had been given in exchange for two Horses.

The 11th we reach'd sixty Lys, thirty full South, and thirty to the South-south-east, keeping all along, upon our return, the same Road which we came, and encamp'd near a Spring which we had found in the Road, when we join'd a Detachment of our Body which was left behind, and who having had Intelligence of our Countermarch waited for us here.

It was very hot all Day, notwithstanding it was for the most part cloudy, with a continual North-east Wind: We were oblig'd to make this long Stage, altho' the Horses and Camels were extremely fatigu'd, because there was no Water nearer upon the rout that we must necessarily take to meet with *Sa san laoyé*: The Country we pass'd was all alike, unless that there is this way more of the loose Sands, and the Soil altogether barren and incapable of being cultivated: There are neither Trees nor Bushes to be seen, and yet there were Deer, Hares, and Partridges, tho' but few in comparison of what we had seen in other Places we pass'd thro': Where we encamp'd there was not the least Forage, but we found some
Pits

Pits already dug, and we dug more, the Water of which was pretty clear and fresh: It was extreme hot the greatest part of the Day, but there arose a little Wind about Two which shifted very often; and there fell some Rain, but it did not continue any time.

The 13th we marched forty-five Lys to the East, bending sometimes a very little to the South, the Country being still all alike: We encamp'd in a little Plain, encompass'd on every side with rising Grounds, where we found a Camp of *Kalka Tartars*, who had taken refuge here a few Days before; it was a Prince of this Country, no less than Brother to the Emperor of *Kalka*, with his whole Family; there were about thirty Tents wretched enough, even his own was not very neat, only a little larger: All the other Tents belonged to his Attendants, or rather Slaves; he had some Flocks of Sheep, and a pretty large number of Cows, Horses and Camels; altho' his Train consisted of the meanest Wretches, he was nevertheless proud enough not to go to visit *Kiou kieou* in Person, thinking it sufficient to send him one of his Attendants, and to acquaint him that as he was the Son of an Emperor he could not give place to him, and that he was oblig'd to keep his Rank: *Kiou kieou* did not omit going to see him in his Tent, and to take part of an Entertainment there which was to all appearance very bad; for after the *Cafres* of the *Cape of Good Hope*, I have not seen a more dirty Nation than the *Tartars*.

This Prince acknowledged ingenuously, that the Invasion of the King of *Eluth* into the Territories of *Kalka* had obliged him to fly with so much Precipitation, without stopping for seven or eight Days together: In the Evening I was inform'd, by one of the *Tartars* of *Kalka*, who is in the service of a Relation of *Kiou kieou*, in what manner they lived in so wretched a Country: He told us that in the Summer-

time

time their Subsistence was nothing but Milk, and Tea from *China*; and added that they fed upon all sorts of Milk, as well of Mares and Camels as of Cows and Ewes; and that in the Winter-time, when the Cattle did not yield a sufficient quantity of Milk, they fed upon Flesh half broiled over a Fire made of the dry Dung of the same Beasts; it being extremely cold in the depth of Winter they never go out of their Tents, in the middle of which there is always a great Fire: As for their Cattle they let them feed at pleasure, and trouble their heads no further about them than to get their Milk, or to make choice of some for the Shambles, when they have occasion.

These *Tartars* do not seem to be very valiant; for the Caravans of *Moorish* Merchants who travel into *China*, when they pass through their Country pillage and carry them off with Impunity, bringing them and their Cattle to sell at *Peking*, where they carry on a great Trade in this sort of Merchandise: This *Kalka* himself, with whom I was discoursing, was carried off in this manner by the *Moors*, and sold at *Peking*.

The Weather was pretty mild after Dinner, but it was very hot in the Morning; about Three we had a gentle Rain.

The 14th in the Morning the Emperor of *Kalka's* Brother sent his Compliments to *Kiou kieou* by one of his Relations, who was likewise a Prince; he had a silken Vest bordered with I know not what kind of Skin, which had a very ordinary appearance, and the Vest itself was very old and dirty; he wore a Cap lined with Ermin, which was likewise almost worn out; he had a red Face and a drowsy Air, and his whole Equipage consisted of four or five Servants, who were all hideous Wretches, and exceeding dirty: We did not set out till Noon that we might give our People time to exchange such of their Horses and Camels, as were most fatigued, for fresh ones among
the

the *Tartars*, who absolutely refused *Mony*, and would only take Cloth, Tea, Tobacco and Salt.

We travelled twenty-eight *Lys* North-east, and had a great Rain on our Backs all the way, which differed in nothing from the former; we encamped in a Place where there was no Water, but there was a little Forage for our Horses and Cattle.

We had a strong westerly Wind all the Morning, and it rained almost all the Afternoon.

The 15th we travell'd thirty-eight *Lys*, twenty of which were directed eastward till we came into a Road made by a Company of our People, who had passed that way: We then kept along this Road, and went ten *Lys* to the North, and eight East-north-east, the Country still continuing very bad, and as desart and uncultivated as the the former, when we encamped in a Plain at the Foot of a Rock, where we found Pits ready made, probably by that part of our Company who had encamped there before.

It was very cold all the Morning, the Sky being overcast with a North Wind which blew very hard about Eleven; it rained a little the rest of the Day, and blew constantly very hard from the North-east.

This same Day the *Domestick*, who was sent by *Kiou kieou* when we began to return back, arrived in our Camp with a *Tartar* of this Country whom he had taken for a Guide; he brought a Letter from the President of *Lim fa yuen*, whom he had met with a Day's Journey from the same Place where we began to return back: This Mandarin sent word to *Kiou kieou* that he waited for him in a Place where there was Water and Forage in great plenty; that as for the War between the King of *Elutb* with that of *Kalka* it did not at all affect them, that neither of them were Enemies to the Emperor of *China*, and therefore it ought not to hinder them from advancing forward, and proceeding as fast as possible to the Place appointed for the Conferences of Peace; the
Domestick

Domestick of *Kiou kieou* added, that *So san la oyé* with his Train, and *Ma la oyé* with his, continued on their Road, by which *Kiou kieou* understood that their Resolution of returning back had been suddenly taken up, and that he had tired, and almost killed his Equipage for no purpose.

We found in the Road another Company of *Kalka Tartars*, who fled with their whole Families.

The 16th we travelled forty-six Lys North-north-west, the Country still continuing very bad; we met in the Road several Companies of *Kalka Tartars* with their whole Families, Flocks and Herds; they were so terrified at the Invasion of the King of *Eluth* that they knew not what was become of their Emperor, nor their Lama his Brother; they only said that they had both taken to flight.

We encamped in the most incommodious Place we had yet met with, for there was not only a want of Forage, but all the Water was brackish, and all the Sand full of Salt-petre.

It was very hot about three in the Afternoon, till there arose a strong North-west wind, which rendered the heat more supportable the rest of the Day.

The 17th we travelled fifty Lys, half of which was Northward, and the other half North-west; the Country still the same, sandy, barren and scorched, unless a little about the Place where we encamped, in which the Forage was so bad that the Cattle in another Country would not have touched it, for it was nothing but Grass half withered, without any Water, and as we had been advised of it we watered the Cattle before we began our March.

The 18th we travelled seventy-eight Lys, thirty North-north-west, and the rest directly East; we found on the Road two small *Tartarian* Camps as dirty and hideous as the former; they had nothing but a little sorry Water, tho' they had sunk very deep Pits: We did not omit to let our Horses take part of it. After

After we had travelled fifty Lys we found two pretty deep Pits in the middle of a large Plain; the Water was cool but muddy and whitish, and I was disordered with drinking it; these Pits were sunk in Sand abounding with Mines of Copper and Tin; along all the Road we met with a great number of dead Animals, especially Horses; they probably died of Thirst, there being no other Water but that which is got out of very deep Pits, and in very small quantities.

The Country never seemed to me so wretched and barren as it did this Day; there was nothing to be seen on all sides but burning Sands, which heated the Air so much, by the Reverberation of the Sun-Beams, that it was insupportable, tho' the Wind blew very fresh all the Day long: This Wind followed the Sun from its rising to its setting, turning constantly towards the Point where the Sun was; we encamped at the Foot of a Hill where we found good Water in Pits about three or four Foot deep: There was in the Neighbourhood a *Tartarian* Camp like the former, that is to say a very frightful one.

Soon after we arrived in our Camp an Officer, that the *Kiou kieou* had sent seven or eight Days before to *So san la oyé* to desire him to wait for him, returned in Company with another Officer, and several Horsemen, that the latter had sent in his Turn to meet *Kiou kieou* to let him know that he waited for him, that he had already joined *Ma la oyé* and his Train, and that the President of *Lim fa yuen*, called *Pa la oyé*, who had set out first, was also come to join them, having returned back about ten or twelve Leagues for this purpose: We learn'd at the same time that we were but a dozen Leagues from the Place where *So san la oyé* was encamp'd, that we there should find Forage and Water for all our People, which comforted us a little, and gave us hopes of recovering

the extraordinary Fatigue that our Equipage had suffered in these horrible Defarts.

The 19th we went eighty-six Lys, sixty North-east, and the rest North; in the first half of the Road we met here and there with Spots of Ground, where the Forage was pretty good, but no Water; the Soil continued sandy, and the Country always unequal: After having gone about seventy Lys we met with two small Companies of *Kalka Tartars*, who had run away, encamped in a little Valley where they had a Pit of very bad Water; this obliged us to advance about ten Lys farther, where they assured us there was Water enough for all our Company; however we discovered but one Pit, which tasted a little of the Mud, but it was cool; the Forage about it had been consumed by these fugitive *Tartars*, who had encamped in the same Place: We found near the Pit a poor sick Woman deprived of all assistance, and not far from thence a great many dead Cattle.

It was pretty cold all the Morning, and the Sky was overcast till Noon; there fell a few Drops of Rain, and the Wind was westerly all the Day blowing very fresh, which did not however hinder the Weather from being hot in the Afternoon.

In the Evening there came other People belonging to *So san la oyé*, to give us notice that the President of *Lim fa yuen* had sent a Mandarin to examine into the Roads, and to get Information how Affairs stood in the Place where the Emperor of *Kalka* and the Lama his Brother reside; that this Mandarin had been taken by the *Tartars* of *Eluth*, and carried before their King; that the Prince at first treated the Mandarin roughly, forbidding him to speak unless on his Knees, which the Mandarin obstinately refused, telling him he was not his Vassal, but an Officer of the Emperor of *Cbina*; that after this Answer they did not press him any farther.

They

They likewise added, That the King of *Eluth* had demanded to know the Design that had brought all these Soldiers into the Country, and if they came to the assistance of the *Kalkas*; that the Mandarin replied, That at his departure from *Peking* they had not heard the News of his being at War with the *Kalkas*; that they came only to negotiate a Peace with the *Moscovites*, and not to meddle with the Affairs of the King of *Kalka*, with whom they had entred into no Alliance; that the King of *Eluth*, satisfied with this Reply, had given him his Liberty, withal making him a Present of two hundred Sheep, ten Horses, and a Camel; this News was greatly pleasing to *Kiou kieou*, because this War gave him so much uneasiness that he did not know whether he might safely continue his Journey: These People likewise informed us, that the Report was false of the *Moscovites* being united with the King of *Eluth* against that of *Kalka*.

The 20th we went thirty Lys Northward, and found a little more Forage scattered here and there, but half withered. *So san la oyé*, *Ma la oyé*, and *Pá la oyé*, attended with all their Equipage, came to meet *Kiou kieou* above a League from their Camp; after the usual Civilities we went and encamped in the same Place, and *So san la oyé* treated *Kiou kieou* and his Officers in his own Tent in a very handsome and elegant manner; he did *P. Pereyra* and my self the Honour to distinguish us from the rest of the Mandarins, in placing us at a Table by ourselves near that of the four Ambassadors in the same Tent: The Place where *So san la oyé* was encamped was called *Naratte*.

About four in the Morning it rained very hard, and there was a strong North Wind when we left our Camp; the Wind afterwards veered to the North-west, and continued in that Point the remainder of the Day, but the Weather was very fine from six in the Morning till Night.

The 21st we did not stir out of our Camp, because we waited for the Mandarin's return, who was sent to the King of *Eluth*, and the Emperor's Answer who had been acquainted with all that had passed: All this Day the Wind blew hard from the North-west, but the Weather was otherwise very fine: *Ma la oyé* made us a Visit in *P. Pereyra's* Tent; in the Evening we paid a Visit to *So san la oyé*, who gave us a good Reception; he disputed above two Hours concerning Religion with *P. Pereyra*: He, as well as the rest of the Mandarins, made their Ignorance sufficiently appear, and gave us reason to judge that they were entirely taken up with making their Fortunes, and thought of little else but worldly matters.

The 22d in the Morning two Court Mandarins, sent by the Emperor, arrived in our Camp, and brought a Dispatch from his Majesty, who, having learn'd that a War was broke out between the Kings of *Eluth* and *Kalka*, ordered his Ambassadors to return with their whole Train to the Frontiers of *Tartary* which were subject to him, unless they had already passed the Territories of *Kalka*, where his Forces lay; besides he commanded them to send a Letter to the Plenipotentiary Ambassadors of *Moscovy* at *Salenga*, to inform them of the reason of their Retreat, or to invite them to come to the Frontiers of his Empire, or to find out some other method of holding Conferences about a Peace.

According to these Orders the four Ambassadors, after holding a Council with the two Envoys from his Majesty, resolved to return without delay to the Limits of *Tartary* dependent upon *China*: They were not very uneasy because they were saved the trouble of travelling farther into a Country so detestable as this. All the Horses in their Equipage were extremely fatigued, and the necessary Provisions were wanting to pursue their Journey as far as *Selengha*, according to the Orders we had received at our departure from

from *Peking*; there was no hopes left of Refreshment in a Country abandoned by all its Inhabitants; this however had been depended upon, for no doubt was made but all sorts of Cattle might be bought or exchanged among the *Kalkas*; for this reason every one was provided with Cloth, Tea, Tobacco, and Pieces of Silk, which are Commodities that these People are fond of; but as they were all fled away, and as the *Elutbs* plundered and ravaged every thing that came to hand, we saw ourselves deprived of all Succour, insomuch that our Sufferings must have been very great if we had been obliged to have proceeded on our Journey.

Our Ambassadors, before they set out on their Return, wrote a long Letter to the *Moscovite* Ambassadors, which we translated into *Latin*: They went as far back as the Origin of the War, and then entred into a Detail of their Causes of Complaint; the following is pretty near the Letter that was actually sent.

“ Those, who inhabit the Confines of the Territories subject to the Great Dukes of *Moscovy*, have enter’d into the Countries of *Yacsa* and *Nipchou*, belonging to the Emperor our Master; they have committed several Outrages, plundering, robbing, and abusing our Hunters; when they had possessed themselves of the Country of *Hegunnicouma* and other Districts, several Letters were sent from *China* into *Moscovy* about it, to which no Answer was ever made.

“ The Emperor, our Master, sent in the Year 1686 some of his People to the *Moscovite* Officers, who had the Command in those Parts, to treat amicably with them concerning this matter: But one *Alexis*, Governor of *Yacsa*, without regarding the beginning of the Quarrel, immediately took Arms contrary to all Right and Reason; this obliged one of

“ the Emperor’s Generals to besiege *Yacfa*, of which
 “ he made himself Master.

“ But his Imperial Majesty, persuading himself
 “ that the Great Dukes of *Moscovy* would not ap-
 “ prove of the Governor’s Conduct, strictly forbid
 “ killing any of the *Moscovites*; besides he command-
 “ ed that those of the Garrison, who were willing
 “ to return into their own Country, should be sup-
 “ plied with all things necessary for their Journey,
 “ and that they should conduct to *Peking* those who
 “ were not willing to return, with Promises of treat-
 “ ing them according to their Quality; insomuch
 “ that tho’ there was above a thousand *Moscovite* Sol-
 “ diers found in *Yacfa*, when it was taken, there was
 “ not one that received the least ill usage; on the
 “ contrary those who had no Horses were supplied
 “ with them, and those who were disarmed were
 “ provided with Muskets; those who had no Provi-
 “ sions were furnished therewith, and when they were
 “ sent back they were told that our Emperor did not
 “ delight in these sort of Quarrels, but was desi-
 “ rous that all the World might enjoy a pro-
 “ found Peace, living entirely at rest in their own
 “ Country; insomuch that *Alexis* himself was sur-
 “ prised at his Imperial Majesty’s Clemency, and
 “ could not refrain from shedding Tears of Acknow-
 “ ledgment and Gratitude.

“ Notwithstanding this he returned in the Autumn
 “ of the same Year into the Strong-hold that we had
 “ demolished; not satisfied with repairing it he way-
 “ laid our Hunters, and deprived them of great
 “ numbers of Skins that they were carrying into
 “ *Cbina*; nay more, he came with a Company of
 “ Soldiers into the Country called *Houmari*, and laid
 “ an Ambuscade for forty of our People, who had
 “ been sent to visit these Parts, whom he attack’d,
 “ and carried off one called *Kevoutey*: This obliged
 “ the

“ the Generals of our Army, to return to *Yacfa*, and
 “ besiege it a second time, designing only to seize
 “ this ungrateful and perfidious *Alexis*, that he might
 “ be punished according to his Deserts.

“ When they were upon the point of taking the
 “ Place, which was reduced to the last Extremity,
 “ your other Plenipotentiary Ambassadors were sent
 “ to *Nicephorus*, accompanied with several other Per-
 “ sons, to let us know that they came to negotiate a
 “ Peace. His Imperial Majesty was so good as
 “ to forbid the shedding of your Soldiers Blood, even
 “ immediately sending an Interpreter to *Nicephorus*,
 “ called *Ivan*, with several Attendants, accompanied
 “ with Officers, who had Orders to travel Night and
 “ Day to raise the Siege of *Yacfa*, while we waited for
 “ your Arrival.

“ You have since sent another of your Officers this
 “ very Year, called *Stephen*, to know in what Place
 “ we were willing to negotiate a Peace: Our Em-
 “ peror, considering that you came from a distant
 “ Place, and consequently must have undergone great
 “ Hardships during so long and troublesome a Jour-
 “ ney, and praising at the same time the pious In-
 “ tention of the *Czars* your Masters, as was agree-
 “ able to Reason, has sent us Orders to go directly
 “ to the River which waters the Territory of *Selengba*,
 “ where you are at present, and he has commanded
 “ us to do all that lies in our power to second the fa-
 “ vourable Intentions of your Masters.

“ In consequence of our Orders we are come a
 “ great way into the Country of the *Kalkas*, where
 “ we found a War broke out between the King of
 “ this Nation and that of *Elutb*; and as we have
 “ undertaken this Journey, entirely with a design to
 “ meet you, we have brought but few Soldiers along
 “ with us in pursuance of the Request made by
 “ Mr. *Stephen* your Envoy: However if we should
 “ proceed any farther with so small a number of

“ Forces, when we shall have arrived at the Place
 “ where the Armies of the *Kalkas* and *Elutbs* are en-
 “ camped, one of the contending Parties may shel-
 “ ter themselves under our Protection, and then it
 “ will be no easy Matter to determine what we
 “ ought to do; and besides, as we have no Order
 “ from the Emperor our Master, with respect to the
 “ Differences between the *Kalkas* and *Elutbs*, it will
 “ not be prudent in us to meddle at all with their
 “ Affairs; on this account we have taken a Resolu-
 “ tion of returning to our own Frontiers, and stop-
 “ ping there, and in the mean time have sent you
 “ this Express to acquaint you therewith, to the end
 “ if you have any Propositions to make, or any Re-
 “ solution to take in this Matter, you would send it
 “ us in Writing, that if the distance between us pre-
 “ vents our meeting at present, you may acquaint us
 “ at what Time and in what Place we may begin our
 “ Negotiations; for we wait for your Answer con-
 “ cerning this matter.

“ We have nothing left to do but to inform you
 “ of another Article, namely, that when you sent
 “ the Interpreter from *Nicephorus* and his People,
 “ conjointly with our Officers, to raise the Siege of
 “ *Yacsa*, our Soldiers, when they retired, let *Paydun*
 “ the Governor of the Place know that they aban-
 “ doned the Siege, because the great Dukes of *Mos-*
 “ *covy* had sent Ambassadors to treat about a Peace,
 “ and they gave notice that they would not permit
 “ them to till the Land about *Yacsa*, nor to offer
 “ any Insult to our Hunters, which the Governor
 “ and his Men promis'd punctually to observe.

“ One of our Generals has been sent with his
 “ Troops to see if they kept their Word, or whe-
 “ ther they followed the Example of the perfidious
 “ *Alexis*; if the said *Paydun* and his Men, who
 “ are not People of any great consideration, have
 “ broke their Word; if they have till'd and sown
 “ the

“ the Land about *Yacfa*, without question our Soldiers will take the Crop; but if this should happen you are not to suppose that we have alter'd our Resolution about the Peace, nor that these Soldiers were sent with Orders to fight.

“ These are the Reasons which have prevailed upon us to write this Letter, which we send you by three of our Officers, attended by others of our People.

The Subscription of the Letter was in these Terms :

*The Envoy of the most sage Emperor, Grandees of his Court; Songo tou Captain of his own Guards, and Counsellor of State; Tong que cang, Cong * of the highest Order, Chief of an Imperial Standard, and Uncle of his Imperial Majesty; Arn hi, President of the Tribunal for foreign Affairs; Ma la oyé, principal Ensign of an Imperial Standard, and the rest, send this Letter to the Ambassadors and chief Plenipotentiaries of their Majesties the Czars of Moscovy, Okolnitz, Lieutenant of Bruscoye, Theodore-Alexievez-Golowin, and his Companions.*

Our Ambassadors sent, at the same time, a Memorial to the Emperor, in which they gave an account of their Proceedings, and that in pursuance of his Orders they were returning to the Limits of the Empire.

The 23d one of the Court-Mandarins, who had brought the Emperor's Orders, set out Post in the Morning to carry the Ambassador's Memorial to his Majesty; in the Evening the three Mandarins, deputed to go to the *Moscovite* Ambassadors, set out with an Equipage of thirty Persons with Orders to return, in a Month at farthest, at a Place where we designed to wait their Return.

* Cong is the chief Dignity of the Empire, next to that of the Reguloes, and answers to our Dukes.

The same Day the Mandarin who was sent to inquire into the Roads, and who had been stopped by the People of the King of *Eluth*, returned to our Camp, and reported that that Prince had scarcely four or five thousand Horse along with him; that he had pillaged the Country where the King of *Kalka* kept his Court, and burnt the Pagod of the Grand Lama, and all the Tents and other things that he could not carry off; that the rest of his Troops were dispersed to ravage the Country on all sides; that the King of *Kalka*, and the Lama his Brother, withdrew at the first News of the Arrival of the King of *Eluth*, and that they were ignorant what was become of them.

The 24th we decamp'd in order for our Return, keeping the same Road that *So san la oyé* had done before, as being less incommodious, and the shortest of the four that had been taken in coming hither; for he found that he had travelled but a hundred and ten Leagues from *Hou bou botun*, that he had never wanted Water where he sunk any Pits, and that he had even met with more Forage than the rest: We went this Day sixty Lys South-south-east, the Country being sandy all the way: We encamped near a Spring that yielded plenty of Water, but not very good, in-somuch that the Ambassadors sent Men in quest of better for their own Tables to a Place at some distance, where they understood there was some.

It was very hot till Three in the Afternoon, when there arose a moderate North-west Wind.

The 25th we travelled seventy-seven Lys almost directly South, inclining very little to the East: The second of the Court-Mandarins, who brought the Emperor's Orders, set out Post this Morning on his Return: The Country we passed over was nothing but Sand, but pretty smooth; we met with Pits ready made, the Water whereof was cool, but not very good.

It was extremely hot all the Day, there having been but very little Wind.

The 26th we travelled fifty-seven Lys South-south-east; the Country was like that we had just passed over, but more unequal, for we travelled almost always over Hills and Dales: We saw a great deal of Slate, and very fine white Marble, which appeared above the Earth; there was even some Pieces broke off, which was a sufficient Demonstration that there were fine Quarries of this Marble; they sunk Pits where they found pretty good Water.

It was very hot all this Day, and in the Evening there was a great Storm of Hail, and the Hailstones were as large as Pidgeons Eggs, but not any great quantity: This was attended with much Rain, and a strong Wind, which veered from the South to the East, and from the East returned to the West.

The 27th we travelled sixty Lys South-south-east, keeping still the same Road that *So san la oyé* kept in coming; we found Quarries of Slate and white Marble, and encamped between Hills where there were Pools of Water, and Pits which wanted nothing but cleaning; we saw all along this Road a great many Horses and other Animals lying dead.

It was fine Weather all the Day, and the Heat was pretty moderate.

The 28th we went fifty Lys directly South, stopping at a Place where there was Water, which appeared from the Pits formerly sunk; there were new ones digged, whereat we watered our Cattle, and after our Equipage had taken some Refreshment we went twenty Lys across a spacious Plain, where there was pretty good Forage, but no Water: The Country was this Day more level and smooth than the two preceding Days, but the same in every thing else.

This Day, soon after we had left our Camp, a Mandarin, that *So san la oyé* had sent to the Emperor to give him notice of the War between the Kingdoms
of

of *Kalka* and *Eluth*, rejoined us, and brought Orders from his Majesty, upon which the four Ambassadors held a Consultation, and resolved to continue their Journey as far as the Confines of *Tartary* subject to the Emperor, not thinking it possible to go to the Place where the *Moscovite* Ambassadors resided, their Equipage being in such a bad Condition, and almost all their Horses exceedingly harassed: It was very hot all the Day, there being nothing but a Breeze from North-east, and the Sun being very powerful.

The 29th we travelled forty Lys South-south-east, almost always in loose Sands, where there was a little Forage; the Country was flat, and very level; we encamped on the side of some Hills full of large Bushes and Shrubs, the Leaf of which is not unlike that of our *Belvederas*, but harder, and near a Fountain which runs cross the Plain, about which there was a little good Forage; the Water was not very good to drink; this Day I began to find myself out of order: The Weather was fine all the Day, but pretty cool; there being a fresh Breeze from the North-west.

The 30th we went twenty Lys South-south-east still in a Plain, in which we encamp'd near a Spot where there was Forage, but no Water: I found myself very much disordered, with a great distaste for every thing: It was exceeding hot all the Day, there being no Wind but a little Breeze in the Evening.

The 31st we travelled thirty-five Lys directly South in the same Plain, which consists of loose Sands, at the Extremity whereof we encamp'd in a Place where there were Pits ready made, and plenty of Water, but very unpleasant to drink: From ten or eleven in the Morning, till the Evening, there was a strong West Wind, which drove a vast quantity of Sand into our Tents: Whatever Efforts we used to shut ourselves up the Sand still made its way through,
and

and we were quite cover'd with it; besides this the heat was great: I found myself still more and more out of order, and continued the same Diet I had observed the two preceding Days.

The first of *August* we travelled thirty Lys South-west, in a Country more unequal than that of two preceding Days, but still in loose Sand; it was very hot till Three in the Afternoon that we set out, when instantly there arose a great Storm, which kept us very wet during the greatest part of the Road; the Storm began in the South-west, and passed from thence to the South, and afterwards to the West: We encamp'd at the foot of some Hills, where there were Pits and Water, but not good.

It rained dreadfully all the Night, and there was a strong North Wind the greatest part of the time: I took this Day a little *Cangis*, that is boiled Rice, but I found myself more disorder'd than before, and I was taken with a great Overflowing of the Gall.

The 2d we continued in the same Place, and it rained constantly by fits all the Day coming still from the North: I found myself a little better, but still troubled with the same Distemper, and all the Endeavours that I used to free myself from it were to no purpose.

The 3d we went thirty Lys South-west, finding Forage among the Sands almost all the way: We encamp'd between two little Hills, where there was pretty good Water, and plenty of Forage: In the Evening a *Taiki*, or Prince of the Blood-Royal of *Kalka*, made our Ambassadors a Visit; he was not less frightful than the rest of the *Tartars* of *Kalka*, but was somewhat more neatly dress'd, having a silken Vest embroider'd with Silver in some Places, which did not greatly become him; however our Ambassadors gave him an honourable Reception, and made a handsome Entertainment; he made them a Present of some Cows and Sheep, and they gave him several

several Pieces of Silk; there were twelve or fifteen Persons in his Train, three or four of whom wore Vests of green Taffety, but all the rest were clad in very coarse Cloth lined with Sheepskins.

It was very cold all this Day, the Sky being overcast a good part of the Morning, when there was a strong North Wind: I found myself more disordered this Day than the former.

The 4th we travell'd forty Lys South-south-east, in a Country much like that of the preceding Days, and encamp'd at the foot of a Knot of small Hills, among which there was good Water, and Pits ready made, and which only wanted a little cleansing.

It was very cold all this Day, chiefly in the Morning, the Sky being overcast; the Cold was occasion'd by a strong North Wind, which blew the whole Day: I found myself a little better this Day, and began to take a little Nourishment.

The 5th we went forty-five Lys nearly South-south-east, in a Country not unlike that of the preceding Day, unless this might lie considerably higher; for we went up Hill pretty much, and the contrary but little; our People were busied in hunting Hares almost all the way, of which this Country is full; we started above fifty, and one single Hound, that was not extraordinary good, was able to catch five; others were killed with Arrows: There were likewise Partridges, and scarce a Day passed, since we returned, but we saw several Covies.

We encamp'd in a little Valley surrounded with Hills, where there was a great Pool of Water occasioned by the Rains which fell the preceding Days; there was likewise a small Spring, and good Water in the Pits which were found thereabouts. It was pretty cold in the Morning, but became moderately warm when the Sun began to be high; the North Wind, which blowed, preventing the exceeding Heat.

The 6th we travelled fifty Lys East-south-east; the greatest part of the Road was loose Sand, among which there grew pretty high Weeds, from whence we started a great number of Hares, insomuch that we hunted most part of the way; we encamped in a Place where we could get but a little Water, and that bad.

About Two the same Mandarin, who had brought the Orders of his Majesty to our Ambassadors, and who had carried back their Memorial, arrived in our Camp with fresh Orders, which were not made publick: All that we knew was that his Majesty intended to set out from *Peking* the 11th of this Month to take the pleasure of hunting in *Tartary*, and that he was to pass through a Gate of the Great Wall call'd *Kou pe keou*, which lies eastward from the Place where we designed to encamp the next Day, and wait for the *Moscovites* Answer: We knew likewise that he had sent a Regulo on the 4th with Troops to *Hou bou botun* to approach the Frontiers of the Kingdom of *Kalka*, and one or two more in other Places, with Troops on the same Frontiers, with a Design to see what the tendency of the War would be between the King of *Eluth* and that of *Kalka*. It was very hot all this Day, especially in the Afternoon, there being but little Wind stirring.

The 7th we travelled thirty Lys, five or six of which were toward the South, and the rest South-west, almost constantly in loose Sands, and much more incommodious than what we had met with hitherto, because the Horses sunk pretty deep, insomuch that they were more tired than if they had gone a great Journey: The Weather was pretty moderate in the Morning, but after Noon, and in the Evening, it was very hot.

The Grand Lama of *Kalka*, Brother of the King of this Country, sent his People to our Camp to salute the Ambassadors; he lay but thirty Lys from our
Camp,

Camp, attended with about a thousand Men, who had accompany'd him in his flight.

The 8th we went forty Lys East-south-east; the Country still the same, and the Sands loose, but not so difficult to travel in as the Day before; our People hunted Hares all the way, which were very numerous, for they lie among the Weeds which grow in the Sands.

Ou la oyé, second President of the Tribunal for foreign Affairs, who stayed on the Frontiers of the *Mongous*, subject to the Emperor of *China*, with *Mongous* Soldiers, came three Leagues to meet our Ambassadors, with a *Taiki* or Relation of a *Mongou* Regulo; when we came to the Place where we were to encamp, which was exactly the Limits of the *Mongous* Subjects of the Emperor and the Kingdom of *Kalka*, he treated the Ambassadors, and almost all their Equipage, in the *Tartarian* manner, obliging us to be likewise at the Feast, where he did us a great deal of Honour, placing us near the Ambassadors.

This Feast consisted of two Dishes of hashed Meat very ill dressed, placed in a great Dish in which there was almost a whole Sheep cut in several Pieces for each of the Ambassadors; and as for the rest one Dish served for two, the Meat half done, according to the *Tartarian* Custom; this Mutton was served up to the Ambassadors in Copper-Dishes, and to the rest in small Troughs like those wherein Hogs are fed in *Europe*; there was likewise Rice, four Milk, and wretched Soup, together with small Slices of Mutton, and *Tartarian* Tea in great plenty.

This was the Substance of the Feast which the *Tartars*, and particularly the *Mongous*, as likewise the Mandarin's Domesticks, who were chiefly *Chinese*, fed upon with great Appetites, without leaving any thing; there were no Tables but Matts laid on the Sand under a Tent; these Matts served at the same time for Tablecloth and Napkins. .The

The *Taiki* was one of the Guests, and performed his Duty perfectly well ; he served up the Tea which was brought in a great Copper-Jug, but it was not so good by much as that of the second President's ; there was likewise a sort of Wine, which was so very bad that none but the *Mongous* durst venture to taste it.

After the Repast the Ambassadors dispatch'd three or four *Mongous* to go to meet the *Mandarins*, who were sent to the *Moscovites* in order to hasten their Return : The same Day I took the Meridian-Altitude of the Limits, and found it to be 62 Degrees, 55 Minutes, or 63 Degrees, for I could not determine so near as five Minutes ; from whence it follows that the Altitude of the Pole is 43 Degrees, 12 Minutes : It was very hot all the Day ; but towards the Evening a small Western Breeze refreshed the Air.

This Day there pass'd by a Court-Mandarin, who was sent by the Emperor to the King of *Eluth* to know what were his Designs in undertaking this War ; and in the mean time his Majesty gave Orders to all the *Mongous* Reguloes his Subjects, from the Province of *Leao tong*, as far as the end of the Great Wall, to put themselves in Arms, to assemble their Men, and every one to encamp on the Frontiers of their Territories ; and he himself sent Reguloes of his own Equipage with Troops to encamp on this side the principal Passes of the Mountains, on the side of which the Great Wall is placed, that they might be ready to put a stop to the Enterprizes of the King of *Eluth*, if he had any design of advancing towards *China*.

The 9th we continued in our Camp, and I took the Meridian Altitude of the Sun, which I found to be 62 Degrees, 40 Minutes, or very near, and consequently the Altitude of the Pole is 42 Degrees 51 Minutes : The Sky was overcast one part of the Morning, and it was pretty cold all the Day, the West

Wind blowing pretty fresh, and in the Evening it rained hard.

The 10th we continued in the same Place; the Sky was overcast almost all the Day with a pretty strong North-west Wind; we received this Day News from the Fathers at *Peking*, which gave us great satisfaction.

The 11th we still continued in the same Camp: The four great Officers sent the second President of the Tribunal for Foreign Affairs with Compliments to the great Lama of *Kalka*, who was but six or seven Leagues distant; one of these two Lamas of *Hou bou hotun*, whom the Western *Tartars* adore as a Being of superior Rank, arrived in our Camp; he was going to see the grand Lama of *Kalka*, whom all the *Mongous* Lamas reverence as their Superior, acknowledging him for their Chief Lama next to that of *Tibet*, who is their Sovereign Pontiff.

As soon as this pretended Deity arrived our principal Officers did not fail of paying him a Visit; as we did not bear them Company I cannot say whether they adored them as I had seen them do at *Hou bou hotun*, or how they were received: All this Day there was a strong West Wind, and the Weather was gloomy by Intervals, but there fell but little Rain.

The 12th in the Morning our great Officers went to accompany the Lama, who set out to go to the Place where the great Lama resided, tho' this Idol was not come out of his Tent, nor had so much as sent them any Compliments: After his Departure they went a hunting Hares, with an Equipage of three or four hundred Men; we followed them, and had the pleasure to see one hundred and fifty-seven killed or taken in less than three Hours, in three Rings that were made by our People on foot with Bows and Arrows in their Hands; there were none but the Ambassadors, and some of the principal Officers on horseback, who rode about within the
Ring

Ring, shooting Arrows at the Hares that were inclosed.

They first made a pretty large Ring, and the Shooters stood some Paces one from another; then they advanced toward the Centre, and contracted the Ring by little and little that none of the Hares, which were inclosed, might escape; without the first Ring several Servants were placed, some with large Clubs, others with Dogs, and some few with Guns or Muskets: This Hunting was made in the loose Sands, where there were large Tufts of a Plant of which the Figure and Leaf are not unlike our Belvederas, tho' they are neither so beautiful, nor so agreeable to the sight.

This Hunting is diverting enough; one sees the poor Animals run here and there round the Ring to find a passage out, and afterwards attempt to cross, not only a shower of Arrows, which are shot at them when they are within reach, but even between Peoples Legs, insomuch that sometimes they kick them over and over with their Feet: Others are seen to run along with Arrows through their Bodies, and others on three Legs, having one broke to pieces.

While we were diverting our selves with this kind of Hunting, the President of the Tribunal for Foreign Affairs, who stay'd behind in the Camp, because he had been disorder'd two or three Days, sent notice to the other Head Officers that he had just received an Order from the Emperor, which obliged him without delay to go and meet his Majesty in the Place where he designed to hunt: This put an end to our Hunting, because the three Principals return'd to the Camp to confer with the President before his Departure: In the Evening he set forward, tho' he was not well recover'd from his Disorder; but the Emperor is so dreaded by the Mandarins, that they must be very sick indeed if they dare delay his Orders ever so short a time.

The Wind blew pretty fresh from the West the whole Day, which render'd the heat very moderate.

The 13th we still remain'd in our Camp; it was extremely hot all Day except in the Evening, when we had a small Breeze from the East; almost all the remainder of the Soldiers, and Officers of the Ambassador's Train, arriv'd this Day: They follow'd each other in small Companies for the conveniency of watering the better.

The 14th about three in the Evening we broke up our Camp, and set forward towards the South-east, that we might be nearer the Emperor's hunting Place while we waited for the *Moscovites* Answer, and his Majesty's Orders, because, in the Place where our Camp was, the Forage already fell short, and there was no other but Pit-water, which our People were forced to dig for.

We travell'd this Day no more than fifteen Lys East-south-east: Our People hunted Hares, of which this Country is full all the way, and kill'd great numbers; we were still among loose Sands, and yet there was pretty good Forage in the Neighbourhood of the Place where we encamp'd, and the Water was likewise pretty good in the Pits which were sunk.

The Weather was temperate all this Day, which was owing to a brisk Westerly Wind.

This Day I was again affected with a stronger *Nausea* than ever, which was occasion'd by eating some wretched Soup contrary to my Inclination, for want of something else that might help me to get down a little Rice: A Fever likewise seiz'd me on the Road, and continu'd the rest of the Day and all the Night, but the *Paroxysm* was not violent.

The 15th we travell'd thirty five Lys Eastward, still hunting Hares among the loose Sands, of which there was a prodigious quantity: We likewise saw
Partridges

Partridges and Deer: We encamp'd in a Plain where there was no Water, for which reason they had taken care to water their Beasts before they set out; but to make amends for this Defect there was plenty of good Forage; my Fever still continu'd all the Day, and I found my self worse than I had been since the beginning of the Journey: In the Evening I took a little Treacle with Tea, which agreed with me very well.

It was pretty temperate all this Day, the South Wind blowing very hard, which veered something to the West; the Sky was likewise a little overcast the greatest part of the Day:

The 16th we travelled forty Lys Eastward, still hunting as we had done the preceding Days; but only one part of the Road lay among loose Sands, in the other part the Sand was firm, and yet there was neither Tree nor Bush, but plenty of Hares and Partridges, and a few Deer; we likewise saw the Traces of several Flocks of yellow Goats; these last Days we constantly travelled thro' a large Plain, but very unequal, and yet there was neither Mountain nor Hill to be seen on any side.

In the Morning I found my Fever gone, and was much better than on the preceding Day: I continued to take a little Treacle with Tea, by which means I quite recovered, and travelled four Leagues afterwards without taking any thing else; and tho' it was extremely hot I did not perceive my self at all out of Order.

This Day there came to *So san lao yé* several Horses loaded with Refreshments, and especially Fruit from *Peking*: He gave us a Taste of a Water-Melon, which was but indifferent, but he had Peaches as fine and large as any in *Europe*; I eat one which was of an exquisite Taste, but it was not altogether ripe.

The 17th our principal Officers separated again, and *So san lao yé* set out early in the Morning with

Ma lao yé to travel as far in one Day as we designed to do in two, that they might get a Day's Journey before us: We did not set out till the Evening, and went but twenty Lys almost directly South; all the way they hunted Hares in the loose Sands; we encamped in a Place near which there were two small Pits, which yielded very good Water.

It was very hot all this Day, there being no Wind, and the Sun shining very bright, tho' the Sky begun to be overcast in the Evening.

I did not find my self so well this Day as the preceding; the *Nausea*, wherewith I was continually affected, was accompanied with a great weakness of Stomach.

The 18th we decamped at four in the Morning, and travelled this Day forty Lys to the South-west; the Road was like the former, the Sand loose and full of Hares; we came and encamped in the same Place where *So san lao yé* was, who did not set forward till the Afternoon.

It was very cool all this Day, and the Wind was at South; we had several Showers in the Afternoon.

I this Day learn'd that the King of *Eluth* advanced Eastward with his Army on the side of the Province of *Solon*, marching along the side of a River not above ten or twelve Leagues from the Place where we now are, and on the Banks of which our Ambassadors resolved to encamp before we received the Emperor's Orders; I likewise knew that his Majesty had sent a great number of Soldiers towards these Frontiers, and that one of the most powerful Reguloes advanced on that side at the head of ten thousand Horse, to be in a condition to oppose the King of *Eluth*, in case he had any design upon the Emperor's Dominions.

There was in the Neighbourhood of our Camp a very great plenty of Partridges; but it must be observed that those of them, which are found among the
Sands

Sands and Defarts of *Tartary*, tho' they resemble ours for Size and Shape, are much inferior in Taste, and our People had so little esteem for them that they would not trouble themselves to catch them.

The 19th we decamped about three in the Afternoon, when we had watered all our Beasts, because we did not expect to meet with any Water where we were going to encamp; we travell'd forty Lys Eastward still in loose Sands, but full of high Weeds, among which there was plenty of Hares that they hunted as they went along: A little after we had left our Camp we saw Clouds of Partridges pass before us, more numerous than the great flights of Starlings we see here, there being many Thousands in a Company.

We had several Showers in the Morning, and the Weather was cloudy almost all the Day, but extremely hot and without any Wind: I found my self more out of Order than usual, but in the Evening was greatly reliev'd: The Place where we encamp'd was full of pretty good Forage, tho' it grew in loose Sand.

The 20th we travell'd eighty Lys, part Southeast and the rest South, stopping in the Mid-way in a Place where we found two Pits full of cool Water: We had thoughts of remaining there the rest of the Day, but the difficulty of Watering all our Beasts, the trouble of sinking deep Pits, the want of Forage, but more especially the desire of arriving as soon as possible at the Place where there were Springs of good Water, and where we determined to wait for the *Moscovites* Answer, prevailed upon us to travel as much farther as we had already come: In the Morning our Journey lay still through loose Sands, but in the Afternoon it was almost all firm Sand, cover'd with Grass fit for Forage; the Hares were yet in great plenty: We likewise saw in the Morning and Evening large Coveys of Partridges.

At length we encamp'd near the Spring I have already spoken of; the Water was very cool and good to drink; it was the clearest and best that we met with in our whole Journey; we found *So san lao yé* encamped upon an Eminence near the Spring with all his Train: As for us we encamped in a little Valley, which was encompassed with small Hills on all sides, except to the North-east, where it was level as far as we could see: There was in this Valley, and on the declivity of the Hills which surrounded it, very high Weeds wherein was plenty of Hares and Partridges.

At our Arrival an inferior Officer brought Orders from the Emperor to *So san lao yé*, commanding him to settle Posts in all the Roads of Western *Tartary*, that his Majesty might be enabled to send speedy Orders to all the Reguloes, and other Mandarins who were under Arms, and encamped in different Places on the Frontiers of the Empire, and likewise to receive News from them.

It was extremely hot all this Day without any Wind, and yet I was better in Health than I had been for three Weeks past: There was dreadful Thunder, and a heavy Shower in the Evening.

The 21st in the Morning there came into our Camp a great number of Partridges, the chiefest Part of which were of a particular Kind, and not so good in Taste as the common sort; their Flesh likewise is of a blacker Colour; the *Chinese* call them *Cbaki*, that is Sand-Hens, probably because they delight in the Sand where there is any Grass or Weeds; there were some like ours, but in less quantity, which came hither in Flocks consisting of several hundreds to drink at the Spring near which we were encamped; if we had had good Marksmen, or good Dogs, we might have had excellent Sport.

We continued in the same Place, and it was pretty cool all the Day, the Weather being almost always cloudy

cloudy with moderate North-west Wind; we had likewise several Showers of Rain.

The 22d we still continued in the same Place, the Weather being pretty cool all the Day, with the same Wind as that of the preceding; there arrived this Day Deputies from the two Reguloes of *Peking*, who were encamped twelve or fifteen Leagues from hence; they sent their Compliments to our two Chief Officers to whom they were allied.

This Day going to see the Physician, whom the Emperor had sent with us to take care of the sick, I told him of the Condition I was in, and desired a Medicine to carry off the Bile which oppressed me very much; he ordered me four small Doses instead of one large one, and to prepare it gave two Puggils of five or six sorts of Simples, Roots and Powders to make a Decoction of, whereof I was to take a *China* Cup-full, that is the value of a small Glass in the Evening, and as much in the Morning: I took it that very Evening; it was pretty bitter, but did not give me so great a Disgust as the *European* Physick, nor did it keep me from sleeping.

The 23d we still continued in our Camp, the Weather being fine and pretty cool, because it blew fresh from the North-west: I took the Decoction again Morning and Evening; the Effect it had was an increase of my *Nausea*, and I found myself more weak and hot than before.

The 24th we continued still where we were, the Weather being like that of the Day before, but a little hotter: I found myself much disordered in the Morning, but afterwards a little refreshed.

The 25th one of the Mandarins, who went to meet the Emperor with a President of a Tribunal, returned hither, and brought Orders from his Majesty, injoining all the Mandarins, Horsemen, and others in the Train of the four *Ta gin* to return to *Peking*, except two *Ta gin* only, who had Orders to stay
in

in the Place where we were till they had received the *Moscovites* Answer. His Majesty expressly required us to stay likewise in order to translate the Answer: These Orders gave a great deal of Joy to those who had leave to return, for they were extremely fatigued, and almost all their Equipages were spoiled.

It was pretty cool all the Day, the Weather being cloudy and the Wind South-west: I found myself much better from the Medicine I had taken the Day before.

The 26th those of our People, who had leave to return home, decamp'd and set forward for *Peking*; we staid behind with *Kiou kieou*, *So san lao yé*, *Ma lao yé*, and *Ou lao yé*.

The Weather was cloudy and rainy all the Day, the Wind being South-west; I found myself considerably better.

The 27th we decamped to advance nearer the Place where the Emperor was hunting, and to get fresh Forage: We went fifty Lys Eastward, and towards the latter end of the Road a little North, travelling constantly thro' a large Plain a little more level than the preceding; the Soil was sandy but close, and yielded Grass in which there was plenty of Hares; for this Reason our People hunted as they went along, and we likewise raised several Covies of Partridges: Our two chief Ambassadors had Birds of Prey, but not fit for Partridges, for they only sent them after Larks and other small Birds.

We found in the Road several small Camps of *Mongous*, and the *Tai ki*, or *Mongou-Prince*, who came to visit our Ambassadors the Day that they arrived on the Limits of the Empire; they were encamped upon the Road in which we travelled: The *Tai ki* invited us to dinner in his Camp which was but small, and but poorly furnished with Flocks: The Feast consisted of Mutton half-boiled, as likewise yellow Goats Flesh, which tasted indifferently well; it only wanted to be a little more boiled, and we could

could have wished for a little Rice ; they were not at all sparing of their *Tartarian* Tea.

The Meat was served up under a small Tent which sheltered us from the Sun, but was placed upon the ground in wretched Copper-Basons not very clean, and the Feast seemed much better for the Servants than their Masters: The Tent of this *Tai ki* was not extremely neat, and did not differ from those of the other *Mongous* but in being larger, and the coarse Stuff that it was made of was not so black with Smoke, nor so ragged as the rest : Before the Door of his Tent a Halberd stood upright by way of Guard, on the top of which was a black Tuft of Cows Hair ; it is to this Halberd that the Standard of the People is fixed, who are commanded by the *Tai ki*.

We encamped in a Place where there was neither Brook nor Fountain, but we easily found Water by digging Pits two Foot deep ; the Water was not very cool, and the Taste of it was very bad, but we had pretty good Forage in sufficient plenty.

It was extremely cold in the Morning till about seven ; afterwards the Weather was fine, and the Sun shone bright, but it was still a little cool, because it blew pretty fresh out of the North all Day long.

The 28th we continued in our Camp, and we saw in the Morning a prodigious quantity of Partridges, called by the *Chinese*, *Cha ki* ; we likewise saw wild Ducks and Geese on the marshy Places about our Camp.

The Weather was like that of the preceding Day, except that it was more clear and hot, and there was but a small Breeze from the East ; the *Nausea* attacked me afresh.

Our *Ta gin* set out in the Evening to hunt the yellow Goats with the *Tai ki*, who was encamped pretty near us: This latter had sent his People to find this sort of Game out, intending to inclose them in a Circle

cle during the Night, that our *Ta gin* might have the Diversion of hunting them in the Day-time.

I this Day learn'd of the second President of *Lym pha yuen*, that all the Western-*Tartars* who were called *Mongous* in their Language, which doubtless came from the *Mogul*, and who are subject to the Emperor of *China*, are governed by twenty-four Reguloes, who occupy all that Part of *Tartary* which lies near the Great Wall of *China*, from the Province of *Lea tong* as far as the middle of the Province of *Chen si*, but does not extend very far beyond the Great Wall: On the side of *Hou bou botun*, by which we passed as we returned back, there are not above fifty or sixty Leagues from the last Gate of the Great Wall to the Frontiers of the Kingdom of *Kalka*; and from the Limits by which we return, which likewise bound the same Dominions of *Kalka*, there are but fifty or sixty Leagues to the Great Wall in a right Line North and South.

The same Person informed us that all these *Mongous* are divided into ninety Standards, under which the Emperor may oblige them to assemble whenever he thinks it proper, as he has done on the account of the Wars between the Kings of *Eluth* and *Kalka*, they not being subject either to the one or the other.

In short he added that this *Tai ki*, whom we found in the Road, was encamped there by the Emperor's Order, and that he commanded a thousand Horse encamped by Companies on all this Frontier to observe what passës, and to be ready to assemble at the first notice.

The 29th our People returned about Noon from hunting, and brought back several yellow Goats, and a Wolf that they had killed in the same Circle wherein they had inclosed the Goats: The Wolf was not unlike those of *France*, excepting the Fur which was not quite so long, and was a little more upon the white;

white; its Jaws were very wide, and like those of a Grey-hound.

Tho' there are neither Woods nor Bushes in this Country, yet there are Wolves which generally follow the Herds of yellow Goats on which they feed; I have seen several of these yellow Goats, and I believe it is an Animal peculiar to this Country, for it is neither an Antelope, nor Deer, nor Roebuck; the Males have Horns not quite a Foot long, and about an Inch thick about the Root; these Horns have knots in several places.

These Goats are of the size of our Deer, and their Hair is not unlike theirs; but their Legs are more long and slender, so that they are exceeding fleet, and run a long while before they are tired, there being no Dog or Greyhound that can overtake them; they resemble our Sheep about the Head, the Flesh is tender and well-tasted, but the *Tartars* and *Chinese* know not how to season it: These Animals go in great Herds together into desert Plains, where there is neither Tree nor Bush; these are the Places they delight in, for they are not to be met with in the Woods; they never run many together abreast, but one behind another; they are extremely fearful, and when they perceive any one they run incessantly till they are out of sight, not leaping but running constantly in a right Line.

This Day it was very hot, and towards the Evening the Weather was cloudy, the Wind blowing fresh from the South: I did not find myself very well all this Day, being disordered at my Stomach, and having a continual *Nausea*.

The 30th we continued in the same Place, the Weather being cloudy and rainy in the Morning, and in the Afternoon it was very hot, but in the Evening the Wind blew pretty hard from the South-east.

The 31st a Courier, dispatch'd to the Emperor by the Mandarin whom his Majesty had sent to the King
of

of *Eluth*, passed by our Camp: He went to carry the News of the King of *Eluth* being obliged to return speedily into his own Country, because he had learn'd that the *Mabometan Tartars* his Neighbours had made an Invasion, and ravaged the Country in the same manner as he had done the Kingdom of *Kalka*; this Mandarin could not see him, because he did not arrive till after his Departure, neither could he give us any account of our People who had been sent to the Plenipotentiaries of *Moscovy*.

It was pretty hot all the Morning, but the Weather was cloudy from Noon, with a South-west Wind, and Rain one part of the Evening and in the Night.

The first and second Day of *September* the Weather was cloudy and rainy all the Day, and we did not stir out of our Camp.

The 3d *So san lao yé* treated the other *Ta gin*, and all the Mandarins and Officers, a small number of whom remained in our Camp; he invited us thither likewise, and he even would eat alone with us at the same Table: *Kiou kieou*, *Ma lao yé*, and *Ou lao yé* were served at another Table near his own: I never saw a Meal so well dressed since we began our Journey; after which they went a hunting Hares, and killed a great many in a short time; at their Return *So san lao yé* made us a present of four; he has treated us all the Journey with a particular Distinction, and on all occasions he has spoke of us in Terms expressing his Esteem, especially in the presence of the most considerable Mandarins, who knew least of us, which procured a great many Civilities on their part.

The Weather was serene all the Day, with a fresh easterly Wind till towards the Evening, at which time a Tempest arose accompanied with Thunder, strong Winds and heavy Rain.

The 4th there passed by our Camp an Officer of the Emperor's Court, who went Post to carry the Compliments of his Majesty to the Grand Lama of *Kalka*,

Kalka, bringing back with him the Lama who was sent to salute his Majesty on the part of the grand Lama of *Kalka*: This Lama that was sent was a Man well shaped, and had good Features with a Complexion naturally as white as the *Europeans*, but a little tanned by the Sun; he had also a freer Air, and a great deal more Wit than any other *Kalka* I had seen; he was cloth'd after their manner in a Vest of red Silk, but very old and sullied with Grease; for these Gentlemen make use of no other Napkin to wipe their Fingers and Mouth but their own Garments: This latter made no difficulty, after he had eaten fat Soup, of wiping his Mouth with the Sleeve of his Vest.

It was pretty cool this Day and the following, there being a strong South-west Wind.

The 6th the Weather was cloudy in the Afternoon, and became more serene at Sun-set; the Night was very cold.

The 7th there came a Courier from the Emperor, who order'd our *Ta gin* to send Camels loaded with Rice to meet the Deputies, who went to carry the Letter to the *Moscovite* Plenipotentiaries, lest they shou'd stand in need of it upon the Road: This Courier likewise reported that his Majesty was gone Eastward to hunt the Stag, in which he takes a particular Pleasure.

I saw our Servants get Salt near our Tents; they dug about a Foot deep in the Ground, and found a kind of Mine of Salt mixed with Sand; to purify it they put the Salt and Sand into a Bason, and poured in Water upon them, whereupon the Salt melted and the Sand remained at the Bottom; then they put this Water into another Vessel to boil it, or let it dry in the Sun. They had assured me, several Days since, that there was a great deal of Salt to be dug up in this manner among the Sands of this Country, and that the *Mongous* gained it after this manner, or much
more

more easily in Ponds of Rain-Water, where it is amassed at the Bottom, and afterwards dried by the heat of the Sun, leaving a Crust of very pure and fine Salt, sometimes to the thickness of two Foot, which they cut into small Pieces.

Two or three *Mongous* brought into the Camp a poor *Chinese* Slave belonging to a Mandarin, who staying behind to bring the tired *Horses* which could not get along was lost in the *Kalka's* Country; by good luck he met these *Mongous*, whom he informed of his Condition as well as he could, for he did not understand their Language; three Days ago other *Mongous* had brought another, whom they had taken out of the Hands of a *Tartarian* of *Kalka*; this latter had likewise been taken out of the Hands of another *Tartar* of *Kalka*, who had made him his Slave, having found him strayed from the Body of our People when they went to look after their lost *Horses*: He had taken all that he had, and even twenty *Taels* that belonged to his Master, and likewise stripp'd him of his Clothes.

Soon after another *Tartar* of *Kalka* took from the latter every thing that he had, Tents, Flocks, Garments, Wife and Children, and even the *Chinese* himself, who happening to see some *Mongous-Tartars*, whom he knew by their Caps, they being like what they wear in *China*, called after them and made them understand who he was: They obliged this *Kalka* to deliver him to them, and to restore the Money that he had taken, but not his Clothes, for they were not to be met with.

The Weather was fine all the Day but very cool, which was owing to a strong South-west Wind.

The 8th in the Morning there came a Courier dispatched by our People, who had been sent to the *Moscovite* Plenipotentiaries at *Selengha*: This Courier brought a Letter, which informed our *Tagin* that they were already near the Limits of the Empire, and that they

they should soon be here with the *Moscovite* Plenipotentiaries Answer, which they had brought with them; they immediately sent the same Courier, with an inferior Officer of the Tribunal of *Lym pha yuen*, to the Emperor to give him Advice of this, and to receive his Orders.

The Weather was very fine all the Day; in the Morning before the Sun rose it was cold, but afterwards pretty hot till towards Noon, and in the Evening cool, because we had a moderate Breeze about two out of the West.

In the Evening the Mandarin, sent by the Emperor to compliment the Grand Lama of *Kalka*, repassed through our Camp in his Way to his Majesty; he told us, that among other Discourse which he had with the Lama, he had spoken of the Religions of *China*, approving that of the Bonzes who worshipped the Idol *Fo* above the rest; that he had likewise spoken of the Christian Religion under the Title of the *European* Religion, and the Law of God from Heaven, which is the common Name it is known by in *China*; but he had spoken of it with Contempt, saying that his Religion acknowledged nothing but the Lord of Heaven, excluding Spirits and Spiritual Beings, by which he made it appear how little he understood of our Religion; likewise *P. Pereira* did not forget to discover his Ignorance in the presence of our *Tagin*, and the Mandarins of the Palace: This Mandarin was ordered, by the Emperor, to make the Prostrations or usual Reverences before the Lama to whom he was sent.

In the Evening three of the principal Officers, who had been sent to the *Moscovite* Plenipotentiaries at *Selengha*, arrived in our Camp, having rid Post about forty Leagues from hence, where they had left the rest of our People; and bringing with them the Plenipotentiaries Answer, which was wrote in the *Moscovites* Language with a *Latin* Translation, we were

sent for to interpret it, and to translate it into *Chinese*, which we did that Night: When the Translation was finish'd we carried it to our *Tagin*, who pass'd the remainder of the Night with us in translating this Letter out of *Chinese* into the *Tartarian* Language, in order to send it with all speed to the Emperor.

This Letter was well wrote, and full of good Sense; it plainly appeared that he who wrote it was a prudent Man, and skilful in publick Business; for replying, in one word, to all the Complaints made by the *Ta gin*, he told them that they ought not to be amused with Trifles and renew ancient Quarrels, or stir up new, but to treat seriously of the most material Point, which was to regulate the Limits of the two Empires, and to make a Peace and perpetual Alliance between the two Nations; that as for his part he was resolv'd, according to the Orders he had received from the *Czars* his Masters, to omit nothing that might compleat this grand Affair, and procure a solid Peace; and since they could not meet this Year to treat of it in regular Conferences, he would continue all the Winter on the Frontiers of the Territory belonging to his Masters; that however he besought them to give him immediate notice in what Place, and at what time they were to hold these Conferences; and that he might know their Intention more exactly, and they be acquainted with his, he would send very soon proper Messengers with Letters upon that Subject, and that he desired them to receive and treat these Deputies with Honour, as Persons belonging to him, and to give them a quick Dispatch, and skilful Guides as far as the Frontiers of their Emperor's Dominions, as likewise to furnish them with Provisions and necessary Carriages.

The Officers, who brought this Letter, told us that the Ambassador had the Air of a great Lord, that he had treated them well and with Respect; however

however they complained of certain Truths that he had told them, and railed against these Plenipotentiaries and their Train, treating the *Moscovites* as inferior People, and not instructed in polite Behaviour and Gentility: I make no doubt but the *Moscovites*, on their side, diverted themselves at the expence of the *Chinese* and *Tartars*.

It was cold all this Day tho' the Sky was serene, because there was a strong North-west Wind, which lasted till the Evening.

The 10th the Officers, who came from *Selengha* the Day before, tho' extremely weary, set out Post to carry the *Moscovites* Answer to the Emperor, and to give him an Account of what passed at the Interview.

The Weather was colder than on the Day before, for besides the same Winds continuing to blow, the Sky was overcast almost all the Day, insomuch that every body in our Camp put on their Fur Garments.

The 11th we decamped, and travelled East thirty Lys, our People hunting Hares all the way; the Country was still sandy, partly loose and partly firm, mixed with a little Earth, the Ground being unequal, but without any considerable Eminence; there was Forage, but the Water was constantly bad.

The Weather was cold all this Day, tho' there were no Clouds, the Wind being like that of the preceding Day.

The 12th in the Morning we saw in our Camp, and round about it, an incredible number of Sand-Partridges, of which I have already spoken.

It was very cold in the Morning, but as there was no Wind all the Day the Weather was temperate from eight or nine a Clock till the Evening; the Sky was covered with Clouds all the Afternoon.

The Courier, who was sent to the Emperor to give him notice of the Return of the Messengers from

the *Moscovite* Ambassadors, came back to our Camp, but without bringing any Orders from his Majesty: Our *Ta gin* were hunting yellow Goats, and killed several.

The 13th the Weather was cloudy and pretty temperate, without any Wind till Sun-set, when there arose a little Storm, with Thunder, Wind and Rain, but not very considerable; afterwards it cleared up, and there arose a strong South-west Wind, which continued one part of the Night.

The 14th in the Morning it was very cold, and there was a white Frost; the Weather was fair all the Day, and pretty cold from a South-west Wind that lasted till Sun-set.

The 15th in the Evening a Courier from the Emperor arrived in our Camp, and brought an Order for us to attend him speedily in the Place where he was hunting, and likewise that *So san lao yé* should come Post; probably the Emperor, who greatly loved and esteemed this Lord, was desirous of giving him this Mark of Distinction and Affection, because *So san lao yé* had testify'd to the Officer of the Emperor's Chamber, who pass'd and repass'd thro' our Camp, as he went to and return'd from the Grand Lama of *Kalka* on the part of his Majesty, that he greatly wish'd to see the Stag decoyed, having never been at that kind of Hunting, in which the Emperor takes so great pleasure that he spends whole Days in the Diversion, and in which this crafty Lord undoubtedly design'd to flatter this Passion.

The Emperor gave leave to *Kiou kieou*, *Ma lao yé*, and us to come at our leisure, and order'd *Ou lao yé* to stay in the Place where we were, with other Officers of his Tribunal, to have an Eye over the *Mongous* who were encamped on the Frontiers, and to take care that the Orders of the Court might be publish'd throughout all this Country.

The same Day some of those who had been deputed to go to the *Moscovite* Ambassadors, and who could not keep pace with the foremost, arrived in our Camp; one of the most considerable and intelligent among them, a near Relation of *So san lao yé*, told me that the Climate wherein *Selengha* is situated is very mild, and very nigh as hot as that of *Peking*; that the Soil there is very good and rich, that it produces good Corn and Forage, that the Waters are wholsom, that there are a great many Mountains and plenty of Wood, that there is near the City a very large River on which the *Moscovites* have about eighteen or twenty Barks, that the Houses at *Selengha* are made of Wood and well built, and that the *Moscovites* had used them well: He judged that from the Place where we were encamped to *Selengha* was about 1500 or 1590 *Lys*; that from the Place where they left us, when they went to carry the Letter where the King of *Kalka* kept his Court, was 540 or 550 *Lys*; that they had almost always travelled directly North as far as that Place, and likewise from thence to *Selengha*, when they were not obliged to take a Circuit round the Mountains.

The Weather was very fine all the Day, and pretty hot, there being but little Wind, tho' it blew very fresh in the Morning.

The 16th we set out at Day-break altogether, and after having travelled a little time in company with *So san lao yé*, he took Post-Horses for himself and Equipage, and left us behind: We travelled this Day a hundred *Lys* directly East, the Country still sandy, and generally firm, but barren: We only started a large number of Partridges and Hares, and a few Quails; the Faulcons of *Kiou kieou* took four or five of the last.

We encamped on loose Sands on a small Eminence, at the bottom of which there was running Water, but brackish, for there was none sweet to be found,

tho' they sunk Pits in several Places; likewise all the adjacent Parts, as well as the whole Country we had crossed that Day, were full of Salt, and the Surface of the Sand was intirely white.

It was very cool all this Day, tho' the Weather was clear; but there arose a moderate East Wind with the Sun, which kept the Air constantly cool.

The 17th we travelled eighty Lys still directly East, pursuing the same Plain, which was however very unequal, and meeting with several little Hills: We encamped near a small Meadow full of good Forage, about which there were several Ponds of Water; we had not encamped so agreeably and commodiously for above three Months past; the Water was good, but not very cool: We still sprung large Covies of Sand-Partridges, and started Hares as we passed along the Road, taking and killing several of the latter; the Faulcons likewise caught some Quails, which are very like those here, and have a delicate Taste.

It was pretty cool all the Morning, but after Noon it was more hot; the East Wind, which had blown all the Morning, intirely ceased about Noon, and the Weather was cloudy in the Evening.

The 18th we travelled a hundred Lys to the South-east; the Country we passed thro' being a little more agreeable than the preceding: We saw Hills here and there, and large Pools of Water generally brackish, and full of Salt-petre; the Soil began to mend, for the Sand was mixed with Earth, and produced very high Grass in several Places: We likewise saw several small Camps of the *Mongous*, and found on the Road small Spots of cultivated Land, from which the *Tartars* had taken their Millet: We no longer met with such a plenty of Hares, but still a great number of Partridges and Quails in the Places where the Grass was high; we were aware of two Trees, which were a very great Novelty: The Water was not fit to drink in the Place where we encamped.

In the Evening a *Thoriamba*, or Grandee of the Emperor's Palace, who was a *Mongou*, but settled at the Court of *Peking*, came to visit *Kiou kieou*, and invited him to dine the next Day in his Camp, which was but twelve or fifteen Lys from hence; he had been encamped there but two Months, being sent by the Emperor on this Frontier to overlook the *Mongous* of this Country, whom his Majesty had put under Arms on account of the Wars between the Kings of *Eluth* and *Kalka*.

It rained all the Day, except toward Sun-set, when the Weather began to clear up.

The 19th we travelled sixty Lys to the South-east, and dined with the *Thoriamba*; the Treat was such as the *Tartars* usually give, not very magnificent; it consisted of Mutton and a Goose, but so ill dressed that I could eat but little; that which I tasted most tolerable was a sort of pickled Pulse prepared with Mustard; they told me it was the Leaf and Root of the Mustard itself, and Broth made of Mutton-Gravy, which they served in after Dinner in the manner of Tea.

The Country we crossed through was still better than the preceding Day; the Soil had more Earth mixed with the Sand, and the Forage was better; we found likewise several Spots of cultivated Land, and saw here and there small Camps of *Mongous*.

After having gone twenty-five or thirty Lys we passed over Mountains running from the North-east to the South-west, and probably terminating at the Mountains on which the great Wall is built: These Mountains are partly of Sand, mixed with a little Earth, and covered with Grass, but towards the Top are nothing but Stones and bare Rocks.

After we had passed them we descended into a large smooth Plain, towards the middle of which we encamped near a small Camp of *Mongous*; we found good Water in their Pits; there were likewise se-

veral Ponds in this Plain, and plenty of very good Forage.

There was a great Fog till eight or nine in the Morning, after which the Weather was clear, calm, and pretty hot, till towards Two in the Afternoon, at which time there arose a strong West Wind which cleared the Sky, but brought a small Shower which did not last long, the Weather soon becoming as clear as before.

The 20th we travelled twenty Lys to the South-east, and forty East-south-east, after having crossed the rest of the Plain, which is at least eighty Lys in Diameter, having Mountains on all sides, except towards the North, where it reaches farther than we could see: We entred among the Mountains, which almost join to each other, there being but small Valleys between two Chains of these Mountains, or small Plains which are quite surrounded with them; these Mountains are neither large nor high, but terminate in a Point; they are all bare towards the Top, but have otherwise good Forage, and are full of small Shrubs from the middle to the bottom: I there saw wild Apricots, but very small.

The Plains and Valleys abound with very good Forage, as likewise with small Willow-Trees: The Emperor has either taken to himself, or given to the *Tartarian* Princes or Grandees of the Court, all the Land lying in these Parts, and all that which goes very far eastward among these Mountains: There are *Chinese* and *Mongou* Slaves, who take care of their Breed of Horses and their Flocks in the Portion of Land belonging to their Masters.

After we had gone forty Lys among these Mountains, we encamped near a small Camp of *Mongous* who belonged to the King's eldest Brother, and saw a great number of Breeding-Mares, Stallions, and several Herds of Cattle, which likewise belonged to him; the Emperor bestowed these Lands upon him, which

which are very good, but not much cultivated, for there are only a few Spots where these *Tartars* plant Millet after the Example of the *Chinese*: We found very good Water for drinking in the Pits which were made by the *Mongous* near their Camp.

The Weather was very cold in the Morning, the Land being covered with a white Frost; but the Weather was fine the rest of the Day, and not so cold.

The 21st we travell'd sixty Lys East-south-east, partly among Mountains like those of the preceding Day, and partly in a large Plain surrounded with them; towards the middle of it runs a Brook, which is said to be a Branch of a great River called *Lan ho*: The Plain is barren till we come to the Brook, and is nothing but a sort of a Down; but beyond it, towards the South-east, the Soil is very good, especially near the Mountains; on the farther side there is great plenty of excellent Pasture: There are likewise in this Plain several small Camps of *Mongous*.

On the North-west of the Plain there are two Towers built upon an Eminence; we encamped at the end of the Plain, at the Foot of the Mountains near a Camp of the *Mongous* belonging to the Emperor, and who have care of the Flocks, and Breeding-Mares, who feed in this Place.

It was very cold in the Morning, there being a hard white Frost: The Weather was fine the rest of the Day, and pretty cool, the Wind blowing from the West.

In the Evening they brought us a Basket of small Fruit like our sour Cherries, only they were a little more clammy, but are very good to help Digestion: *Kiou kieou* and *Ma lao yé* had sent for it expressly for *P. Pereira*, who found himself extremely out of order, and loathed almost every thing, insomuch that he could scarce take any Nourishment; they imagin'd this Fruit would do him good, as it really did; for
tho'

tho' it was half rotten, or almost dried, yet he eat with a good Appetite, and found himself much better afterwards; and the next Day I eat some likewise, which did me good: When they are full ripe their Taste is very agreeable; they grow on small Plants in the Valleys, and among the high Grass at the Foot of the Mountains in this Part of *Tartary*.

The 22d we went seventy Lys, eight to the South-east, and the rest in going round several Mountains from the South-east to the North-east; our way lay constantly between Mountains very agreeable to the Sight, as well as the Valleys and little Plains which they formed: You might behold in all Places Shrubs, Trees, and Bushes which made variety of little Groves; the Valleys were filled with small Rose-bushes, wild Pear-trees, and other Trees; there were a great number of Apricot-trees on the declivity of the Mountains, and we met with Filbert-trees and Alder-trees on the Banks of Rivulets, which wind among them.

In these Valleys we found three or four Brooks, one of which passed through the middle of a large Plain, and beyond that was another somewhat smaller, with excellent Pasture on its Banks: We there saw plenty of Goats, Cattle and Sheep, and Tents of the *Mon-gous* in a greater number than we had hitherto seen: They told us that all this Country, with the Herds, Flocks, and People belonged to two Princes of the Blood; there were in this Camp *Chinese*, and the *Chinese* Slaves, whose Business it was to take care of the Cattle.

We encamped a little beyond this last Plain near a small Brook, the Water of which was very clear and good, in a Valley where there were Bushes and Trees here and there, and very good Forage: *Ma lao yé* went and fished in these Brooks which we found on the Road, and sent some small Fish to *P. Pereira*, who eat them with a good Appetite: We travelled constantly in a Road very much beaten.

It was extremely hot from the Morning till two in the Afternoon, afterwards the Weather was overcast the rest of the Day, and there fell a little Rain, but it did not last long.

The 23d we went seventy Lys almost directly eastward, but now and then made a Circuit round the Mountains a little to the North; the Country was much like that of the preceding Day, but we met with no Camp nor Habitation of the *Mongous*: We crossed two small Rivers in fordable Places, the Water was fine and clear; we met with likewise several little Brooks; these Rivers are said to proceed from Mount *Petcha*, which lies to the North-east; they run South-west a pretty long while, and then return eastward, and fall into the oriental Sea.

We still kept the great Road which the Emperor and his Train had made, when they passed through this Country with a design to hunt the Stags, after they had done with the yellow Goats; we encamped on the side of the latter of these Rivers in a very agreeable Place, having a Prospect of Mountains at a great distance lying South-east, South, and South-west, all full of Trees, and a pretty unequal Plain, but greatly diversified with Shrubs and Bushes: The River runs through the middle of this Plain, as does likewise a large Brook that falls into it.

The Weather was very temperate all the Day, and the Sky was clear in the Morning with an easterly Wind which veered to the South, and then to the West; in the Afternoon the Weather was cloudy till Night, and it rained and thundered several times.

The 24th we went thirty Lys East-south-east; one half of the Road was the same as the two preceding Days; after which we descended into a Pass between the Mountains, wherein we travelled the fifteen last Lys: This Pass is very narrow, and the Road very difficult, especially for loaded Horses: There is a Rivulet which runs at the bottom, the Water of which

is very clear and good; on each side are very high and steep Mountains generally covered with Wood like a large Forest; on the top there are a few Pines; on the declivity grow Filbert-trees, and other Shrubs; there are some which are half covered with Alder-trees scattered here and there, and others are nothing but naked Rocks near the top, which yield a Prospect agreeable enough.

The Pass turns a little sometimes towards the South, and sometimes towards the West; but it generally lies East-south-east, and South-east: We encamped in the Pass itself, some on the declivity of a Mountain, others in the Valley which begins to grow wider at the end of fifteen Lys; in the Night our People hunted Stags, of which they saw some, and shot at them, but missed them: It is said that there are a great number in these Mountains; we kept still in the Road which the Emperor had made in this Country, who was there about a Month before.

It rained one part of the Night, and the next Day till Noon, after which it cleared up, and the Weather was temperate till Sun-set; the Night was very cold.

The 25th we travelled forty Lys East-south-east, still in the same narrow Passage, which grows wider by little and little: The Brook, which runs down the Valley, is insensibly enlarged with the Water of several Springs, and other small Brooks which flow from the Mountains: The Roads are less difficult in proportion as the Valley grows wider; it is every where full of excellent Forage; there are plenty of wild Rose-trees, and of the small Shrubs which bear the *Oulanas*; they are not above a foot and half high, and consist of a single Branch which is very full of Fruit; those which we met with on the Road were stripped of their Fruit by the People who attended on the Emperor; we heard, as we travelled, the Noise of Stags, some of which we saw.

Soon after we were encamped on one of the Mountains towards the North, we perceived a Covey of the right sort of Partridges, and another of Pheasants; we afterwards encamped in a Valley in the same Passage, but near half a League wide in this Place, in the middle of which a large Rivulet runs very swiftly: The Valley is full of good Forage, and at the foot of these Mountains we found plenty of *Oulana*-trees, and carried away several Loads of the Fruit: I went myself in the Evening and took a walk on the little Hills, which lie at the foot of the Mountains, where there is plenty of these *Oulanas*, but the greatest part of them were withered, or frost-nipp'd.

It was extremely cold in the Night and Morning, and there was thick Ice on the standing-water in the Valley; the rest of the Day was pretty temperate; it rained in the beginning of the Night.

The 26th we travelled fifty Lys, thirty to the East-south-east, and twenty to the East, still passing along the same Valley; the Country was more agreeable than the preceding Days, the Valley being wider, and in some Places adorned with so great a number of Trees that one would have taken it for an Orchard: The Forage was good, especially in the Places where it was not troden down by the Emperor's March, who had made this Road the beginning of the Month: Among the Grass, by the River-side, there were plenty of Pheasants; our *Ta gin* with their Attendants hunted them as they went along, and killed some, and the Faulcons of *Kiou kieou* took a great number.

After we had gone thirty Lys we left this Valley, which began to contract itself, and went to the North-east, ascending a high Mountain quite covered with Trees, such as Oaks, Pines, Alders, Filberts, &c. After we were gone down this Mountain, sometimes turning to the North, and sometimes to the North-east,

east, we entred another Valley very much like the former, and travelled about fifteen Lys eastward: This Valley likewise was full of Pheasants.

From the top of the Mountain which we passed over, we beheld a Forest or Labyrinth of the tops of Mountains without number, which are like those I mentioned before; we encamped in a very agreeable Place, and full of Forage, near a large Rivulet which comes from the South, where there is another Valley.

The Weather was fine all this Day, and very temperate, with a South-west Wind.

The 27th we travelled near one hundred and thirty Lys to overtake the Emperor's Camp; going first almost directly East about eighty Lys, sometimes inclinable a little to the North, sometimes to the South to keep along the Valley which every now and then winds about the Mountains; it is at least as agreeable as the rest, and the Mountains yield still a more pleasing Prospect, and are more diversified with Rocks, on which may be seen in several Places little Groves, sometimes of Pines, sometimes of Alder-trees, and sometimes of Oaks, wherewith some of these Mountains are quite covered: The whole Valley is watered with large Brooks which descend from the Mountains, and form a little River; there are likewise many Pheasants in all these Places; and if the Emperor, who has reserved this part of *Tartary* for Hunting, would permit the Country to be cultivated, it would be certainly very fruitful.

After travelling eighty Lys Eastward we found the Valley considerably enlarged, and it formed a Plain above a League in Diameter: We crossed this Plain travelling toward the North-east, and passed over the River, on the Banks of which we saw a great quantity of large Pieces of Wood, chiefly Fir proper to build with; they let it float down this River when it is most full of Water towards the Sea of *Japan*, then transport

transport it to another River, and guide it within a Day's Journey of *Peking*: This makes Wood for building very reasonable, tho' there is a great Consumption of it, the Wood-work of the Houses taking up a great quantity.

Besides the conveniency of conveying Wood by Water into the Neighbourhood of *Peking*, it costs the Merchants nothing but the labour of cutting it, and rolling it into the River, which is very near these Mountains, the Emperor giving free liberty to all Persons to cut it down.

After we had crossed this Plain we came into a great Road, which tended directly to the Place where the Imperial Army lay; we travelled above twenty-five Lys this Road, going to the North or North-east; we found a great Number of People passing and repassing, and among others a Party belonging to the Emperor's Faulconry, with twenty-five or thirty Faulcons, each Faulcon was under the care of a particular Officer; we crossed the Imperial Camp, which took the extent of three Quarters of a League in a Valley called *Puto*: The chief part of the Camp consisted of Cavalry, composed of Detachments out of all the Brigades or Standards.

At the Entrance of the Camp was a Row of Tents, which took up the whole breadth of the Valley, and was so close that they made a kind of a Wall which hindred the Passage; only in the middle there was a large opening, which served instead of a Gate, and was guarded by the Soldiers: Each Brigade encamped near one another all in the same Line, making a great Square composed of Soldiers Tents placed in the manner before-mentioned.

In the middle of the Inclosure were the Officers Tents, and those of their Servants, each according to his Rank in exact Order, with their Standards; on each side there were large openings, which served instead of Gates; on the other side of the Valley, and
in

in the Neighbourhood of the Camp, the Cattle grazed; there were likewise the Tents of the Sutlers, Butchers, &c.

At the end of the long Rank were the Tents belonging to the Grandees of the Court, and to the Officers of the Emperor's Household, who took up his Quarters in the extremity of the Camp towards the North-north-east; his Son's Camp was still there, but as for himself he had decamped that very Morning, and was gone into another Valley more commodious for Stag-hunting, in which he took great Delight; his whole Train consisted but of part of his Household, the Grandees of his Court had followed him with a small Train, and had left the bulk of their Equipage in the general Quarters for fear that a more numerous Attendance should fright away the Stags.

As we did not find his Majesty in the general Quarters we took the same Road that he had done, and went at least twenty-five Lys winding about the Mountains: At the Foot of these Mountains we found the Imperial Camp in a narrow Place, where there was no Passage through, and was formed by Mountains like those of which I have spoken; there might be about a thousand or twelve hundred Tents in this small Camp, at the Head of which, in the bottom of the Passage, were placed his Majesty's Tents, which were surrounded with three Inclosures.

The first was composed of the Tents belonging to his Guards, which formed a kind of Wall; the second Inclosure consisted of small Cords fastened to Stakes disposed Lozenge-wise, not much unlike Fishing-nets; the third and interior Inclosure was made of Hangings of coarse yellow Cloth.

This third Inclosure was of a square Form, and the length of each side was about fifty Geometrical Paces, and six or seven Foot high; it had only one folding Door, but the other Inclosures had each of them

them three; one South, the second East, and the third West.

Between the first and second Inclosures were placed the Kitchens and Tents of his Majesty's inferior Officers; between the second and the third there were only the Tents of the more necessary Officers, such as the Officers of the Guards, and Gentlemen of the Bed-chamber; in the middle of the third Inclosure was placed the Tent wherein the Emperor lodged; it was of the same Form as the rest of the *Tartarian* Tents, that is quite round, and like a great wooden Cage: It was covered with *Chinese* Stuffs of a coarse sort; the upper Part was covered with a whitish Cloth, and on the top appeared a kind of Crown, embroidered with Gold; this Tent was somewhat handsomer and larger than the common sort; there were likewise several other Tents for such of his Children as bore him Company in the Journey: All the Gates of the Inclosures had their Guards distinct from the two sides of the Inclosures which formed the Palace, and within on the North-side were placed the Tents of the Grandees of the Court; and the Officers of the Crown, each according to his Rank; they consisted in nothing but small Pavilions, because they had left their great Tents in the principal Camp.

The two Princes of the Blood, who had accompanied his Majesty, had distinct Quarters near the Emperor; they were both Reguloes of the first Rank, the one was his eldest Brother, and the other was of that Branch of the Imperial Family which should have now reigned, if any regard had been paid to Birth-right.

When we arrived at the Camp the Emperor was not returned from the Forest where he went to call the Stags early in the Morning; he is so delighted with his Hunting that he spends whole Days in it, setting out two Hours before Day, and not

returning till two Hours after Sun-set, and sometimes later; he has his Provisions brought into the Forest, and they make him a Bed to take a little Rest about Noon: He generally goes with few Attendants, and those Officers of the Court who belong to the Bed-chamber, and a few Officers of the Guards.

As our Tents were not yet arrived we alighted at *Tchao lao yé's* Father's Tent, who receiv'd us courteously, and with great Signs of Affection: He treated us very handsomly, considering he was a *Tartar*: After this we took our Horses again, and went to wait his Majesty's return from Hunting; we met with a great Number of Grandees belonging to the Court, who likewise waited on horseback at the Head of the Camp: The greatest Part show'd us Respect, for there were few but who knew us, and the degree of Favour his Majesty honour'd us with.

We advanced considerably farther to join *Kiou kieou*, and *Ma-lao yé*, who were gone before, when we saw the two Princes of the Blood who were to attend on his Majesty, accompany'd with none but a few of their chief Officers, because the Guards that were placed at all the Avenues would let no Body pass by towards the Place where the Emperor was: We stop'd near these Princes, and when we were alighted we had the Honour to salute them, and they receiv'd us in a gracious manner: The eldest Brother of the Emperor, who has the Title of the *Grand Regulo*, was a large well-shap'd Man, affable and popular; he talk'd for some time very familiarly with the Officers of the Emperor's Guard; his Dress was very plain, as was likewise that of the other Prince call'd *Hetouvan*: They were both mounted on Horses which made but a poor Appearance, and the Harness was of the common sort, insomuch that they had no outward distinction from the rest of the Mandarins.

In the Evening one of the Officers of his Majesty's Train brought Orders for two Camels to be sent with all speed to carry the Stags that were kill'd, which made us judge his Majesty was on his Return; for which Reason *P. Pereira* and my self went to join *Kiou kieou* and *Ma lao yé*, with whom we waited till his Majesty appear'd.

As soon as we perceiv'd, or rather heard the noise of the Horses, which came along with the Emperor, for it was very dark, and there were no Flambeaux, we alighted, and every one holding his own Horse by the Bridle, we fell upon our Knees by the Road side; when his Majesty came near us he stop'd, and ask'd who we were: *Kiou kieou* told him our Names, after which he enquir'd after our Health, and obligingly added, that he supposed we were very much fatigued. He ordered us to get upon our Horses, and follow him, which we accordingly did; there were but a hundred Persons in his Train; one of his Sons who was about ten or eleven Years old rode immediately after him, having a little Bow and a small Quiver of Arrows; the Emperor himself carried his Bow and Quiver at his Girdle.

Soon after we were got upon our Horses he called *Tchao lao yé*, and ordered him to tell us, from him, that he had heard News of *P. Grimaldi*, and that he could not get a Passage through *Persia* to go from thence by Land into *Moscovy*, and that he had taken the way to *Portugal*: When we approached near the Camp they came to meet his Majesty with Lanthorns; he entred the Camp, and they brought him somewhat to eat, upon which we retired to the Tent of *Tchao lao yé*, where we passed the Night, because our own were not arrived.

The Weather was very fine all the Day, and pretty temperate from eight or nine in the Morning; for before that it was exceeding cold, as well as all the Night, it having frozen very hard.

The 28th we continued in the same Camp where Part of our Baggage arrived, the rest lying ten Leagues from their general Quarters with the Bulk of the Equipage of *Kiou kiou*: The Emperor spent the Day as usually in the Woods; and did not return till two Hours after Sun-set.

It was very fine Weather all this Day, but was not quite so cold Night and Morning as the former.

The 29th his Majesty set out as usual two Hours before Day to go a hunting, and ordered that they should go and encamp in another Vale between the Mountains called *Sirga taié*, a Place very commodious for the Sport; we travelled fifty Lys before we reached it, thirty East-north-east, and twenty South-south-west, our Road lying through Valleys like the former.

After we had gone the first thirty Lys we rested near an agreeable Fountain, which from its very first Rise forms a large Brook, which is full of small Fish: One of our People caught twenty with but a wretched Line; setting out from thence to go to the Emperor's Camp we met the Emperor's eldest Son, who was going to the Woods to call the Stags; he had but twenty-five or thirty Persons in his Train; he was encamped a small distance from thence, and his Tent was very like that of the Emperor; but it was encompassed only with a small Inclosure of small Tents.

A little after we arrived at the Camp we enquired after his Majesty's Health, and what his Intentions were relating to the Business we had been transacting; whereupon he sent us word, that having no farther occasion for us near his Person, and we having already been so long a Journey, he gave us leave to return to *Peking*; but when the *Moscovite* Plenipotentiaries should arrive he would then determine what was to be done: He then caused several Questions to be asked as concerning our Journey, and *P. Pereira* let him know that of the sixteen Horses he was to good as to furnish

furnish us with by the Tribunal of *Ping pou* seven were wanting, which were either dead or lost; his Answer was that it was sufficient to render back to *Ping pou* those which remained, together with the Camels he had furnished us with.

This Day we dined with *Kiou kieou* in the Tent of the late Regulo of *Canton's* Brother, who was strangled by a Decree of the Tribunal of the Reguloes of *Peking* on account of a Rebellion; the Emperor being convinced that he had no hand in this Revolt always had an esteem for him; his Name is *Tchang gué fou*: These two last Words distinguish the Dignity of those who marry the Daughters of the *Chinese* Emperors.

These Reguloes take place immediately after the Princes of the Blood: He of whom I speak, who is very old, married one of the Sisters of the present Emperor's Father; his Table was very well furnished, and better than any I had seen amongst the other Grandees of the Court, whether *Tartars* or *Chinese*.

I was this Day informed by one of the Officers, who had been sent by our Ambassadors to the *Moscovite* Plenipotentiaries, that *Selengba* was upon the Bank of a great River, which was four, or five Lys broad, and upon which the *Moscovites* had pretty large Barks; he told us that this City was inclosed with nothing but thick Palisadoes; that it consisted of two or three hundred Houses all built of Wood; that the Country was very good; and much more temperate than that Part of *Tartary* where we were, tho' it lay farther North; that it was not above one thousand five hundred Lys from the Place where they parted from us to *Selengba*; that they had constantly travelled northward inclining a little to the West; that the *Moscovites* had treated them very honourably; that they went two hundred Lys beyond *Selengba* to a small Fort where the Plenipotentiaries were; that the Principal of this Ambassy, and his two Collegues,

seemed to be Persons of Quality; that they had offered them Presents of Sable-Skins, Ermins, and other things of the same nature; but that they would not accept of them, tho' the *Moscovites* pressed them very much; that in short they kept them only three Days that their Journey might not be delayed contrary to their Inclination.

The Weather was cloudy all the Day, and it rained almost continually from Noon till Night; it rained also one part of the Night, during which there was a South-west Wind.

The 30th we left the Emperor's Camp after we had taken leave of the two Princes of the Blood: The second of these Princes sent one of his Officers in the Morning to *P. Pereira* to enquire after his Health; they both received us very graciously, particularly *Hetou van*, who placed us near his own Person, and ordered us Tea: He would gladly have talked some time with us, if we had not excused ourselves, being in haste to set out on our Journey.

We went likewise to take leave of the other Grandees of the Court, after which we travelled seventy Lys, forty almost directly West, and thirty South-west; we went and encamped ten Lys beyond the general Quarters; for that purpose crossing the middle of the Mountains, which is a much shorter way than that which we came.

The Weather was cloudy all the Morning till Noon, and then it cleared up, but there was a strong South-west Wind, which lasted till Night.

The 1st Day of *October* we went a hundred and ten Lys; the first thirty Southward inclining a little towards the West, the twenty following South-south-west, then thirty South-west, where we left the direct Road to visit a Farm of *Kiou kieou*, whither he had sent part of our Domestick's Horses which we now wanted; we therefore turned directly West, and travelled about ten Lys in a small Valley, which is bounded

bounded on the one side with high Mountains, and on the other with Hills, interspersed with *Oulanas*.

There are several sorts of them, but those which are of the palest Red are the best, and have a Taste very like our sharp Cherries; there are others exceeding sweet, and others more sour; we gathered some, and eat them at discretion; afterwards we met with a Plantation which we left on the North, and travelled ten Lys Southward, ascending and descending a Mountain and several little Hills; then we went ten Lys to the South-west, partly winding along a Valley, and partly ascending and descending the Hills; after which we entered a Plain cultivated throughout belonging to *Kiou kieou*, as did likewise the Country about it.

At the end of this Plain is a large Farm-house built with Earth and Wood, and thatched with Straw; there was a large Compass of Mud-walls, surrounded with high Pales of Fir-wood to defend the Cattle from the Tigers in the Night-time, which are very numerous in the Woods growing on the neighbouring Mountains.

We met along all the Road with different Colonies of *Chinese* Slaves belonging to the Reguloes, Princes, and other Grandees of the Court, to whom the Emperor had given these Lands: They are generally well cultivated, and very fruitful in Millet, and Horse-beans which their Horses feed upon; as it is extremely cold in this Country during the Winter, and as the Ground is frozen for eight or nine Months together, it will bear neither Wheat nor Rice, and therefore they sow and gather Millet and Horse-beans in the three or four Summer Months.

The *Chinese* have built Houses of Earth and Wood at the foot of these Mountains; their Slavery is much more tolerable than that of *Peking*, where they are constantly under their Master's Eyes, for here nobody disturbs them: Their Business is only to culti-

vate the Land committed to their care, and to feed the Animals, that is the Horses, Cows, Sheep, Hogs, Geese, Ducks and Fowl, that they may furnish their Masters, chiefly when they come to hunt with the Emperor: They have each of them small Gardens, which produce Herbs and Pulse in abundance, and in some there are excellent Water-melons.

The same River, which forms the Brooks spoken of before, runs along the great Valley through which the high Road to *Peking* lies, and is enlarged by the Brooks which run from the neighbouring Mountains; this Valley is generally about three Lys in breadth, but is greatly contracted in some Places through which the Passages are very strait, the Rocks on each side being very steep and craggy, having their tops covered with tall Pines which yield a very agreeable Prospect.

I can say, without an Hyperbole, that I never had seen such beautiful Landships; the River was almost quite covered with large pieces of Fir-wood floating down the Current, of which they make large Rafts, and conduct them to *Peking*; the Stream is very rapid almost every where, and yet winds in such a manner that we forded it six several times in less than half a League; we saw in all these Places a great number of Pheasants.

The Weather was cloudy all the Morning, and there was a strong South-west Wind; in the Afternoon it cleared up, and in the Evening it was very bright, and without the least Breath of Wind.

The 2d we travelled twenty Lys South-south-east to regain the high Road, which we had left the Day before; the Valley in which we travelled was cultivated almost throughout, and every now and then we saw a Farm, and a great number of Horses at Grass; we likewise saw there plenty of Pheasants, some in Flocks, and others scattered here and there; we passed and repassed the River, and turned down a narrower Valley;

Valley; after which we entred into a very agreeable Plain called *Poro botun*, which is cultivated throughout; and interspersed with Farms, Hamlets and Villages: There are some of them very large on the South-part of the Plain, and they reckon four or five Pagods; the other Villages and Hamlets had at least one apiece; the Houses are all built with Wood, Reeds and Earth, and covered with Thatch, but the Pagods are all, or the greatest part, made of Brick and covered with Tiles, with Embellishments after the *Chinese* manner.

They sow in this Plain and in the Valleys, from hence as far as the Great Wall, abundance of *Turkey-Corn*, Millet, and other small Grain; we saw Flax and Hemp grow in several Places: This People make a sort of small Cakes with the Meal of *Indian-Corn*, which they live upon, as likewise a Drink, which they call *Tchao mien*, by soaking this Corn in Water; they use this Drink chiefly in Summer, because it is cooling: The Grandees of the Court themselves drink of it when they are on a Journey, and they mix a little Sugar with it, by which means it is much more cooling, and has not so raw a Taste.

It was in this Plain of *Poro botun* that we regained the great Road, and we travelled eighty Lys farther chiefly towards the South and South-west, but we went very much about among the Mountains; after we had passed this Plain we entred a narrow Valley surrounded on each side with craggy Rocks, which formed dreadful Precipices, and yet there were tall Fir-trees growing upon them, and other sort of Trees.

The River, called *Tsou ho*, winds among the Rocks in such a manner that we forded it eighteen times in less than forty Lys, and yet, notwithstanding its winding about, its Stream still continued to be very swift.

The Emperor had ordered the building of several wretched wooden Bridges, that he and his Train might pass over when the River is swelled, and not so easily forded,

forded, as it happens after plentiful Rains; but as these Bridges are very slight, and stop the Rafts which flote with the Current, they either fall to pieces of themselves, or the Timber-Merchants break them, insomuch that in all these Passages we found but one that was left standing.

We likewise found in these narrow Valleys plenty of wild Vines, and tho' the greatest part had been pilaged by Passengers, yet we were able to gather several Bunches of black Grapes which were ripe, but a little sour; we were well satisfied with them for want of a better Fruit.

After we had passed the River we entred into a large Village, which lies near it, to wait for our Horses and Baggage which had taken another Road somewhat farther about, that they might avoid the frequent crossing of the River; as they did not arrive till it was late we lodged as well as we could in a wretched Inn, where there was neither Bread, Wine, nor Meat.

The Weather was fine and clear all the Day; it was very cold Night and Morning, and the Earth was covered with a white Frost; the rest of the Day the Air was pretty temperate; in the Afternoon there was a strong South-west Wind till the Evening: I believe that the way we had gone since we entred *Poro botun* to the South-west is about fifty Lys, cutting off the Circuits that we were obliged to take.

The 3d we travelled ninety Lys, partly to the South-south-west, and partly to the South-west; bating twenty Lys for the Circuits we were obliged to take about the Mountains, I guess the distance was seventy Lys, thirty to the South-south-west, and forty to the South-west: We crossed over two other Rivers, that of *Lau ho* at the end of thirty Lys, and thirty Lys farther that of *Tao ho*, and we forded both: They join each other on the East side of that of *Tsou ho*.

The greatest part of the Mountains, among which our Road lay, ^{and no} ^{fell} so high nor so frightful as those of the preceding Days, and are not so full of Trees, particularly those of the Pine; we ascended and descended two of them, one immediately after the Passage of *Hsou ho*, which is very high; and the other not so high, eighty Lys farther, which we met with after we had passed a large Village called *Gan kia ton*; we had a design of spending the Night in that Village, but all the Lodgings were taken up by People who have the care of the Emperor's Horses; this obliged us to cross the other Mountain, after which we came to a small Hamlet, and lodged in an Inn a little more spacious than the former, but equally wretched and destitute of all things.

The Roads which have been made over these Mountains are commodious enough, because they were made by the Emperor's Order, who passes that way every Year when he goes a hunting, insomuch that the Ladies Calashes pass with ease when they accompany his Majesty; we still met with wild Vines from which we got Bunches of Grapes, and we likewise saw plenty of Pheasants and wild Pears.

The Weather was like that of the preceding Day, and the same Wind was predominant.

The 4th we went twenty Lys, and climbed up a Mountain which was not very high above the Horizon of the Country from whence we came, but the Descent was considerably longer, and the Country still grew lower and lower till we came to *Kou pe keou*, which is one of the Gates of the great *Chinese Wall*; insomuch that I make no doubt but the Horizon, at the Entrance into *China*, in this Place is at least seven or eight hundred Geometrical Paces below the Horizon of *Gan kia ton*, which is but eighty Leagues distant.

I had already learnt that the Mountain *Petcha*, which is seven or eight Days Journey to the North

of *Sirgataye* where we had the Emperor, was elevated above the Horizon of the fine Lys, which seemed to me very extraordinary. The cause this Mountain does not rise very high above the neighbouring Country; but since I had crossed one part of this Country myself, and had observed that there was a continual Descent from North to South, that is from *Tartary* towards *China*, as may be judged from the Rapidity of the Rivers which take their Rise in the Mountain *Petcha*, I say since I have seen this with my own Eyes I make no difficulty of believing that the Mountain *Petcha*, and all the rest of Western *Tartary*, at least that which I have passed thro', is much more elevated than *China*; and this without doubt is one of the Reasons why this Country is so cold, tho' it lies under a very temperate Climate, it being exactly the same as that of *France*.

That which may also contribute thereto, on the one hand, may be the great quantity of Salt and Salt-petre mix'd with the Sand which is found throughout the Territories of the King of *Kalka*, and in the *Mongous* Country subject to the Emperor of *China*; and on the other hand the prodigious number of Mountains covered with Wood, and full of Springs and Fountains; to which may be added the immense Space of desert and uncultivated Land, which reaches from the North Sea to the Borders of *China*; this vast Extent of Ground not being cultivated, nor inhabited but by a few poor Hunters and *Tartars* who wander here and there.

But be this as it will for a Month past there had been scarce a Day without a Frost Night and Morning, and often thick Ice when the Sky had been serene, as I have observed in my Journal; and even this very Day, both Night and Morning, it froze so hard at the Place we departed from, that not only the standing-Water had Ice on it an Inch thick, but the dirty Roads were become very hard.

On the contrary at *Kou pe keou* we were told that they not only had no white Frost hitherto, but even that it seldom fell before the middle of *October*; this sensible Difference in Places so near each other must needs be owing to the different Elevation of the Horizons.

We travelled almost continually in narrow Passes between Mountains, or in Valleys not much wider, which however were cultivated throughout: In the Road we met with Hamlets and Houses which for the most part were Publick-Houses; the *Chinese* built them on account of the Profit that they bring while the Emperor is hunting in these Mountains; for during this time there is a constant Flux and Reflux of People, who come backward and forward from *Peking* to the Emperor's Camp.

Our general Road lay South-west, South, and South-south-west; but as we turned about the Mountains which are very craggy, but have not any great quantity of Trees as we approached near the Great Wall, because they were cut down, I judge that we went directly fifty Lys South-west.

As we drew near *Kou pe keou* we discovered the Great Wall; it is extended along the Mountains from East to West, much in the same manner as I took notice of at our leaving *China* when we began the Journey: The Wall is made over the Tops of the highest and most pointed Rocks, and is flanked with square Towers near enough each other to lend mutual Assistance.

This Wall, according to what appeared to me in several Places, has considerable Breaches in it; and is made of two Partitions which are not above a Foot and a half each in thickness; the Space between is filled with Earth, which is raised as high as the Parapet; the Wall, as well as the Towers, have a pretty many Battlements; it is built with large square Stones six or seven Foot from the Ground, in some Places

Places more, in others less; the rest is of Brick; the Mortar between the Stones seems to be very good; it is generally no more than eighteen, twenty, or twenty-five Geometrical Foot high, but the Towers are seldom less than forty; their Basis may be twelve or fifteen Geometrical Foot square, but they insensibly grow less and less to the very Top.

They have made Steps of Brick or Stone on the Platform which is between the Parapets, whereby to get up and down more easily; but this Wall, as I have already observed, is of little use upon these inaccessible Mountains.

Besides in these Parts there are more than sixty or eighty Leagues, consisting of narrow Passages between the Mountains lying North and South, some whereof are so difficult to pass through that two or three hundred Men may prevent the March of the most numerous Armies; there are likewise much fewer Forts, Inclosures and Fortresses here than near that Part thro' which we passed when we entred *Tartary*; only before the Gate, at the end of this Passage, between the Mountains there are Towers at the distance of seven or eight hundred Paces from the Great Wall, and situated on the Top of little Hills.

There are besides two Wings of this Wall fortify'd with Towers at proper distances; but these two Wings and their Towers have fallen to decay in several Places, and they have not given themselves the trouble to repair the Breaches: They have been contented to repair the Wing of the Great Wall which is in the Valley, and is no more than a hundred Geometrical Paces long: A small River runs at the bottom, but it may be easily forded; there are likewise two little low Gates, one of which has Communication with a small Fort on the East side near the Great Wall, to which it serves for a Defence; the other Gate communicates with the Suburbs of *Kou pe keou*, which forms a kind of a Fort; it is encompassed with
Walls

Walls and Towers like the other, and has two or three Places for Arms where there are many Gates to pass in and out.

We saw neither Guards nor Soldiers at any of these Gates, nor are the greatest Part in a Condition to be shut, and seem not to have been so for a long while; it must be owned that at present they are quite usefess: There yet remain several Inclosures in some Places, and I observed that on the Western side there was a double Rank on two different Chains of Mountains, which were united very near the Valley through which we returned back into *China*.

Tho' *Kou pe keou* is no considerable Place, yet we found good Fruit there, as large purple Grapes, very fine Peaches and Pears; they there sow good Corn in the adjacent Fields; in short we found our selves in a quite different sort of a Country, and it might be said that we were got from one Extreme to another.

The Weather was very serene and temperate.

The 5th we travelled a hundred Lys, partly to the South-west and partly to the South-south-west; we travelled first in a pretty narrow Valley between Mountains not so high as the preceding, and on which there were no Trees: After we had travelled twenty Lys the Valley grew considerably wider, and formed three Plains one after another.

The first went as far as a Fort called *Che bia*, whose Walls and Towers began to be in a ruinous Condition; they are built of Free-stone two Foot above the Ground, the Remainder which is above twenty Foot high being of Brick: The second Plain is about thirty or forty Lys in length, and the third reaches as far as *Mi yun bien*, a small City where we stopped a few Hours to feed our Horses; we there hired a Chair and Chairmen for *P. Pereira*, who was so much out of order that he could scarcely stir: All these Plains are very well cultivated, and full of Vil-
lages

lages and Hamlets; we met with good Fruit and good Fish at *Mi yun bien*.

The Weather was very temperate all this Day; it was misty about Ten in the Morning, soon after which there was a strong South-west Wind, but it cleared up in the Evening.

The same Day we set out the beginning of the Night to get nearer to *Peking*, that we might reach it early the next Day, and we travelled fifty Lys, sometimes West, sometimes South-south-west, sometimes South, and sometimes South-west: The Rain which fell hindered us from going any further; the Country began to open greatly, and we scarcely saw any Mountains towards the East; those of the West were at a considerable distance; all Places were full of Villages and Hamlets, but the Houses were built with Earth and Wood, and covered with Straw.

The 6th we travelled ninety Lys, partly to the South and partly South-south-west, and South-west: I judge the Road South-south-west was eighty-five Lys or thereabouts: The Country had still a finer Aspect, and was more full of Hamlets in proportion as we drew near *Peking*, where *P. Pereira* and myself arrived, he greatly fatigued and very weak, and I in pretty good Health: I went near twelve or fifteen Lys in the *Tartarian* City only before I arrived at our House, where we were received by the Fathers with a very hearty Welcome.

The 15th the Emperor returned to *Peking*: We went to Court the same Day to inquire after his Health, when he did us the honour to send us Tea prepared after the *Tartarian* manner, and such as he drank himself: *Kiou kieou* likewise sent the same Day to inquire after the Health of *P. Pereira* and myself.

The 4th of *November* he set out, accompany'd with all his Court, to go to his Grandmother's Tomb, and to pay his Duty to it, as he had several times done in our Absence.

The 11th the Emperor returned to *Peking*; and about this time I baptized three Persons, two Adults and one Infant.

The 14th he finish'd the Ceremony relating to his Grandmother, that is he fix'd her Name and her Elogium in the same Place with the Emperors, Princes, and Mandarins, who have been famous for their Merit and extraordinary Virtue: The Emperor went himself to perform the usual Ceremonies, that is to bow his Head to the Earth as many times as there are Names fixed up in the Temple, and particularly to that of his Grandmother.

The 15th there was a *Pan tchao*, or an Act of Grace, on account of the Name of the Emperor's Grandmother being placed in the Hall of Heroes: This *Pan tchao* consists in the Declaration made by the Emperor, that he pardons such and such Criminals, and frees them from their Confinement, and that he bestows such and such Benefactions on his Officers.

In this *Pan tchao* the Emperor order'd Pieces of Silk to be given to the Mandarins of the Court, and to the *Tsong tou*, to the General-Governors, to the Viceroy, and to the General-Officers of the Army, being in the Provinces; he granted a general Pardon to Criminals if their Crimes were not exceeding great, and lessened the Punishment of the latter; but he excepted the Mandarins out of this Act of Grace, not being willing that they should take an Opportunity of committing Faults, and oppressing the People with expectation of being pardoned, because Acts of Grace are made upon several Occasions, as when there is an extraordinary Drought, when the Emperor or his Mother are dangerously ill, or when any considerable Earthquake happens.

The 25th the Emperor went and staid some Days in his Park, where he diverted himself with Hunting; he sent thither for three of the eight Standards

which compose all the *Tartarian* Soldiery, to make them perform their Exercise: This Park is a Quarter of a League from *Peking*; it is inclosed with Walls, and is eighteen Leagues in Circumference.

The 9th of *December* in the Morning we went to our Burying-Place to assist at the Ceremony, which the Emperor had commanded the Tribunal of Rites to make in his Name to the Honour of *P. Ferdinand Verbiest*: It is an Honour the Emperor never does unless to Persons of extraordinary Merit; this Ceremony was perform'd in the manner following.

Some time after this Father's Interment the Emperor order'd that the Tribunal of Rites should hold a Consultation on the Honour that should be paid to the Memory of a Man, who had done such important Services to the Empire.

In the Memorial, which the Tribunal presented a few Days after to his Majesty, they set forth, as their Opinion, that the same Ceremony should be performed which is only done to Persons of superior Merit, and that they ought to be supply'd with 750 Taëls out of his Majesty's Treasury for the Funeral-Expences, and for erecting a Tomb, and that upon this Tomb an Elogium should be engraved composed by themselves.

The Emperor approved of the Resolution of the Tribunal, and added several things in honour of the Father, after which the Mony was delivered into the Hands of *P. Pereira* that he might take care to have a Monument erected for the Deceased.

But as the Emperor sent *P. Pereira* and myself, almost at the same time, into *Tartary*, the Execution of this Ceremony was deferred till after our Return; every thing being prepared *P. Pereira* gave notice to the Officers of the Tribunal of Rites, that they might proceed when they thought proper; they reply'd that we needed only to name the Day: Then the six chief Officers of the Tribunal, three *Tartarian* and three *Chinese*, went to the Emperor's Pleasure-House, where

he himself was at that time, and requested to know which of them he would be pleased to name to represent his Person on this occasion, and to perform his Part of the Ceremony.

The Emperor made choice of the Chief *Tartarian* Assistant, called *Si lao yé*, who is the third Person of the Tribunal, and ordered that he should be accompanied with ten inferior Officers of the same Tribunal, who set forward in the Morning of the Day appointed.

Seven Horsemen marched at the Head of these Officers, two of whom carried Standards, two Inscriptions in Letters of Gold, two Maces, and the seventh the Elogium which the Emperor had made on the Father; it was written upon a large Roll wrapt in a piece of yellow Silk, and fastened to the Horseman's Back; he was followed by *Si lao yé*, accompany'd with ten inferior Officers of the Tribunal all on horseback.

We went to receive them at the Gate of our Burying-Place, and when the Emperor's Dispatch came over against us we kneeled down out of respect, and then entred after the Mandarins, who led the way to the Place where the Father was interred.

There was built, directly over the Grave, a Monument which consisted of an oblong Square of Brickwork very plain, being eight Foot long, five broad, and four high, and rounded like an Arch at the Top: There was on the fore-part a large white Marble Stone adorned with Dragons carved in *Relievo* towards the top, with a Border of Stone all round worked in the same manner; the middle was painted black, on which was to be wrote in *Tartarian* and *Chinese* the Elogium which the Emperor had made on the Father, with a small *Latin* Epitaph; this piece of Marble was nine or ten Foot long, three or four broad, and above one in thickness; it was erected perpendicular-

ly upon a Tortoise of white Marble, which served for a Pedestal.

Before the Monument a Tent was erected, under which there were three Tables all covered with Carpets, and those on the sides were loaded with Fruit, but that in the middle had nothing but Flowers: The Tribunal of Rites had sent twenty Taëls, which are above a hundred and twenty Livres for the Expence of Fruit.

Si lao yé fell upon his Knees, as likewise all the Assistants, and continued in that posture while the Officers of the Tribunal read the Elogium made by the Emperor; it was written in the *Tartarian* Language upon yellow Paper; this Elogium was attended to with the most profound Silence.

When this was finished we returned Thanks to the Emperor by nine Prostrations; after which *Si lao yé* returned with all the Officers of his Tribunal, without accepting of the Dinner which had been prepared: The Mandarins of the Tribunal of the Mathematicks and the principal Christians, who had assisted at the Ceremony, staid behind, and were treated before they went home.

The same Day, the Emperor being returned from his Pleasure-House, we went to the Palace to inquire after his Health, and to thank him for the Honour he had done to *P. Verbieft*; as he was taking Repose when we arrived we were obliged to return the next Day.

The 21st the Emperor went in State to the Temple of Heaven to sacrifice, according to Custom, on the Day of the Solstice.

The 27th the Emperor set out with the Court to go a hunting in the Mountains near the Great Wall; he did not design to spend above ten or twelve Days before he returned to his Grandmother's Sepulchre, in order to perform the annual Ceremony on the Anniversary of her Death.

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The 18th the Emperor arrived at *Peking*, and we were informed he had killed six Tigers while he was a hunting.

The 20th, which was the last Day of the *Chinese* Year, the Emperor sent each of us a Stag, Pheasants, and excellent Fish brought from *Leao tong*; it was his Custom to make such a Present on the beginning of the new *Chinese* Year; some of the Princes of the Blood and several Mandarins had likewise sent us, on the preceding Days, Venison, Wild-Fowl, &c. We had also made them our Presents, according to the Custom observed throughout the Empire, by which Relations and Friends always make Presents to each other, and visit at the beginning of the New Year.

There are two sorts of Visits, the one among Friends which live near each other; this is made on the last Day of the Year after Sun-set, when they assemble and wish each other Health, prostrating themselves to the Ground, which is called *Tsi sui*: The other Visit is made with the same Ceremonies on the first Day of the Year or the following Days; the sooner they perform this Duty the greater Respect and Regard they are thought to shew to the Persons they make them to.

In short the last Day of the *Chinese* Year, the following Night and the eighteen succeeding Days are, as it were, the *Chinese* Carnival, and the time of their grand Feasts of rejoicing; they think of nothing then but of Diversions and Feasting; the poorest of the People use their utmost Endeavours to purchase, hire or borrow new Clothes for themselves, their Wives and their Children, and to have wherewithal to treat their Relations and Friends, who come to visit them at this time: They not only lay out all that they have gained the Year past, but I have been assured that they sell their own Children,

dren, and pawn themselves in order to be able to celebrate these Festivals.

The 21st, being the first Day of the *Chinese* Year, and the twenty-eighth of the Reign of *Cang hi*, was spent in receiving and paying Visits, and making the usual Salutations; it was begun by going to Court in the Morning after the Emperor's Return from *Tai miao*, or the Hall of his Ancestors, where he went at Day-break according to Custom; being seated on his Throne he received the Respect and Homage which the Princes and Mandarins paid him, who were clad in their ceremonious Robes.

He himself began with making his Honours to the Queen-Mother, who received them sitting on a Throne; the greatest of the Mandarins follow the Emperor, when he goes to perform this Ceremony, into the Apartment of the Queen-Mother: We made likewise the same Salutation to the Emperor, and thanked him for the Present he had sent us; but we did not perform this Ceremony in his Presence, but in the Presence of a Mandarin of the Bedchamber, who afterwards treated us with Tea in the behalf of his Majesty.

The 26th we went to take leave of the Emperor, who was to go the next Day into the Southern Provinces: His Majesty enquired after the Names of the Jesuits who lived in the Places we were to pass through, adding, that he would willingly see them, and would even visit their Churches; at the same time he commanded *Tchao lao yé* not to forget to carry something to present them with.

We were then desirous of returning Thanks to his Majesty for so signal a Favour, but he told us it was not proper to return Thanks before the Benefit was conferr'd, and that it would be time enough at his Return.

The 27th his Majesty set out with few Attendants, that his Marches might be the more quick; his eldest

Son and eldest Brother bore him Company ; the rest of the Princes staid behind at *Peking*.

The 24th we received a Letter from *P. Joseph Ocha*, a *Spaniard* who lived at *Tsi nan fou*, Capital of the Province of *Chan tong*, in which he prayed us to return the Emperor Thanks for the favourable Reception he had had on account of the Fathers which are at the Court.

This Father going to meet his Majesty a League from *Tsi nan*, the Emperor called him as soon as he perceived him, and ordering him to come forward took him by the left Hand, and bid him ride near his Person ; he likewise ask'd his Name, and several other Questions, and afterwards committed him to the care of two of the Mandarins of the Bedchamber, one of whom is charged with all our Affairs that concern the Emperor.

These two Mandarins talked very familiarly to the Missionary till they entred the City, when they told him they would come and see him in his Church after they were a little rested, as they in reality did, and fell prostrate in the Church before the great Altar, beating their Foreheads against the Ground, which is the greatest Testimony of Veneration they can possibly give in *China* ; they told him that the Emperor, who had sent them, had ordered them to act in this manner ; after which they gave the Father twenty *Taëls* as from the Emperor, but would not accept of the Trifles which the Missionary had prepared to present to the Emperor ; they asked him several Questions concerning the time of his coming to *China*, his Country, and his Arrival at *Peking*, then desired him to inform the Fathers at the Court of the good Reception his Majesty had given him upon their Account.

The 1st Day of *March*, *P. Vallat*, a *French* Jesuit, about seventy-five Years of Age, arrived at our House at *Peking*, after he had visited the Churches of the Pro-

vince of *Pe tche li* during four entire Months of the Winter ; he baptized during this time near seven hundred Persons, the greatest Part of whom were at Years of Maturity.

The 20th we received Letters from *P. Prosper Intorcetta*, dated the twenty-eighth of *February* last, by which he acquainted us with the singular Honour the Emperor had done him that very Day, when he went to meet his Majesty about three Leagues from *Hang tcheou* : This Father mentioned in his Letter that, being in a small Bark in a Place where the Imperial Bark was to pass by, he kneeled on the Prow as soon as ever the Emperor appeared, which his Majesty perceiving enquired who that was in the small Bark, and as the Answer they returned was that he was an *European* Father belonging to the Christian Church at *Hang tcheou*, he ordered the Missionaries Bark to draw near that it might be fasten'd to his own ; as soon as he came into his Presence the Emperor ask'd his Name, Age, and the time of his Residence in *China*, if he ever had been at Court, if he understood the *Chinese* Characters, what Place he had liv'd in, when he had received Letters from the Jesuits at *Peking*, in what Part of the City his Church was, and lastly if *P. Fontaney* was now at *Nan king*.

The Jesuit having answer'd all these Questions, he gave him three Basons of Fruit brought from *Peking*, bidding him to eat, and assuring him that they were good, and that it would be a difficult matter to meet with such in those Parts : Afterwards the Jesuit desired Permission of the Emperor to go and wait for him at the Door of his Church by which he was to pass : His Majesty reply'd that to do that he must make very great haste, for he himself should go forward as fast as possible : However the Father arrived there before the Emperor, who seeing him as he pass'd by smil'd, and nodded his Head in a gracious manner.

The 1st of *April* we receiv'd a second Letter from *P. Intorcetta*, who gave us a particular Account of the Honour his Majesty continued to do him during his stay at *Hang tcheou*.

First, said he, he sent *Tchao lao yé*, with two other Mandarins to the Jesuits House, with Orders to make the accustomed Adoration in the Church; it consisted in kneeling down, and bowing the Head several times to the very Ground, which these three Officers perform'd accordingly; after the Ceremony was over they gave the Father twenty Taëls of Silver sent by the Emperor as a Testimony of his Favour: The long Conversation which they afterwards had with the Father was followed by a Collation, at the end of which he show'd them several Curiosities, which he had prepared to present to his Majesty.

Secondly, he went the same Day to Court and return'd Thanks to the Emperor for the Honour he had done him, and presented him his Curiosities: The Emperor having look'd on them would keep nothing but a Crystal Ball, saying that he accepted of it with no other intent than to prevent the Father's Uneasiness, which might arise from his refusing them all.

Thirdly, the Day the Emperor left *Hang tcheou* the Father design'd to accompany him according to Custom, and he took with him *P. Laurifce* an Italian, who was just arrived from *Song kiang* the Place of his Residence, and came purposely to wait on his Majesty: As they both stood before the Church-Gate of *Hang tcheou*, when the Emperor pass'd by, he stopt and enquired who this new Missionary was, and from whence he came; when they had answered his Questions he continued his Journey, and sent immediately to both the Fathers to meet him at the Place where he was to embark.

They obeyed him, and stood in their Bark at the Place where the Emperor was to pass; they were soon perceived by *Tchao lao yé*, who was looking for them,

them, and of which he gave the Emperor notice: His Majesty immediately look'd through a Window and beckoned them with his Hand to draw near, which they did; the Emperor talked familiarly with *P. Laurifice*, and made him a Present of twenty Taëls; after this he asked *P. Intorcetta* how far he designed to bear him Company, and the Father replied he was resolv'd to follow his Majesty to *Sou tcheou*: I am not willing, replied the Emperor, you should take so much trouble, for considering your Age such a Fatigue might do you a Prejudice, therefore take great care of your Health; he sent him back in an honourable manner, and with Demonstrations of his Favour in the sight of a great multitude who were present, which could not fail producing good Effects with regard to Religion.

As for *P. Laurifice* he followed the Emperor, and that Prince desired him to be entirely easy, and assured him he should meet with no disturbance in his Church: When he left the Imperial Bark his Majesty caused the same thing to be proclaimed with a loud Voice, that all the Mandarins of the Province who were present might hear it, and understand that this Missionary was under his Protection.

When the Emperor left *Hang tcheou* he ordered the *Tsong tou* of the Province to take the Imperial Seal from the Viceroy of the same Province, and to deprive him immediately of his Office; the *Tsian kun* and the Viceroy accused each other, and his Majesty sent two Court-Mandarins to pass Judgment, who found the Viceroy guilty, and condemned him to be strangled.

The Affair was referred to the three supreme Tribunals of *Peking* to deliberate upon it, who confirmed the Sentence of the two Mandarins, and only changed the kind of Death by condemning the Viceroy to be beheaded, a Punishment much more infamous in *China* than Strangling, because the *Chinese* passionately

Passionately desire to have their Body preserved entire after their Death.

The 7th we went to meet the Emperor who returned this Day from *Peking*; we advanced as far as his Majesty's Park, where we had the Honour to salute him as he passed along; when he perceived us he sent *Tchao lao yé*, who was near his Person, to know what we wanted; we told the Mandarin that we were come to inquire after his Majesty's Health, and at the same time to thank him for the Favours that he had shewn to the Jesuits as he proceeded on his Journey.

This Mandarin carried our Compliment to the Emperor, and ordered us to come to Court the next Day at Noon; we saluted several Grandees of his Majesty's Train whom we were more particularly acquainted with, and among the rest *Kiou kieou* maternal Uncle of the Emperor, and *So san lao yé* grand maternal Uncle of the Heir apparent: They both testified their Obligations for the Presents that the Fathers *Gabiani* and *Fontaney* had made them at *Nan king* of some *European* Curiosities.

The 8th we went to the Palace about Noon, and after waiting a long while in a Porch, where the Emperor commonly receives the Memorials of the Tribunal, they came at length to receive our Thanks for the Honours his Majesty had done the Jesuits when he was on his Journey.

The 12th *Tchao lao yé* was sent to our House by the Emperor; he brought with him an Object-Glass to make a Telescope of fifty Foot long, with a proportionable Eye-Glass; these had been presented to his Majesty as he went to *Nan king* by *P. Fontaney*, and he ordered us to make proper Tubes for these Glasses that he might make use of them; besides he brought an Astrolabe of a new Invention, which *P. Fontaney* likewise had made a Present of to his Majesty; this Astrolabe, which is very plain, serves to find all the Eclipses

Eclipses of the Moon and Sun, the Year, Day and Month in an easy manner, and almost in an Instant; his Majesty ordered us to put the method of using it in Writing.

Tchao lao yé afterwards said many advantageous things of *P. Fontaney*, and assured us that the Emperor had a great Opinion of his Skill in the Mathematicks: His Majesty having asked if the Star of *Canopus* might be seen at *Nan king*, the Father ingenuously owned he believed not, but after having made the necessary Calculations he found that it would appear above the Horizon in the Months of *February*, *March* and *April*, of which he immediately gave the Emperor notice, who went in the Evening into the Observatory of *Nan king* to observe this Star, and saw it in reality.

The same *Tchao lao yé* related to us several Adventures which happened to the Emperor on his Journey, which we had heard of before, and which chiefly shewed how popular the Emperor was, and how joyful the People were to see their Sovereign.

There was among the rest a good old Man of the Province of *Chan tong*, who being heard to cry in the middle of the Crowd, *Where is the Emperor, pray let me see him*; his Majesty stopp'd and ordered the Peasant to come near, which when he had done he asked of him very freely, are you my Lord the Emperor? And his Majesty telling him he was, the Peasant, after he had looked upon him a little, said, you seem yet to be but young, which I am glad of; and then getting upon a wretched Horse, which he had with him, he took the Emperor's Horse by the Bridle, saying that since he had nothing to offer his Majesty he would have the Pleasure of leading his Horse.

The Emperor being to pass near a Village, among the Mountains of the Province of *Chan tong*, the Peasants having nothing to offer him they killed a wild Boar, and laying him on their Shoulders went

to his Majesty; having been informed, said they to him with great Simplicity, that our Sovereign was to pass this way, and Provisions being exceeding scarce, we went a hunting, and were so happy as to kill this wild Boar which we now make a Present of.

Other Peasants brought him small black Loaves, some in a Bag, others in the skirt of their Coat, whilst some burnt Incense before his Horse; they all were eager to see his Majesty, who instead of concealing himself gave every one the liberty of coming near him: His Questions generally were concerning the Integrity of the Mandarins, and he received Information from the People whether or no their Mandarin was just and moderate, and whether he did not oppress the Subject.

This Affability of the Emperor, with respect to the People, and his Compassion in remitting part of the Tribute which they were to pay the same Year, and particularly his Attention in examining the Behaviour of the Mandarins, gained him the Hearts of his Subjects, and gave him Assurance that his Name should be Immortal among the *Chinese*, who had never seen their Emperors so condescending, nor take notice so graciously of their Necessities.

A Priest, belonging to the Idols, being presented to his Majesty, and having proclaim'd with a loud Voice that he was able to foretel future Events, the Emperor stopping asked him this Question, tell me, said he, for what Reason I undertake this Journey: The Bonze replied that his Majesty was come to take the Air, upon which the Emperor, who did not like this Answer, said thou art deceived, I am come to visit the Provinces, to see how they are governed, and in what manner the Mandarins treat my People.

He afterwards made a sign to one of his People to be ready to whip this pretended Fortune-teller, and then he asked him this other Question, Is this Day fortunate or unfortunate? The Bonze replied, that
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it was fortunate: In short, said the Emperor to him, since you are able to foretel future Events tell me what I design to do immediately; the Bonze was in confusion, and after some hesitation said, that he knew nothing of the matter, upon which his Majesty made a sign to him who had the Whip to give him several Strokes, which was immediately done, and was accompanied with Reproaches concerning the infamous Trade that he drove of deceiving the credulous Vulgar: The *Gan tcha sseë*, or chief Criminal-Judge of the Province, ordered him to be taken into custody, and would have condemned him to die for his boldness in imposing upon the Emperor, but his Majesty pardoned him, saying that the Punishment he had received was sufficient to make him wiser for the future.

In the great Cities the People came in Crouds to the Gate of the Palace, every one desiring to offer somewhat to the Emperor, even the very poorest among them presented Rice, Fruit, or some such like thing, and as his Majesty refused them on purpose not to put them to any Expence they fell a weeping, and forced him by their Tears to take their Trifles that they might not be uneasy, and they returned back well satisfied if he did but take a few Grains of Rice.

The 22d we accompanied the Funeral of a Regulo, who had shewn us a great deal of favour in his Life-time, and had been dead about a Month; he had been kept during that time in his House exposed in a great Hall, wherein the rest of the Reguloes and Grandees of the Court had been to bewail the loss of him, according to the Custom observed throughout the Empire: He was carried this Day with a magnificent Funeral-Pomp to his Pleasure-house, which is near the City, to continue there for about two Months, after which he was to be convey'd to his Sepulchre.

The eldest Son of the Emperor was sent by his Majesty to represent him in this Ceremony; he was followed and surrounded with the other Reguloes and Princes

Princes of the Blood-Royal, a prodigious number of Mandarins closing the Proceſſion: There were Camels loaded with Tents and Moveables of all kinds, led Horſes, ſome magnificently ſaddled, others carrying velvet Cloke-bags ſet off with Gold or gilt Copper and Jewels, others without Saddles; each Horſe was conducted by a Groom in a Mourning Habit; there were alſo Muſicians playing upon warlike Inſtruments, Pikemen and Standard-bearers with the Dragons of the Empire in gold Embroidery: The Body of the Regulo was carried under a Canopy by a great number of Bearers, clad in green Taffety, ſpotted with white, which is the proper Habit of the Regulo's Bearers: The Children of the fourth Regulo, accompanied with their neareſt Relations, and ſurrounded with a great croud of Mandarins and their Officers, walked on foot immediately before the Corps, weeping as they paſſed along according to Cuſtom; the Wives, the Daughters, the Daughters-in-law, and the other near Relations of the Regulo followed the Corps immediately in their Chairs, weeping in the ſame manner; afterwards came the Emperor's eldeſt Son with the other Reguloes, who had no Tufts in their Caps, which is a Sign of Mourning; the Emperor's eldeſt Son had a Tuft in his Cap as uſual; they threw in the Road a great deal of white Paper cut in the ſhape of Mony; this Cuſtom was introduced by the Bonzes, who perſuade the People that this Paper is turned into Mony, and that the deceaſed makes uſe of it as occaſion requires.

When they arrived at the Place where the Corps was to lie they laid it in a kind of Hall made of Matts, according to Cuſtom, and there they placed every thing that was to be uſed for the Ceremony; the Emperor's eldeſt Son advanced followed by the Reguloes and great Mandarins; they then renewed their Lamentations for a ſhort time, and made their accuſtomed Offerings, after which the Children of the
deceaſed,

deceased, leaning upon their Officers as if they had not been able to stand, went and returned thanks to the Emperor's eldest Son, or rather the Emperor in his Person; they then were conducted to the bottom of a Terrass, upon which this Hall of Matts was erected; they constantly sent forth mournful Cries to shew that they were good Children; but there is usually more of Ceremony than Reality in these external Signs of Grief.

The 26th we received Letters from the Fathers *Fontaney* and *Gabiani*, who gave us an account of the Honours his Majesty had done them at *Nan king* and *Hang tcheou*, to which Place they bore him Company; he sent the Grandees of his Court to make Prostrations in their Churches, made them a Present of Mony and Fruit several times, and accepted part of the Curiosities which they offered him: When they were ready to return he made them enter his Bark, and even his own Cabbin, where he talked with them familiarly for half an hour in the View of the Mandarins of the Province, who were not so much as allowed to approach the Imperial Bark.

While this was doing a great Officer of the Army happened to arrive from the Province of *Hou quang*; his Majesty ordered him to draw near, and gave him Orders, in the Presence of the Fathers, to govern and discipline his Troops well, and then dismissed him; his Majesty desired to know of the Fathers if they thought he had spoken right.

P. Fontaney relates an Adventure of which he was an Eye-witness, and wherein the Emperor discovered a great deal of Judgment and Penetration: A *Chinese* having thrown himself into the Canal, and being swimming towards the Imperial Bark with a Petition tied to his Neck, which he wanted to present to his Majesty; he cried out with all his Might demanding Justice of the Emperor against one of his Enemies, at the same time exaggerating, in the strongest Terms,
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the Injury that had been done him, and concluded by saying that his Enemy was the First Man in the World for committing villanous Actions.

The Emperor, who smiled to see the poor Wretch so far transported with Passion, as not to see the Danger he was in by thus exposing himself in the presence of the whole Court, commanded one of his Attendants to ask him, Who was the second Person in the World for committing a Villany?

The 27th we went to the Emperor's Pleasure-House to enquire after his Health; *Tchao lao yé* insinuated to us that it would be proper to make an Offer of our selves to go into *Tartary*, along with those that were appointed to terminate the Difference between the *Chinese* and *Moscovites*.

Upon this we immediately desired *Tchao lao yé* to acquaint his Majesty, that as we did not think ourselves very capable of doing him Service in this Affair, we hitherto did not dare to ask for his Orders; but having learn'd that his Majesty was sending back the same Ambassadors that were dispatched the Year before, we would willingly bear them Company if he thought our Service would be any way useful: *Tchao lao yé* carried this Message to the Emperor, who sent Orders to *P. Pereira* and myself to undertake this Journey a second time.

The 23d of *May* there arrived a Messenger at Court from the *Moscovite* Plenipotentiaries who were at *Selengha*; the Letter which he brought was addressed to the Emperor's Ministers, containing in substance, That his Majesty should name a Place upon the Frontiers of both Empires to hold Conferences about the Peace; That he should send his Deputies thither, and appoint the time of meeting, that both sides might be punctually there with a Train equal to that which the *Chinese* Deputies were to have: He likewise desired that the Conferences of Peace might be managed according to the Customs observed on such occasions, and

ended with desiring a positive Answer as soon as possible.

This Deputy was accompanied with about seventy Persons: When he delivered his Letter the Fathers *Thomas* and *Pereira* were sent for to translate it; there was a Copy of it in *Latin*, which the Fathers translated into the *Chinese* and *Tartarian* Languages in the Tribunal of the *Colao*, which is within the Palace, and it took up the whole Night in translating: Before they began it the Emperor sent *Tchao lao yé* to ask what was the Substance of this Letter, of which the Fathers immediately gave him an account in the presence of *Colao* who was there.

The 24th the Emperor sent Orders to the Tribunal of the Mathematicks, according to Custom, to appoint a Day for the Envoy's Departure, desiring him to choose one of the Days from the 21st to the 26th of the fourth Moon, that is from the 8th of *June* to the 13th: The Tribunal appointed the 13th of *June* for the Day of Departure.

The same Day in the Evening, the Fathers were sent for to the Tribunal of the *Colao* to translate from the *Chinese* into *Latin* the Emperor's Minister's Answer to that of the *Moscovite* Plenipotentiaries: The *Tartarian Colao* made and wrote himself this Answer in the *Tartarian* Language, in the presence of the Fathers, and the two Chiefs of the Ambassy of the preceding Year; and as there arose a difficulty for the Emperor to clear up before the Letter could be translated, and as it was already very late, the Translation was put off till the next Day: *So san lao yé* put *P. Pereira* in mind not to forget Mathematical Instruments proper to observe the Latitude, Longitude, &c.

The 25th the Fathers returned to the Palace to translate the Answer which was made to the *Moscovite* Plenipotentiaries Letter; this Answer was in substance that his Majesty had determined *Nipchou*, which

lies North-west of *Yacfa*, for the Place of holding Conferences, and that the Deputies should set out the 13th of *June*, and make all possible speed; and that as they set out with an Intention to make a firm and lasting Peace, they should have no greater a Train to attend on them than was necessary for the safety of their Persons.

The 5th the *Moscovite* Messenger came to our House to make us a Visit, with part of his Train; after he had obtained the Emperor's Permission, he was conducted by an inferior Mandarin of the Tribunal of *Lympha. yuen*, who attended on him in all Places: This Envoy was a well-made Person, and during the short time of his stay at this Court he gained the Reputation of a Man of Sense: He was very plainly dressed, as well as his Attendants; we went to receive him at the Gate, and conducted him to the Church, where he prostrated himself several times, after the *Moscovite* manner, with a great deal of Modesty and Reverence to do honour to the Images which were upon our Altars; afterwards we conducted him into our House, where we shewed him every thing that was curious; we then made him a Collation, and he behaved very genteelly in all respects, and his Answers to all our Questions were made with a great deal of Spirit and Judgment.

He assured us that the Emperor had retaken all *Hungary* from the *Turks*; that the King of *Poland* had made himself Master of *Caminiak*; that the Great Dukes of *Moscovy* had likewise taken four Places, and that *Moldavia* and *Walachia* had thrown off the *Ottoman* Yoke: We judged that this Messenger was either an *English* or a *Dutchman*, for he had nothing of the *Moscovite* Pronunciation, and understood *European* Characters, at least I saw him read *French* Words with ease: The greatest part of his Attendants understood the *Mongol* Language; one of his Servants especially spoke it very well, and understood a few *Latin*

Words: When we conducted him to the Door he would willingly have made our Church a Present of two or three Sables, and about twenty-five or thirty Crowns, but we excused ourselves from accepting this Present.

P. Pereira went afterwards to Court, according to Order, to give an account of what passed in this Interview with the *Moscovites*; the Emperor seemed well satisfied with our manner of treating him, and permitted *P. P. Suarez* and *Bouvet* to repay the Visit he had made us, if these Fathers were willing; but his Majesty said positively that neither *P. Pereira* nor myself should be allowed to go.

The same Day in the Afternoon, the Emperor sent *Tchao lao yé* to talk with us, who asked a great many different Questions concerning several *European* Affairs, and particularly concerning the *Dutch*; he afterwards enquired what Opinion the *Europeans* in general had of the *Chinese*; we replied that they were thought in *Europe* to have a good Capacity, but at the same time were esteemed luxurious, and given to Over-reaching in Trade; then he enquired what they thought of the *Mantcheaux*; from whence I took occasion to mention the Esteem they had at the Court of *France* for the great Qualities of the Emperor, and the Wisdom wherewith he governed his Empire, and especially the Care that he took to inure his Subjects to Hardships, of which he himself was an Example. *Tchao lao yé* seemed to be greatly pleased with this Discourse, and received very willingly some small Pictures made upon Talk, which *P. Bouvet* presented him with.

The same Day in the Evening *P. P. Suarez* and *Bouvet* went in our Name to pay the Messenger a Visit, who received them in a very handsome manner: When the Fathers returned they sent him a Present of some Pieces of Silk, Wine and Grapes, but he refused the Silk, and was very backward to accept of the Wine, however he made a Present to the two Servants, who carried them, of a Sable's Skin. The

The 8th the Fathers *Pereira* and *Thomas* were sent for to the *Colao's* Tribunal to translate a Letter, which the two Chiefs of the Ambassy appointed to negotiate a Peace were ordered to write to the *Moscovite* Plenipotentiaries, because the Messenger whom they had sent had declared that he could not return without bringing a Letter from *Peking* for his Masters; this Letter, which the Fathers translated, only contained in substance, that his Majesty had appointed *Niptchou* for the Place of the Treaty of Peace, and that they should set out the 13th of this Month, and should make all possible speed, as his Majesty had already given them Advice by the Letter which his Ministers had wrote.

The 10th the Fathers *Pereira*, *Thomas*, *Bouvet* and myself went to Court, where we were admitted to an Audience of the Emperor in his inward Apartment; his Majesty ordering us to draw near his Person, and talking very graciously to us, after which he made us dine in a Hall near his Room, and while we were at the Table sent to ask us several Questions, particularly concerning the great Drought this Year.

The 11th the Emperor sent Father *Pereira* and myself each of us a Saddle, on which were embroidered the Dragons of the Empire; after Dinner we went to return his Majesty Thanks for the Favour, and we explained the Causes of Rain and Drought, according to our Orders the Day before, occasioned by the want of Rain in the Province of *Peking* and several others this Year.

The 12th we took leave of his Majesty, and received his last Orders; he told us that as he had perfect Knowledge of us he had nothing to recommend to us, and he did not doubt but we had sufficient Capacity and Affection to do him service in assisting the Ambassadors to put an end to the important Affair they were employed about.



Another Journey of P. Gerbillon into Tartary, to which Country he attended on the Emperor of China; in the Year 1692.

THE 8th of *September* we set out from *Peking*, and after having travelled sixty Lys we arrived at the Emperor's Baths.

The 9th we went seventy Lys, and lodged at *Hochan*.

The 10th we travelled ninety Lys.

The 11th we went seventy Lys, as far as *Kou pe keou*: The Emperor killed three Partridges and several Quails; the Garrison of *Kou pe keou* were under Arms at his Arrival; the Emperor visited the Soldiers Houses, and that of the General or *Tsong ping*, who served in a Collation: His Majesty distributed Fruit to the Grandees and Officers of the Court, and also sent some to me; and the Emperor's eldest Son shewed me a great deal of Favour.

The 12th we went seventy Lys, and encamped at *Ngan kia tun*; in the Evening the Emperor gave them the Diversion of a Wrestling Match.

The 13th we went eighty Lys, and arrived at the general Quarters near a Village called *Humki ym*: The Emperor took the Diversion of Fishing, throwing the Casting-net himself with a great deal of Agility.

The 14th we travelled seventy Lys; this Day we made a Hunting-ring, and killed seven Stags, one of which was shot by the Emperor's fifth Son with a Musquet: The Emperor went a fishing again near the Place where we were encamped, and cast a large Net, but met only with very small Fish; it was pleasant to see the *Mantchoux* throw themselves into the River, and walk without difficulty in order to drag

drag the Net, tho' the Water was very cold; for they took but little care of themselves, notwithstanding the Rigour of the Season.

The 15th we went seventy Lys, and when we were about half way made a Ring, and inclosed a great number of Stags and Roebucks: I saw the Emperor shoot and mortally wound three great Stags and two Hares; he shot one with so great a Force that he buried an Arrow in its Belly, the End of which was nothing but Bone, and as blunt as the End of ones Finger.

We encamped near a Village which was the last we met with towards the North, for all the Land that is beyond it lies fallow that the Game may not be drove away, and there is a Prohibition neither to sow nor hunt under very great Penalties: From this Village towards the North, till we come beyond the Mountains, all that vast Space that lies Westward and Eastward is reserved for the Emperor's Diversion, who hunts here every Year.

From the Gate of the Great Wall thro' which we passed, tho' the Country is full of Mountains and Forests, yet there is a great number of Valleys and Plains, the chief part of which are cultivated at present, and the Soil of them is very fruitful; the Grain was very fine, especially the Millet: The Emperor, who is greatly pleased with the Happiness of his People, was so joyful to see such plenty of Corn, that he made choice of some of it to send a Sample of by an Express to the Empress Dowager and the Queens.

The 16th the Emperor set out before Day to go a Stag-hunting: We went twenty Lys before we reached the Place his Majesty intended to dine at, and we sat down to eat as soon as we arrived; after we had travelled about ten Lys, they began to use the Stag-call, and the Emperor, having advanced a little before into the Mountains, shot one that weighed five hundred Pounds; he did not fall dead till he had re-

ceived the fifth Musquet-shot: His Majesty made a Ring with his new *Mantcheoux*, to whom he had given a short Vest of white Sattin to distinguish them from the rest: He found nothing there but a few Roebucks and small Stags.

From thence we entred into a pretty large Valley: The Emperor ordering the Hunters to stand in a Line across the Valley, went himself along it a Hawking, and caught several Quails and Pheasants, of which these Plains are full: About two his Majesty alighted on the Bank of a small River which waters this Plain, and ordered Supper to be got ready, it being the Custom of the *Tartars* to sup very early: He himself cut and made ready the Stag's Liver which he had killed: This is a part which is looked upon here as the most delicate, together with the Haunch: He was accompany'd with three of his Sons, whom he had brought a hunting with him, and two of his Sons-in-law, taking a pleasure in teaching them the manner of cutting, preparing and roasting the Stag's Livers, according to the Custom of the ancient *Tartars*, which this politick Prince observed as much as possible to keep his People in exercise.

After having cut and prepared the Pieces of Liver to be roasted, he divided them among his Sons, Sons-in-law, and some of his highest Officers; he likewise did me the honour to give me a Piece with his own Hand, and every one applied himself to roast his Piece of Meat after the Emperor's Example: When we had supped, we rode gently towards the Camp, shooting at Pheasants and Quails, of which we took a quantity, and killed several Roebucks which we met with in the Valley: I saw his Majesty kill one with a single Arrow.

The 17th the Weather was rainy, which prevented the Emperor from going a Stag-hunting; he therefore contented himself with passing thro' a Valley about a League in length, full of Pheasants, Partridges

tridges and Quails; and ranging his Hunters in a Line quite across the Valley, their Business was to put up all sorts of Game: The Emperor went in the middle, sometimes letting his Faulcon fly at Quails, Partridges and Pheasants, and sometimes shooting them with Arrows; sometimes he caused those that were near him to alight, and take the Pheasants and Partridges which were tired with flying, and were only able to run along the Grass.

At his Return he distributed, with his own Hand, the greatest Part of the Game to the *Mongous* and *Kalka* Princes, who were come to make their Compliments to the Grandees of the Court, and to the principal Officers; he likewise did me the honour to give me some in the sight of all the Company: The bad Weather obliged his Majesty to return very soon, and pass the rest of the Day in his Camp.

In the Evening a Courier came from *Peking*, bringing Letters written in the *Tartarian* Language from the Mandarin who was sent to *Canton*, the Substance of which was that Father *Grimaldi* would not return this Year, because not being able to come by Land he was obliged to go back to *Moscovy* in order to get a Passage by Sea: In the Evening the Emperor gave his Court the Diversion of Wrestling.

The 18th the Weather was cloudy almost all the Day, and the Emperor did not hunt with a Stag-call, but made several Rings, and by that means killed a great number of Stags and Roebucks; he likewise went a shooting Pheasants, Partridges and Quails in the Valleys: His Majesty dined, according to Custom, in the open Field, cutting and roasting his Meat himself; all the Hunters follow'd his Example, and he did me the honour to send me some from his own Table.

The 19th the Emperor set out at Day-break to go a Stag-hunting, but before we came to the Place of Rendezvous he perceived a Tiger running between

two Mountains: His Majesty sent with all speed for the Hunters, and caused the Place to be surrounded which he had seen the Tiger go into, but to no purpose, for he made his escape without being seen by the Centinels, and by his Flight hindered the Emperor from going a Stag-hunting with a Stag-call this Day; but he ordered three Rings to be made, in which he killed thirty or forty Stags and Roebucks.

The Weather, which was serene over Night, became cloudy in the Morning, and it began to rain about Noon, and lasted till the Evening; however it did not hinder his Majesty from dining in the open Field, according to Custom, after he had cut, dressed, and roasted his Meat as leisurely as if it had been the finest Weather in the World, whose Presence and Example obliged all the rest to do the same thing: The Emperor was greatly pleased to see me, after the Example of the whole Court, take a piece of Venison and roast it myself without waiting for his Command; however he was so gracious as to send me part of the Meat which he had cut, prepared, and roasted with his own Hand: We returned afterwards to the Camp thoroughly wet, and the Rain lasted till the beginning of the Night, when a strong North Wind arose which made the Air very cold.

The 20th at Day-break we set out along with the Emperor to hunt with a Stag-call; his Majesty, as he passed out of his Tent, was aware of me, and seeing that I was not clothed in Fur, he asked me if I had not brought such Garments along with me; I reply'd that I had, but did not think it cold enough to make use of them: Upon which he said to his People that our *Europeans* had a great deal of Courage, and that we were made for Labour and Fatigue; a few Days afterwards he praised me publickly in the presence of the Courtiers, because I spared no pains but followed him every where, and was never found the hindmost of the Company: The last Year, said he to me another

ther time, I was under some Fears about you, but at present I look upon you as one of my own People, and wherever I go I am now no longer uneasy about you.

The Stag did not answer to the Call, so that we were contented to make Rings as usual; we made three, and killed a great number of Stags and Roe-bucks, with five Wild-Boars; three of the last were killed by the Emperor, who likewise killed six Stags: After this Sport was over the Emperor dined in the open Air as usual; he gave me Stags-Liver dressed with his own Hand, and sent me a Dish from his own Table: A *Mongous* Regulo, to whom the neighbouring Country called *Omiotb* belonged, came this Day to accompany the Emperor in Hunting; his Brother, with whom I had contracted an Acquaintance the Year before, was arrived some Days before.

The 21st the Emperor set out at Day-break to hunt with a Stag-call, but he could entice none within Musquet-shot; they only answered the Call at a distance and very weakly, insomuch that we were obliged to make Rings: The Emperor sent for five hundred *Mongous* from *Cortchin*, which is at no great distance from the Place where we were; they had the Reputation of excellent Hunters, and were very skilful in making these sort of Rings: As these *Mongous* hunted at their own Expence, and were mounted on their own Horses, the Emperor to fatigue them the less divided them into two Companies, who were employed alternately.

This Day they made double Rings; the first and innermost was composed of these *Mongous*-Hunters; the second consisted of the Emperor's Hunters, that is the new *Mantcheoux*: These latter marched fifty or sixty Paces behind the others, and had Orders to shoot the Game which should escape the first Ring; on the inside of which there was another Company
of

of Pikemen, who with their long Pikes or Halberts beated the thickest Places of the Wood; the *Mon-gous* Hunters did not shoot at all, their only care being to hinder the Game from getting away, and to make them run towards the Part where the Emperor or his Sons were, who rode in different Places of the Ring; some of the Officers of the Emperor's Train followed his Majesty within the Ring, running here and there to turn the Game towards the Emperor and to kill them outright when they were wounded by him; for no one is allowed, but the Emperor and his Sons, to shoot within the Ring without an exprefs Order from his Majesty, which he seldom gives.

This Day they made two Rings, and there was greater plenty of Game than I had yet seen: There were killed eighty-two large Stags and Roebucks; there was scarcely ever a more agreeable Hunting seen, for the Place favour'd it very much; the Ring was made on the declivity of a Mountain quite covered with Wood unless near the bottom, where there was a great plain Field with nothing but Grass and Filbert-trees, which did not hinder the Horses from galloping: Beyond this Place there was a craggy Mountain, so that if any Stag happen'd to be hurt when he came out of the Wood into the open Field, which lies at the Foot of the Mountain, he was not able to climb up, and was obliged to run along the Valley between the two Mountains, and to endure the Shot of the Emperor's Hunters who guarded the Place, insomuch that there was scarce any Stag or Roebuck that was able to make his Escape: As so successful a Hunting was not expected, the Camels and Horses that were brought to carry off the Game were not sufficient, so that they were obliged to send to the Camp for more: His Majesty dined in the open Field, according to Custom, with the same Ceremonies, and the same Marks of his Favour as the preceding

preceding Days; he likewise distributed some of the Game among the *Mongous*.

The 23d Rings were made in like manner, but the Hunting was not so successful, for there were but fifty Stags and Roebucks killed in all; when they returned to the Camp, and the Emperor hunted along a great Valley, as he was riding after a Roebuck his Horse met with a hole and fell down, and the Emperor with him, but without receiving any hurt, for he only changed his Horse and continued to hunt as before.

The 24th we went a hunting as usual, but it was still less successful, being but little Game killed; so that the Emperor returned early back to the Camp, and in the Evening diverted himself with seeing some of his People wrestle before his Tent.

The 25th News was brought to the Emperor that several Stags were heard the Evening before near a Rock called *Oulatai*, a Place famous for hunting, because the Neighbouring Country is full of Hills, among which are Valleys and Plains interspersed, with Groves and Thickets very agreeable to the Eye, and so full of wild Beasts, that for these twelve Years past which the Emperor has hunted here the Game does not seem to be at all diminished: The Emperor set out an Hour before Day for this Place, and in the Morning killed two large Stags which were decoyed by the Stag-call, making afterwards two Rings in which he killed a very great number; the Emperor killed nine Stags with his own Hand, after which he dined in the open Fields, cutting and dressing the Stag's Liver as usual.

When Dinner was almost ended there was News brought that a Bear had been discovered near the Camp, and that the Grandees of the Court having notice of it had caused him to be surrounded in the Wood where he was till his Majesty came himself to hunt him: The Emperor immediately mounted his Horse, and set out for the Place where the Bear was, attended
by

by all his Hunters; as he went along he ordered the Fields to be beaten, and let his Faulcons fly at Quails and Pheasants, of which the Country was full; he likewise killed a Pheasant flying with one single Shot: We arrived a little before Sun-set where the Bear lay; it was a small Grove of Trees growing very thick where this Creature was concealed in a kind of Fort: His Majesty at his Arrival ordered the Horsemen to strike against the Trees; but they shouted, beat the Trees, and cracked their Whips in vain, for the Bear continued safe in his Fort, and could not be got out till they had passed and repassed several times through the Wood; and after he had roared a long while, he at length run down the Mountain, and crossed an open and unequal Country: His Majesty and the Hunters followed him on horseback, till he went into a Place where he might be easily shot: The skilful Hunters placed themselves on each side the Bear at the distance of fifteen or twenty Paces, and conducted him gently till they came to a narrow Passage between two Hills.

As this Animal is heavy, and cannot run fast any long time, he stopp'd on the declivity of one of the Hills, and the Emperor standing on the side of the opposite Hill shot at him with Pleasure, and with one single Arrow pierced his Side, and gave him a deadly Wound; when the Creature found himself hurt he gave a dreadful Roar, and turned his Head in a great Fury towards the Arrow that stuck in his Belly, and endeavouring to pull it out, he broke it to pieces, and running a few Paces further he stopp'd short; then the Emperor alighting from his Horse took a Half-pike which the *Mantcheoux* make use of against the Tigers, and taking four of the ablest Hunters, armed in the same manner, he approached the Bear, and stabbing him with his Half-pike killed him outright: At this nothing was heard but Applauses and Shouts for Joy.

The Emperor sending for his Horse I withdrew a little out of the way to give him room to mount, and after taking a little turn I approached the Bear to view him a little nearer: As I was attentive in examining his Head, which I held between my Hands without considering who was near me, the first Eunuch of the Bedchamber, who stood on my right Hand, gave me a gentle Push to inform me that the Emperor was on my Left, and that I was almost close to him without knowing any thing of the matter: His Majesty, who saw the Sign that the Eunuch made, upon which I drew back thinking to go some distance, ordered the Eunuch to let me look upon him at leisure, and bid me not withdraw.

This Creature was very large, and five or six Foot long from the Head to the Root of the Tail; his Body was proportionably thick, the Hair being long, black and shining like a Jackdaw; his Ears and Eyes were very small, and his Neck as thick as his Belly: Those which I have seen in *France* were neither so large, nor had such fine Hair; the Emperor owned that he had never taken greater Pleasure in hunting than now: We did not return to the Camp till Night came on: As it was the fifteenth Day of the eighth *Chinese* Moon, which is a day of Rejoicing among them, wherein Friends are wont to make Presents of Eatables, especially Cakes and Water-melons, the Emperor caused such things to be distributed among the Grandees of his Court and his principal Officers, after which he gave Wine and Arrack to the Officers of his Household, both great and small, as likewise to his Guards, Hunters, Eunuchs and Soldiers.

The 26th the Emperor went a hunting with a Stag-call at Day-break; half a League from the Camp we perceived three large Stags going along a small Plain wherein we were, at a small distance from them; the Emperor alighted and ordered the Stag-call to be made use of; the Male answered to it, but his Majesty

Majesty making a little Noise, having before him the Person who carried the Stags-head, the three Stags were aware of the Snare, and ran away before they came within reach of a Musquet-shot: It was to no purpose that the Stags were called the remaining Part of the Morning, for not one appeared, on which account they made two Rings as on the preceeding Days, and killed above fifty Stags, and a few Roebucks, with five wild Boars: A high Wind which arose obliged us to return early to the Camp.

The 27th we abode in the Camp, because there was a very strong and cold North-west Wind all this Day: The Emperor, after Dinner, sent me some Sirup made on purpose for me, and would have me drink it out of his own Cup: In the Evening three of his Sons who had been sent, during the heat of the Summer, into *Tartary* to recover their Health, arrived in the Camp; the four other Sons of the Emperor went to meet them with all the Grandees of the Court, and his Majesty went to receive them at the Gate of the inmost Inclosure made by the Tents: He was extremely joyful to find them in perfect health.

The 28th the Emperor went a hunting as soon as day appeared; it was so very cold that we were almost all clothed in double Fur as in the hardest Winter, and the Dew of our Breath that fell upon our Beards froze in an instant: The Emperor still continued his Chace, calling the Stags a long time, several of which answered to the Call, but none came within Musquet-shot: One of the Hunters, that accompanied the Emperor, advancing softly towards a Stag which he discovered at a distance, had so good an Aim that he killed him with his Bow and Arrows.

As the Wind still continued to blow the Hunters were called back, and two Rings were made near each other, where there was plenty of Game, and a great number of Stags were killed: The Emperor killed ten with his own Hand, and an Animal called *Gboulon*,

as big as the largest Wolf, the Skin of which is greatly esteemed for the Fur; the Hair is long, soft and strong: These Skins are sold at *Peking* from fifteen to twenty Crowns apiece: After these two Rings were made, the Wind still continuing to blow, we went early to the Camp: The *Moscovites* call the Animal I have just mentioned *Liu*, which I take to be a sort of a *Lynx*.

The 29th we continued in the Camp, but the Emperor set out by Day-break to go to a Place in the Mountains famous for the Plenty of large Stags which are found there, and which is called *Oulastai*; the hunting began with the Stag-call, and the Emperor killed very large Stags; towards Noon the Ring was ordered to be made, in which above ninety were kill'd with eight or ten Roebucks, infomuch that there were brought to the Camp a hundred and two of both sorts; the Stags were generally very large; the Emperor himself killed thirty-six, and that in a short time.

It was a Diversion truly worthy of a Prince to behold these Stags descending on all sides from the Mountains into a Place between two Hills very steep, and all covered with Trees, and as there is no Passage out some endeavouring to climb back up the Mountains, and others running against the Hunters, whom they sometimes threw from their Horses; however, as the Ring was double and very close, scarce one could make his Escape: The Emperor had given leave to his Officers and Hunters to shoot all that came near them.

One of the Pages of the Bedchamber was very near the Emperor, and his Horse prancing and throwing him down at the very instant he was shooting a Stag, he would have killed some of his Companions if he had not dextrously turned his Bow, but unfortunately the Arrow touched the Emperor's Ear; the Horse ran away, and as he belonged to the Emperor's Stables the Page ran after him, and took this Opportu-

nity to absent himself the rest of the Day ; he returned at Night with his Horse, and causing his Hands to be tied behind him, like a Criminal, he went and kneeled down at the Door of the Emperor's Tent to submit himself to his Majesty's Discretion, and to testify by this Procedure that he thought himself culpable and worthy of Death : The Emperor was contented with sending him a Reprimand, and ordered him to be told, that tho' he deserved to suffer he would grant him his Pardon, because he looked upon this Fault as the Blunder of a young Person, and yet upon this condition that he should be more careful for the time to come, and more faithful in his Services.

The 30th we began to bend our Course towards the South-west, whereas hitherto we had still gone North-west : Our Road lay chiefly West, and very little to the South ; the Baggage was carried but thirty Lys, but we went sixty with the Emperor, who began the Hunting as usual with his Stag-call ; he killed one and wounded another ; he afterwards made a Ring much larger than usual, and found still more Game : They were seen to come out in great Companies from among the Trees that were on the declivity of the Mountain, and in this single Ring were killed one hundred and fifty-four Stags and eight Roebucks : The Emperor killed twenty-two with his own Hand : He afterwards took the Road to the Camp along a large Valley which is watered with a Rivulet : This Valley was full of Pheasants and Quails ; the Emperor shot several flying with Arrows : All the Valley was beaten by a row of Hunters ; sometimes his Majesty let fly his Faulcon upon Quails and Pheasants, sometimes he shot them with Arrows, sometimes they were taken up by the Hunters when they were weary with Flying, and endeavour'd to conceal themselves in the Grass : I took one up myself which stopp'd short before my Horse, being neither able to fly nor run.

Soon after we arrived in the Camp the Grand Lama of *Kalka*, with his Brother *Toucbetouban*, the chief Prince of the *Kalkas*, came to salute the Emperor in his Camp: His Majesty had dispatched, three Days before, one of the principal Lords to invite them hither: When they drew near the Camp the Emperor sent several Lords to meet them, and when they were entred his Majesty sent six of his Sons to receive them: I saw them all go forward on Foot out of the Camp when they went to compliment the Lama and his Brother.

Soon after these two Princes were admitted to an Audience: They were both habited in their Robes of State, which the Emperor had given them the Year before, but their Caps were of their own Country-Fashion; as his Majesty had told me a little before that they came to have an Audience, and as I was not present I am not able to relate the Ceremonies; all that I know is that the Emperor received them into his Tent as into a Room, and made them eat in his Presence, but the principal Officers of their Train were serv'd without.

The 1st Day of *October* we continued in the Camp, where the Emperor feasted the Lama, his Brother, Sister, and some other of the Wives of the principal *Taikis Kalkas*; it was within the Inclosure of the Tents that the Feast was made: It consisted of Tables loaded with large Pieces of roasted and boiled Meat, but all cold: After the Repast the Diversion of Wrestling was to have succeeded, but it was prevented by the Rain, and every one returned to his Quarters.

The 2d the Emperor set out as usual at Day-break to hunt the Stag, and kill'd several in the Ring which was made: At his Return he shot Pheasants and Quails flying; at the entrance of the Camp the third of the *Kalka*-Princes came to salute his Majesty, accompanied with several considerable Lamas, and three or four of his principal Officers: This

young Prince, who was not above twelve Years old, was drove from his Country by the King of *Eluth*, who by the Assistance of some of his principal Subjects took the Father Prisoner, and afterwards put him to Death: The greatest Part of the *Kalkas* of that Country were obliged to submit to the King of *Eluth*; the rest died thro' the Hardships they underwent, or were made Slaves, insomuch that this Prince has but few Subjects left: As he had Recourse to the Emperor's Protection, and is become one of his Vassals, his Majesty made him quit the Title of Emperor, and gave him that of *Vang* of the highest Order, which the *Portuguese* call *Regulo*; he assigned him Territories in the Neighbourhood of *Koukou botun*, gave him Money, Cattle, Pieces of Silk, Cloth, &c. When the Emperor perceived him he stopp'd, and asked him several Questions with a great shew of Kindness.

The 3d we set out early for Hunting, and the Emperor had scarcely began to call the Stag, but he had notice of a Bear being discovered in a neighbouring Mountain, upon which his Majesty repaired thither, and having surrounded the Thicket where the Bear was lodged, on the declivity of a very steep Mountain, they beat the Trees and the Bear came out; and while he was climbing up to the top of the Mountain, where the Emperor waited for him, his Majesty shot several Arrows which made him return back, but he did not go far before he fell dead of the Wounds on the declivity of the same Mountain: He was very near of the same strength and bigness as that I have spoke of before: I only observed that upon his Belly there were two Stripes of a tawny Colour of about a Finger's breadth; these two Stripes made an Angle between his four Legs, and reach'd as far as the middle of his Body.

This Hunting being over the Emperor ordered the Stags to be called, when several answered, but none came

came within Musquet-shot, infomuch that they were contented with making two small Rings in Places unfit for the purpose, so that they met with but few Stags, however to make amends a large Tiger was at length discovered: The Emperor caused him to be hunted as usual, forcing him out of his Den between two Mountains, and driving him up and down several times by the Dogs which they set upon him, and which barked at him incessantly: His Majesty having wounded him with two Arrows, he ordered the Pikemen to advance with their Half-pikes; the Tiger fell fiercely upon one of their Companies, by whom he was pierced through and through, and fell down dead at the foot of the Mountain: It was the longest that I had ever seen, and was very old, according to the Opinion of the Connoisseurs: The Emperor satisfied with the Sport, and especially with the new *Mantcheoux* who had performed well, he distributed the Bear's Flesh among them in the Evening, which was very fat and delicate: His Majesty dined in the open Field, and distributed Venison to all the Hunters: We did not return to the Camp till an hour and a half after it was Night.

The 4th the Hunting began as usual; the Emperor killed three Stags by means of the Call, and a few others in the Rings which he had made.

The 5th the Emperor set out at Day-break to call the Stags; we marched among Mountains extremely steep and full of Trees, and doing nothing but ascending and descending: His Majesty killed one Stag with a Call, and made a Ring but found no Game; we travelled at least nine or ten Leagues to the Northwest, and the Baggage five, and we encamped beyond these high Mountains in a more open Country, but full of naked Hills.

The 6th we continued in the Camp where the Emperor made a Feast for the Princes, the *Kalka*-Lamas, and the whole Court,

The 7th we began to travel towards *Peking*, but very slowly, and hunting as we went along: The large Baggage returned the same way it came, and the Emperor with a small Train went towards the West to continue hunting among the Mountains in those Parts, where he killed two Stags by means of the Stag-call, and in a Ring killed both some Stags and Roebucks.

In the Evening, as he returned to the Camp, the Emperor's Ninth Son arrived, who staid behind at *Peking*, being ill of an Imposthume behind his Ear: The Emperor sent for him, after he knew he was cured, to give him the Diversion of Hunting.

The 8th the Emperor informed us that he took but few along with him, and that when I was alone, for two other Jesuits were arrived with the young Prince, he had always required me to attend him, but since we were more in number he would not separate us.

According to his Orders we left his Majesty, and followed the Track of the seven Princes: The Emperor could decoy no Stags with a Call, but caught a great number in a Ring: They met with six Tigers in a very thick Wood, but could not kill them without danger to the Hunters, so his Majesty chose rather to lose the Sport than hazard their Lives.

From hence he went towards the Camp, and at his Arrival there continued on horseback till the Tents were put in order, and afterwards shot at a Butt with the best Marksmen among his Train: The Emperor and his Sons admired their Skill; several *Mongou* Princes distinguished themselves likewise; the Emperor dined this Day in the Camp, and after he had dispatched some Affairs, and sent away several Couriers, he afterwards appointed a Wrestling for the Diversion of the Court.

The 9th the Emperor went as usual to hunt with a Stag-call, and ordered me to follow him, which I did: He killed but one Stag, because the Hunting

was interrupted by the Discovery of a Tiger, which he pursued a long while among very steep Mountains: At last the Tiger getting into his Den the Emperor sent one of his Pages, with his own Gun, to endeavour to shoot him where he lay, or at least to drive him out: The Page executed his Commission so well, that making a Random-shot where he judged he lay hid he forced him out, and then shooting again killed him at once: The same Instant he returned the Emperor Thanks, for the Honour he had done him, by nine Prostrations.

They then made a Ring and killed several Stags, after which the Emperor returned to the Camp without eating in the Field as usual, for fear lest the great Fires should run along the dry Grass, and so lay hold of the Trees.

The 10th the Emperor went as usual to hunt with a Stag-call, and we followed soon after with the Princes, and a great Company of Hunters: His Majesty having spent all the Morning without Success, made a large Ring wherein were killed a great number of Stags, and several Antelopes; after which he dined in the open Field.

The 11th the Emperor hunted on one side with the *Tartarian* Hunters, and his Sons with the *Mon-gous* on the other: The Princes killed eighteen Stags and a few Antelopes in two Rings, which, with what the rest had killed, amounted to forty.

The 12th we continued our Hunting, and the Emperor killed two Stags in the Morning by means of the Stag-call; the Princes followed soon after, and made a Ring, in which they found a large Bear who had made his Den among thick Bushes, and notwithstanding all they could do they could not get him out: They set several Dogs upon him, one of which going too near was torn in pieces; they beat the Bushes in vain, for he only went from one Thicket to

another, always stopping in the thickest Places: At last he was shot by the Emperor's ninth Son, and fell down dead with the second Wound given him by an Arrow: They continued Stag-hunting till they had killed forty-nine, after which the Emperor dined in the open Fields, and returned late to the Camp.

The 13th the Emperor called the Stags all the Morning to no purpose, upon which he made a Ring in a Place famous for plenty of Stags, and killed eighteen, and afterwards we encamped in a Valley near some hot Baths: His Majesty dined in this Place, and bathed in the Evening; he asked us several Questions concerning the Baths, and told us he had seen above thirty in different Parts of his Dominions; and among others one about twenty Leagues westward of these, which springs out of twenty different Places, but the Water has not all the same Taste.

The 14th the Hunting began as usual, and the Emperor discovered two large Tigers seemingly asleep, and standing on the Top of an adjacent Rock; he shot twice at them with an Harquebuss, and wounded the Paw of one with the second Shot, at which they fled different ways; they were immediately pursued, and killed by the Emperor's Sons; the Dogs were let loose upon one before he was quite dead, and the Tiger rose up full of Fury seeking to devour those about him: The Emperor order'd him to be killed instantly by the Pikemen, who gave him three Stabs with their Pikes: This Creature made astonishing Efforts till he was quite dead.

Afterwards the Emperor went in pursuit of another Tiger which lay on the side of a Hill in the midst of a Thicket: His Majesty stood upon an opposite Eminence within Gun-shot, and shot three times; the two first Shoots disturbed the Tiger, and the third, lodging a Ball in his Body above his left Shoulder,

Shoulder, made him get up and fly; he had hardly gone twenty or thirty Paces on the declivity of the Mountain but he fell down dead: After this Hunting was over the Emperor dined in the open Fields, and distributed the Venison to his Officers and Hunters, which they had killed as they went along the Road.

We returned to the Camp at the Edge of Night, and after our Arrival the Emperor went out to shew the Grandees of the Court the Tigers he had killed: They were both Males, and the largest that ever were seen; and when they were examined more nearly it was found that they were wounded in several Places, not only with Shot, but with the Teeth and Claws of other Tigers.

The Emperor ordered them to be flea'd, and gave the Claws to the Surgeon of *Macao* who desired them, because they were good, as he said, to discover when Children were troubled with the Wind, which is a dangerous Disorder.

He said when the Children cry, and refuse the Breast, they lay a Tiger's Claw on their Belly, and if the Distemper is the Wind there arises a sort of a Bark upon the Claw: He likewise pretended that Tigers Claws were proper to make an Ointment of for the King's-Evil, which I will not warrant to be true.

The same Day the five hundred *Mongous* Hunters, subject to the Regulo of *Cortchin*, were sent back to their own Country; the Emperor ordered a handsome Repast for them before they departed, and distributed among them Money, Cloth, and Tea; and Clothes and Pieces of Silk to their Officers and *Taikis*.

The 14th we travelled thro' a large Valley full of Pheasants and Partridges, above two hundred of which the Emperor killed and wounded: After we were encamped

camped the Emperor went a Stag-hunting with the Call, but without Success; afterwards we had the Diversion of Wrestling, and those who signaliz'd themselves were rewarded with Money.

The 16th we still went thro' a large Valley cultivated in several Places: The Emperor, as he went along, diverted himself with shooting at Hares and Pheasants, several of which he kill'd.

The 17th before we set out the Emperor sent the two Fathers, and the Surgeon who came with his ninth Son, to visit one of his Brothers-in-law who lay sick in a Village a hundred Lys beyond the Place where we were encamp'd this Day: The *Chinese* Physicians had given him over, for which reason his Father desired the Emperor to send a *European* Doctor: The Emperor, who greatly lov'd this Family, sent immediately all the *European* Remedies he had, that those might be chosen which were proper for his Distemper, which was a malignant Fever.

This Day we travelled sixty Lys, still in Valleys watered with the same River as the precedent, and the Emperor diverted himself with killing Hares and Pheasants all the way.

When we were arriv'd at the Place design'd for our Encampment, while he waited for the Arrival of the Baggage he went and took a little Repose in the House of one of his Farmers, who cultivated the adjacent Fields, and inform'd himself very minutely from the Peasants concerning this Year's Crop, and even desired to see the different sorts of Grain which grew in this Country.

The 18th, as we were ready to set out, an Express came to the Emperor with News that his Majesty's Brother-in-law lay at the last Extremity, and that there was no farther Expectation from the usual Remedies: Whereupon the Emperor sent the Poor's Medicines which I had given him, but they came too late,

late, for he died soon after he had taken a Dose of the White Powder.

This Day the Emperor made two Rings in Mountains very steep and difficult to stand upon, and killed four Stags with his own Hand; the Hunters likewise killed a few more, after which we encamp'd at *Ngan kia tun*.

The 19th we encamp'd at *Kou pe keou*; a little before our Arrival the Emperor learnt the News of his Brother-in-law's Death, at which he seem'd greatly concern'd, and immediately sent the two Officers, who brought the News, Post to his Uncle with Compliments of Condolence; and at the same time sent another of his Brothers-in-law, who is a Grandee of the Court, to conduct the Corps to *Peking*: The Emperor found all the Militia, who guard this Gate of the Great Wall, ranged along the Plain, but with no other Arms than a Sword; they all kneeled down as his Majesty pass'd by. This Morning the Emperor sent me three Dishes of Meat from his own Table, and I understood he had spoken of me over Night before his Domesticks in a very obliging manner, praising more especially my Affection for his Service, and Attachment to his Person.

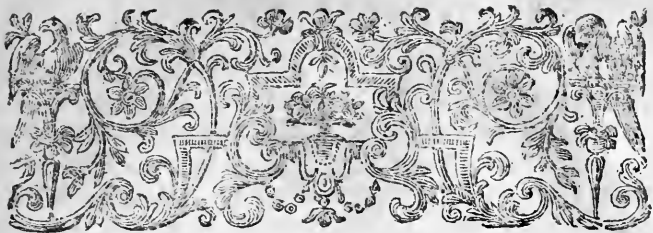
The 20th we went fifty Lys, and encamp'd in a Village called *Nan tchin tchoang*: The Emperor went almost all the way by Water in a small Bark, and the Hunters and Officers of his Train march'd on each side the River, beating the Fields to start Hares, and driving them towards the River-Banks for his Majesty to shoot them: He shot some while he was in the Bark, and others after he was landed; he likewise shot some Ducks: This Day one of the principal Reguloes of *Peking* came to meet the Emperor.

The 21st we went twenty Lys, and encamp'd in a Town called *Chui yn bien*: The Emperor travelled
the

the first forty and the last twenty Lys on horse-back, and the other forty by Water, shooting at Hares as on the Day before, several of which he killed, and took not a few Partridges and Pheasants by means of his Faulcons: A great Part of the superior Mandarins in *Peking* came to salute the Emperor either in the Road or in the Camp.

The 22d the Emperor set out two Hours before Day that he might arrive in good time at *Peking*, which is but sixty Lys from *Cbui yn kien*: After he had travell'd twenty Lys he was met by his Son and Heir, who set out from *Peking* at midnight to meet his Father; they continued together the Remainder of the Journey, and took a Repast in a Village thirty Lys from *Peking*; the Emperor did me the Honour again to send me Dishes of Meat from his Table, as he had very often done during this Journey, particularly for seven or eight Days past he never fail'd Morning and Evening. We arrived at *Peking* before Noon.





GEOGRAPHICAL OBSERVATIONS
ON THE
KINGDOM of COREA.

Taken from the Memoirs of PERE REGIS.



THE Kingdom of *Corea* is called by the *Chinese*, *Kao lin**, and by the *Mantcheoux Tartars* their Neighbours, *Solbo*†; the Name also of *Tchaossien* is to be met with in the *Chinese* Writings, either because it was then the Name the most known in the Western Part, or because it was then the Name of the Capital City: I don't think it necessary to give an Account of the other Names by which this Kingdom hath been called for a little time; it is sufficient to know that for a great many Ages past it hath commonly been called *Kao li*, and that no other Name is to be met with in the History of the Imperial Family *Yuen* of the twelfth Century. This Kingdom is bounded on the North by the ancient Country of the Eastern *Tartars*, very well known by the Name of *Mantcheoux*, since they made themselves Masters of

* *They say Kao li kou; Koué signifies Kingdom.*

† *The Tartars say, Solho Kouron; Kouron signifies Kingdom.*

China: It borders on the West upon the *Chinese* Province called in Writings sometimes *Leao tong*, and at other times *Quang tong*, which is separated from East *Tartary* by a wooden Palifado, which the *Chinese* call *The Wooden-Wall*, *Mou teou tching*. The Sea, wherein there are some Islands, bounds it on the East and on the South: The Breadth of *Corea* from North to South is almost nine Degrees, beginning about the thirty-fourth, and ending at the forty-third Degree of Latitude: Its Length from East to West is unequal, and somewhat less than its Breadth, being in its greatest Extent not more than six Degrees. I did not go far enough into the Kingdom, as I said before, to be able to speak with any Certainty concerning the Nature of its Soil; but what I saw of it upon the Frontiers is very well cultivated after the manner of the Southern *Chinese*: A *Tartar* Lord, whom the Emperor hath sent here, attended by one of the inferior Mandarins of the Mathematick Tribunal, gave us an Account that the Country is good, and produces in great plenty whatever is necessary for Life, as Rice, Corn, Millet and other Grain: The same Lord hath brought along with him a Map of it, exactly like that in the Royal Palace; as he did not go farther than the Court he only gave us the Length of the Road which he took thither from the City of *Fong hoang tching*, having had it measur'd by a Line. *Fong hoang tching* is at the East end of the Palifado of *Quang tong*: We were there, and it is from this very Spot that we began to take its Dimensions. We found by immediate Observations its Latitude to be ten Degrees, thirty Minutes, and twenty Seconds; and its Longitude appear'd to be seven Degrees and forty two Minutes; to the East of this City is the Western Boundary of *Corea* under the now reigning Family; for after the Wars of the *Coreans* with the *Mantcheoux*, who subdued them before they attack'd *China*, it was at last agreed upon between them

that

that there should be left a certain Space uninhabited between the Palifado and the Boundaries of *Corea*: Those Boundaries are marked upon the Map by prick'd Lines: As I have not myself taken a View of the inward Parts of the Kingdom, nor the Sea-coast, I am far from offering this Map as a finish'd Work, but only as the best which has been publish'd, none having either Ability or Means to take a particular and exact Account of the Situation of the Cities, and of the Course of the Rivers: The Bounds of the whole North Part, and as far as I have survey'd to the West, having been measur'd geometrically, and fix'd by the Elevations of the Pole, we may henceforward make use of them for the bringing the other Parts to their proper Longitude, for it's certain that there is its greatest Breadth. The Road likewise made by the *Tartar* Lord, and measured by the Line from *Fong hoang tching*, has enabled us to judge of the Proportion of the other Measures of that Kingdom mark'd upon the Royal Map: By comparing also the Elevation of the Court of *Corea*, which the *Chinese* Mathematicians have found to be thirty-seven Degrees, thirty-eight Minutes, and twenty Seconds, with our own North Elevations, we are certain of its Extent from North to South, at least for five Degrees and an half: There should be some further Observations upon the South and East Sides, which would compleat the Account of *Corea* with respect to the General Geography of *Asia*.

The most considerable Rivers, which are its Defence as well as its Riches, are *Ya lou* and *Toumen*, which are called upon the Map in the *Mantcheoux*, *Linguong*, *Yalou oula*, and *Toumen oula*; the Word *Oula* in the *Mantcheoux* Language hath the same Signification as the Word *Kiang* in the *Chinese*, which signifies a River; for which reason the *Chinese* call those two Rivers *Ya lou kiang*, and *Toumen kiang*: They both rise out of the same Mountain, one of the highest

highest in the World. The *Cbinese* call it *Tchang pe-chang*, and the *Mantcheoux*, *Chanalin*; that is the ever-white Mountain: One of these Rivers takes its Course eastward, and the other westward; they are both pretty deep, and moderately rapid, and the Water of them very good: The Course of the other Rivers, which I have not seen, are marked upon the Map according to the *Corean* Measures.

The Houses of the *Coreans* have only one Story, and are ill built, as the *Tartars* informed me; for I was no further than four Leagues from the first Town of *Corea*: The Houses in the Country are made of Earth, and those in the Towns generally of Bricks: The Walls of the Towns are built after the *Cbinese* manner, with square Towers, Battlements, and arch'd Doors; but the Great Wall, which the *Coreans* had raised to defend themselves from the *Tartars*, and which I have view'd in coasting along the East Shore of *Toumen Oula*, cannot be compar'd with the East part of the Great *Cbinese* Wall, not being terrass'd, nor so thick: It has for about ninety Years past lain almost entirely in Ruins; for *Corea* was the first which felt the victorious Arms of the *Mantcheoux* their Neighbours: The Capital is called upon the Map *King ki tao*, and 'tis thus that the *Coreans* call it, but the *Cbinese* call it *Kong ki tao*; the reason is that it is not allowed in the Imperial Palace, in speaking of the other Courts, to make use of the *Cbinese* Word *King*; that Word, say the *Cbinese*, signify only the Court of their Emperors; they pretend likewise that the Word *Sientse van soui*, and others of the same sort, which they give to their Emperors, are so appropriated to him that it is not allow'd to use them even in a Translation to express the Heads of other Kingdoms: Nevertheless I cannot say, as one of our own Authors does, in speaking of the Letters sent to *S' Louis* by the first Emperors of the *Tuen*, that those Words were full of *Pride*, as ridiculous as impious; because in effect

effect it is certain that altho' they may signify, according to their import, the *Son of Heaven*, and the *Immortal*, yet they are by long usage brought to signify no more than the Emperor of *China*; there being no *Chinese* who knows not that his Master is a Man, and the Son of a Man.

The same Remark holds good as to the Name that is given to their Kingdom, and especially as to that of *Tien bia*, by which the *Chinese* mean their own Empire alone; for they know very well that they are not Masters of all the World, nor of the whole Earth, altho' they think themselves by much superior to all the People of other Kingdoms: So the difficulty which they make of giving the Name of *King* to other Courts has the same Foundation, and can never be got over by any Ambassador, whose Prince would treat with the Emperor upon an equal foot; as to what regards the Ambassadors of *Corea*, as they represent a feuditary and tributary King, they are treated with no great distinction; they have not Precedence of the *Grandees*, nor even of the *Mandarins* of the second Rank; they are as it were shut up in the House where they are lodged, at least till after the first Audience; afterwards, when they have the liberty of going abroad, they have an appointed number of Attendants, not so much to shew them respect as to be Spies upon their Conduct: The *Tartar* Lord, who went as Envoy to the Court of the King of *Corea*, told us that he had likewise been kept under great restraint; that there were Persons in his House who constantly watch'd him, and that every thing he said was carried to the Palace by young Persons placed at convenient distances along the Street.

The *Coreans* dress after the *Chinese* manner, which was in use in the time of the last Family of the Emperors called *Tai ming*: They wear a Robe with long and large Sleeves, a high Cap of a squarish Figure, a round Girdle, and Leather, Linen, or Sattin

Boots: Their Language is different both from the *Chinese* and *Tartarian*; and therefore when any one goes into *China* he takes an Interpreter along with him; the Emperor has also some of them at his own Expence both at *Peking* and at *Fong boang tching*, through which Places every one must pass who goes into *China*; the *Chinese* Letters nevertheless are in use throughout the whole Kingdom: The last Envoy, who came to pay us a Visit a few Years ago, made use of a Pencil to make us understand what he would say to us: He told us that the Doctrine of *Confucius* was in great esteem amongst them, and that they kept the Bonzes very low, who were not allowed to build Pagods within any Towns: The Christian Religion hath not as yet been preached in *Corea*, though some *Coreans* may have been baptized at different times at *Peking*: To make a Settlement of it there must be a Permission had from the Emperor of *China*, a thing more difficult than ever to be obtain'd, since that Mission is almost entirely destroy'd by the Prohibition which the *Lipou* * made in the Year 1724: But it is certain that if, by a Miracle of the Divine Mercy upon that Nation, *China* should become Christian, the Conversion of *Corea* and *Tartary* would be an Affair but of a few Years: Such is the dependance which those Countries have upon *China*, such the regard which the neighbouring Nations pay to the *Chinese*.

The Form of Government of *Corea* is very like to that of *China*; the Kingdom is divided into eight Provinces, and each Province into different Jurisdictions, which have the same Rights and Prerogatives as the Towns, that are called *Fou* in *China*, have over those which are called *Hien*.

When a Criminal is to be punish'd they don't put a Gag in his Mouth, as is practis'd in *China* when there is some particular reason for it; but a Sack is

* Tribunal of Ceremonies.

thrown over his Head which comes down to his Feet, partly out of design to conceal his Shame, partly with intent to have him in their Power.

That which is most precious in *Corea* is the Harvest of the famous Plant *Gin seng*, and the hunting of Sables; they carry on also a great Trade with Cotton-Paper, which is strong and lasting; it is used even in the Imperial Palace as Blinds for Windows, and for other like Uses; altho' there comes a great quantity of it every Year, yet it continues to be sold dearer than any other Paper in *China*.

Corea is a very antient Kingdom, as may easily be shewn by the Annals and the Books of greatest Antiquity in *China*: *Vou vang*, Founder of the Imperial Family *Tcheou*, after he had defeated the last Emperor of the Family *Yng* * made Prince *Kitsé*, Uncle to that unfortunate Emperor, King of *Corea*, even without exacting from him either Tribute or Homage: This must have been about the Year 1120 before the Christian Æra, since that Defeat according to History, confirm'd by the Calculation of the Eclipses which it gives account of, cannot be placed lower than that Period of time: This Prince was in so great repute for Wisdom that *Vou vang* would have made him Prime Minister, and received from him the Instructions which are collected in the sixth Chapter of the fourth Book of *Chu king*, a Book of the greatest Authority amongst the *Chinese*: The Prince did not care to take upon him the Management of an Empire, that had been taken away from his Nephew on account of his Tyranny: The Emperor approv'd his Reasons, and gave him all that Country which makes up the Kingdom of *Corea*; he furnished him also with the means to make himself Master of it, and to introduce among that People the polite Manners of the *Chinese*: It is evident that the Wisdom of that Prince easily

* Chang, or Yng, is the second Imperial Family of China.

overcame all Difficulties, since, according to the *Chinese* History, four Years after he had taken possession of his Kingdom he thought he might be absent from it, and pay a Visit to *Vou vang*, who received him with great Demonstrations of Friendship, and sent him back with magnificent Presents: The Family of Prince *Kitse* reigned above seven hundred Years, but the Imperial House insensibly degenerating from the Virtue of its Ancestors, lost by little and little their hereditary Dominion; among the Grandees every one fortify'd himself upon his own Estate, and took the Title of Prince: They who had received the Title of Prince from the first Emperors would be called Kings, and exercis'd regal Authority: Nothing but War was to be seen among so many different States, and their mutual Invasions reduced the Empire into seven great Kingdoms, which were called *Tsin*, *Tsou*, *Yen*, *Tchao*, *Han*, *Isi*, *Ouei*: The Kingdom of *Yen*, which at that time comprehended no more than the present Province of *Petché li*, made itself very soon Master of the Province of *Leao tong*, and by pushing on its Conquests by degrees towards the East, *Corea* was at last brought under the Authority and wise Government of *Tchen pen*: This Kingdom for a long time withstood the ambitious Attempts of the King of *Tsin*, called *Tsin vang*, but at last it fell under his Power as the other six had done: *Hi vang*, King of *Yen* and of *Corea*, was defeated, taken and killed in the Year 259 before the Birth of Christ, according to the *Chinese* History, and *Tsin vang* was acknowledged for Emperor of all *China* by the Name of *Tsin chi hoang ti*. When he saw himself in quiet Possession of the whole Empire he had a design of contracting its Bounds between the Great Wall to the North and the Ocean to the South; he fixed the Bounds of the East at the wooden Palisade, which we have spoken of, so that what was beyond should from that time not belong to the Empire, and *Corea* was looked upon as a foreign Kingdom;

Kingdom; tho' that continued but a short time: The Son of *Chi hoang ti* lost in three Years all that great Monarchy, and *China* was divided into twenty Kingdoms: *Tsan tou* was made King of *Yen*, and *Tien tchi* King of *Corea*, under the Name of *Kiao tong*, so that he would have been reckon'd the Head of the second Family of the Kings of *Corea*, if that Establishment had lasted; but in a few Years afterwards, all was overturn'd by the victorious Arms of *Lieou pang*, Founder of the Imperial Family *Han*: *Tsan tou* was defeated as well as the other King, and all the Empire was brought under one single Master: *Lieou pang*, the quiet Possessor of *China*, and known by the Name of *Hao tsou*, fix'd, as *Chi hoang ti* had done, the Boundaries on the North at the Great Wall, but he contracted it somewhat on the East by making the River *Pechou* its Boundary: From that time there was left, as it were abandon'd, some Extent of Country between the Limits of *China* and *Corea*: Some short time after an Officer, called *Ouei*, who was descended from the antient Princes of *Yen*, gather'd together his Friends, and the Soldiers whom the Emperor had disbanded; and with a Resolution to push his Fortune entred into that Country, where he established himself so well by force of Arms, that he enjoy'd it peaceably with full Sovereignty: He afterwards passed into *Corea*, which he entirely subdu'd; he took the Name of King, and fixed his Court at *Van bien*: This Kingdom descended to his Posterity down to King *Yu kiou*; he successfully oppos'd the Arms of the Emperor *Hiao cu hoang*, but afterwards he was betray'd and murder'd by *Nibi tsan*, Governor of one of the Towns of *Corea*, whom the Generals had corrupted.

Corea was reduced into Provinces and divided into different Governments; but that Division lasted but a little while: As soon as the Imperial Family *Han* began to be divided, and to be weaken'd by Civil Wars, *Corea*, taking Advantages of this Declension

of Power, made itself a King; who to obtain Peace with the Emperor of *China*, paid him Homage, and presented him, by way of Tribute, several things which his Kingdom produced: This may be affirm'd to be the constant condition of *Corea*, for whatever Interruptions there may have been in it in so many Ages, it hath always sooner or later return'd to it. The Family *Souy* being come to the Empire, and having a design to reduce *Corea* into a Province, attack'd it with one of the most numerous Armies which was ever seen in *China*; but the Success was unfortunate, and there were only some few thousand *Chinese* who return'd from that Expedition, all the rest being lost in it: However the *Coreans*, unwilling to try a second time the Fate of Arms, chose to send Ambassadors to the Emperor to tender him the usual Homage and Tribute, which was accepted: The same thing happen'd a little while after under the Founder of the Family *Tang*; he briskly attack'd the *Coreans*, but without Success; nevertheless the *Coreans* offer'd to pay Tribute to his Son, and he accepted their Offers; the same Conditions were accepted by the Imperial Family *Song*, the *Chinese* and the *Coreans* living in a good Understanding, and lending their Troops mutually to one another when they were at War with any foreign Nation: This is what, in the time of the Emperor *Song*, drew down upon the *Coreans* the Arms of *East-Tartary*, which History at that time calls *Niu tche*: The Princes of those *Tartars* enter'd into *Corea*, plunder'd it, and at last subdued it, notwithstanding the *Chinese* Armies came to their assistance, and were defeated; they afterwards penetrated into *China*, and made themselves Masters of the North Provinces, and from that time took the Title of Emperor, and gave the Name of *King* to their Family: However it is not plac'd among the other Families in the *Chinese* Annals, because it never had the sole Government of the Empire; the Family which first put an end to
that

that of the *King*, and afterwards that of the *Song*, made the strongest Efforts for reducing *Corea* into a Province; the Founder of that Family, who took the Name of *Yuen*, and who is known in *Europe* by the Name of *Zing bi*, or *Zing bis kan*, but whom the *Chinese* History calls *Tchin bi se*, and *Tai tso*, after he had conquer'd the *King* had thoughts of carrying the War into *Corea*: His General, called *Leou co* immediately made himself Master of the Towns situated upon the East of the River *Ya lou*; but the Emperor, who was taken up with Wars of greater Consequence, having ordered him to finish that, and the King of *Corea*, called *Tche vang*, having offer'd the Tribute, that Kingdom continued upon its antient footing: His Successor, whom our Writers call *Ostai*, and whom the *Chinese*, according to the Genius of their Language, *O ho tai*, would have had the *Coreans* receive Governors of his immediate appointment, but they were so far from receiving them, that they murder'd them: To punish them, says the *Chinese* History, the Emperor sent the *Tartar* General *Tsa lita*, who took from the *Coreans* more than forty Towns; their King *Tche vang* dispatch'd his Brother *Hoai gan* to intreat the Emperor to acknowledge him as a Tributary King, but that Step was useles, and he gained nothing by it; the Emperor, on the contrary, order'd the conquer'd Country to be divided into Governments, to place throughout it Mandarins, and to fortify the important Posts with good Garrisons: The King of *Corea* retir'd towards the East Part on the Sea-coast: The Year following the Towns of *Corea* which had been forc'd to receive the Mandarins, took Arms and put all Foreigners to the Sword; at that News the General *Tsa lita* came again into the Country, and engaging the *Corean* Army was killed by an Arrow; hereupon they entred into a Treaty of Peace: The King of *Corea* and his Son, called *Chun*, were permitted to pay their Compliments to the Emperor *Ostai*, as he

was hunting; the Emperor received him with Marks of distinction, and was satisfied with only keeping his Son among the Hostages, which he had of several Princes and Commanders in chief, which were brought up and educated at his Court, and at his own Expence: The Peace continued under the Son of *Oftai*, called by our Historians *Ko jou*, and by the *Chinese*, *Kouei you*; (the same to whom *S' Louis* deputed some of the Religious Orders, and sent Presents) but he having reigned but a few Years the War with the *Coreans* began under his Successor *Mango*, or *Mangou*, according to our Authors, and *Mong co* according to the *Chinese*: One of the Princes of the Blood called *Ye kou*, and General *Hong fou yuen* entred into *Corea*, and took several Towns, yet could not oblige the *Coreans* to abandon their King; who, besides that he had offered always to pay the usual Tribute, had sent one of his Sons to treat of an Accommodation: During these Transactions the Emperor *Mong co* died, and *Coblai* or *Hobilai*, called in *China*, *Hou pilie*, succeeded him; this Prince endeavour'd to conform himself in every thing to the Government of the *Chinese* Emperors his Predecessors: In the first Year of his Reign one of the Grandees, called *Lien bi*, drew up a Placet in favour of *Corea*, which was express'd almost in these Words.

The King of *Corea* has never failed to offer Tribute to the Empire; one of his Sons, called *Tien ou*, has come by his Orders, and that often to this Court; the last time that he came he could not so much as obtain an Audience; the Emperor, the Predecessor of your Majesty, was engag'd in preparing for the War which he had design'd against the *Song*; this Prince has just received Intelligence that his Father is dead; if he is sent back to his Kingdom, what Esteem will he not have for the excellent Virtue of your Majesty, and what will not be the grateful Returns he will make to your Empire?

The Demand expressed in that Placet was approv'd of by the Emperor, and he commanded that the Prince should be re-conducted with a suitable Retinue at the Cost of the Empire; nay more, he set at liberty all the *Corean* Prisoners, and publish'd a general Amnesty for all that was past; the King of *Corea* for his part did Homage, offer'd Tribute as usual, and received the *Chinese* Almanack for the current Year, which was the third of *Coblai*, who also in History is called *Cbit sou*: From that time *Corea* hath kept the same Form of Government, its Kings having reigned with Dependance upon the *Chinese* Emperors without losing the Rights of Sovereignty, which they have over their Subjects: As soon as the Founder of the first Family of the *Ming* had drove out of *China* that of the *Yuen*, the King of *Corea* offered Homage and Tribute, which was received without the least opposition: The reigning Family *Tsing*, since it hath been in quiet Possession of the Empire, hath exacted of the *Coreans* no more than the same Services: As soon as the King of *Corea* is dead, the Emperor deposes two Grandees of his Court to the Son to confer on him the Title of *Roue vang*, that is King; when the King of *Corea* is apprehensive that there may be Disturbances after his Death, he names during his Life an Hereditary Prince, and desires the Emperor to confirm him: The Prince receives the Investiture upon his Knees, and presents to the Envoys a certain number of determinate things, and a Sum of Silver which amounts to eight hundred Taëls: After that the Minister of *Corea* brings the Tribute, and touches the Ground with his Forehead in the Emperor's presence; the Princess also, the Wife of the King, does not take the Title of Queen till she has received it from the Emperor; as the Ceremony is regulated, there is never any cause of Dispute or War: Hence it is that *Corea* hath enjoy'd the Sweets of Peace for a great many Years.



AN ABRIDGMENT of the
HISTORY of COREA.

This Account of Corea is taken out of three different Authors: From a Theatre of the World, entitled, Tſien kiokiu loüi chu; from a general Abridgment of Chorography, which hath for its Title Quang yu ki; and from a Survey of Universal Geography, entitled, Tang yu ching tio. In the essential Points I have contented my self with a bare Translation, and have added to it a Chronology, which is look'd upon as unquestionable.

COREA, which may justly be called the *Cerberus* of *China*, since it is contiguous and tributary to it, is a large *Peninsula* which runs out in the form of a *Cape* into the Eastern Sea between *China* and *Japan*: The Sea of *Japan* washes it on the East; the Gulph of *Leao tong* divides it from the Provinces of *Pe tche li* and *Chang tong* on the West; on the North it borders on the Country of * *Niu tche*, on the South it hath the Ocean, and the River *Ya lou*, which bounding it between the South and North, divides it from *Leao tong*: Its Extent from East to West is twelve hundred Lys, and from North to South two thousand and between two and three hundred Lys.

Corea hath formerly been inhabited by different People; the principal were the *Mé*, the *Kao kiuli*,

* Thus the Chinese Geographers call that part of the Country, which is inhabited by the Mantcheoux-Tartars, tho' this Name is unknown to them. See what hath been said of it in the Geographical Observations, p. 88.

and the *Hun*: These last were subdivided into three sorts, viz. the *Ma ban*, the *Pien ban*, and the *Tchin ban*: These People erected many Kingdoms, such as was that of *Tchaossien*, and that of * *Kalo*: whence we have corruptly call'd it *Corea*. It hath at last taken the name of *Tchaossien*, under the Dynasty that now reigns, which is of the Family of *Li*: But although in publick Instruments this latter Title is only given it in *China*, yet in common Discourse it keeps still its first Name: The *Mantcheoux* call *Corea*, *Sol bo kouron*, or the Kingdom of *Sol bo*.

Corea is at this time divided into eight Provinces, which have a command over forty *Kiun*, or great Cities; thirty three *Pou*, or Towns of the first Rank; fifty eight *Tchou*, or Towns of the second Rank; and seventy *Hién*, or Towns of the third Rank.

The first Province, which is in the Heart of the Kingdom, and where the King keeps his Court, is call'd *King ki*, or the Province of the Court: The Eastern is call'd *Kiang Yuen*, or the Source of the River, the antient Habitation of the *Mé*; the Western is call'd *Hoang bai*, or yellow Sea; it takes in Part of the antient *Tchaossien*, and the Country of the antient *Maban*: The Northern is call'd *Ping ngan*, that is the Calm or the Pacifick; it was formerly included in the antient Kingdom of *Tchaossien*: The Southern is call'd *Tçuenlo*; it was the Habitation of the *Pien ban*: The South-west Province was call'd *Tchu sin*, the Faithful and Pure; it is the antient *Maban*: The North-east is call'd *Kien King*, the Happy; it is the antient Territory of the *Kaokiuli*: Lastly the South-east is call'd *Kin chan*, it is the antient Country of the *Tchin ban*.

Han ching is the Capital of *Corea*; (according to the Name it hath gone by for near these last hundred

* Under the Dynasty of the Family of the Kao, who reign'd for a long time in *Corea*.

Years:) it is situate in the thirty sixth degree of Northern Latitude, and ten degrees more in Longitude than the City of *Pekin*: This is the Situation which the *Chinese* Printer gives it; the People of *Corea* were subject to the *Chinese* from *Yao*, who began to reign 2357 Years before the Christian Æra, to the Emperor *Tai king* of the Dynasty of the *Hia*, who began to reign 2188 Years before the Christian Æra; the bad Government of this Prince made them revolt: Under the Reign of *Kié*, which began 1818 before the Christian Æra, they were brought to pay their Tribute; but his tyrannical Government engaged them in a fresh Revolt, and put them upon invading a Part of *China*: *Tching tang*, who began to reign about the Year 1766, before the Christian Æra, after he had deprived *Kié* of the Crown, and founded the Dynasty of the *Chang*, made War upon them, and brought them back to their Duty: Under the Emperor *Tchang ting*, who began to reign 1562 Years before the Christian Æra, they attack'd *China*; and afterwards they sometimes submitted, and sometimes revolted; this Alternative of Obedience and Revolt continued to the Year 1324 when *Ven ting* began to reign; the Weakness of this Prince gave them opportunity of making themselves Masters of the Provinces of *Kiang nan* and *Chan tong*, where they maintain'd their ground till the time of *Tsin tchi hoang*, who subdued them, and dispers'd them in the Empire; but so little of the Affairs of their History is known before the Dynasty of the *Tcheou*, that the *Chinese* Historians are in the right to begin the Establishment of that Monarchy with *Ki tse*, from whom to this present time it hath continued two thousand eight hundred and fourteen Years without comprehending in this account the times in which it was reduc'd into a Province: *Ki tse*, that wise Prince of the Dynasty of the *Chang*, is look'd upon as the Founder of the Kingdom of *Tchaosien*: His wholsom and free Advice drew upon him the

Repentment

Resentment of *Tcheou* his Nephew, who was Emperor of *Cbina*: This Tyrant, far from following his wife Counsels, which would have sav'd him and his Kingdom, condemn'd him to a close Prison, where he was confin'd till he was taken out by *Vou vang*, who depriv'd *Tcheou* both of his Crown and Life, and founded the Dynasty of the *Tcheou* in the 1122d Year before the beginning of the Christian Æra: *Ki tse* was no sooner at liberty but he thought of withdrawing himself from the Dominion of him who had taken away the Empire from his Family; he found no Place so proper for his Design as *Tchao ssien*, where he establish'd himself: *Vou vang*, far from disapproving his Conduct, made him King of the Country, and freed him from the Uneasiness it must have given him to have been in subjection to the *Tcheou*: The Descendants of *Ki tse* held *Tchao ssien* in Sovereignty to the time of *Tsin chi kcang*, who began to reign in *Cbina* 246 Years before the beginning of the Christian Æra; this Emperor annex'd *Tchao ssien* to *Leao tong*, upon which he made it dependant, yet without taking the Possession of it from the House of *Ki tse*: The Princes of this House were Masters of it with the Title of *Heou*, or Marquis, for more than forty Reigns, till *Tchun* took that of *Vang*, or King: A *Cbinese* call'd *Ouei man*, originally of the Province of *Pe tche li*, knew how to make his advantage of the Troubles occasion'd by the Civil Wars, which shook *Cbina* about the beginning of the Reign of *Cao tseu*, the Founder of the Dynasty of the *Han*, which began to reign about 206 Years before the Christian Æra.

After having defeated *Tchun* in several Battles, he made himself Master of his Country, and took the Title of King of *Tchao ssien*; *Ouei man* put an end to the House of *Ki tse*, and freed *Tchao ssien* from the Dependance it had been in upon the Government of *Leao tong*; however he was a long time before he could obtain from the *Cbinese* Emperors the Confirmation

tion of his usurped Crown; but at last *Hoei ti*, who began to reign 122 Years before the Christian Æra, and *Liu heou* his Mother, who govern'd under his Name, created him King of *Tchaoſſien*, by the Counsel of the very Man who had formerly been Governor of *Leao tong*; this gave *Ouei man* an opportunity to push his Conquests further, and accordingly he brought under his Yoke the *Mé*, the *Kao kiuli*, the *Oüo tſiu*, and several other People: *Yeou kiu*, Grandson of *Ouei man*, having killed *Che ho*, Envoy of the Emperor *Vou ti*, about 110 Years before the Christian Æra, drew upon himself a dangerous War: The Emperor sent *Yan pou* and *Sun tche* to chastise his Insolence, but without Success; a little while after *Yeou kiu* was assassinated by his own Friends who came to deliver him up voluntarily to the Emperor. *Vou ti* reduced *Tchaoſſien* into a Province, which he called *The Province of Tfan hai*: This Prince, after he had brought under his Obedience the Kingdom with its Conquests, that is all *Corea*, divided it into four *Kiun*, or Provinces, which were *Tchin fan*, *Lin tong*, *Lo lang*, and *Huen tou*; he reduced *Ouo tſiu* and *Kao kiuli* to the Rank of Towns of the third Order. The Emperor *Tchao ti*, who began to reign eighty-six Years before the Christian Æra, laid aside the Governors of two Provinces, and left only that of *Lo lang*, and *Huen tou*, so that *Corea* was made up of but two Provinces.

The *Kao kiuli* were descended from the *Fou yu* *; these *Fou you* must have been a People of East *Tartary*, but their Origin, according to the Account they give of it is altogether fabulous, and the following

* *The Chinese often give the same Name to the King, to the Kingdom, and to the Inhabitants; for instance, the People of this Name and their Kingdom are called indifferently, Fou yu; sometimes also the King is meant by it; tho' there are but few, yet there are some Examples of its being us'd in that Sense.*

Relation of it will shew you to what a height the Credulity of these People and their Historians is carried: It is true indeed Idolatry gives some Air of Probability to these sort of Extravagancies; the *Roman* History, which in other respects affects to appear serious, furnishes us with Examples of the like Extravagancies; this then is their Account:

The Prince of the *Kao kiuli* had got in his Power the Daughter of the God of *Hobang bo*, whom he kept shut up in an House: One Day, as the Sun shone very violently upon her, she conceiv'd, and was afterwards deliver'd of an Egg as big as a Bushel; it was broke, and there was found in it a Male Child; when he was grown up he was call'd *Tchu mong*, which signifies in the Language of the Country, *Good Archer*: The King of *Kao kiuli* made him Intendant of his *Haras*; *Tchu mong* let the good Horses be lean, but took great care to fatten up the bad, so that the King took the fat for his own use, and left him the lean: One Day, as they were hunting, the King having given him leave to shoot what Game he met with, he kill'd a great number of Fallow Deer, which put the King upon the Design of making away with him,

Tchu mong, who perceiv'd the King's Design, left his Mother and fled, attended only by *Mata*; whilst he was hotly pursued he came to a River whose Passage was very difficult; Ah! said he, shall I, who am the Offspring of the Sun, and Grandson by my Mother of the God of *Hobang bo*, shall I be stopped on the Banks of this River, and not be able to surmount this Obstacle to my Escape? He had scarce ended these Words, but the Fish and the Tortoises, fastening themselves together, made a Bridge of their Bodies, which he pass'd over; he was no sooner got over the River *Pouchui*, but he saw three Persons; the first was dress'd in Hempen Cloth, the second had

on a pink'd Garment, and the third was cover'd with Sea Weeds; they join'd him, and came together to the Town of *Kii cbing kou*, where he took the Name of *Kao* for that of his Family, to shew that he was of *Kao kiuli*.

Quang vou ti, who was the Restorer of the Dynasty of the *Han*, and who began to reign thirty-five Years before the Christian Æra, took away the Governors of *Lotang* and *Huien tou*, and made the Kingdom of *Tchao ssien* a second time dependant upon the Government of *Leao tong*, which was in the Hands of *Tchii tong*, whose Justice and Probity render'd him formidable: The King of *Kao kiuli* laid hold of this Juncture to take Arms, and brought under his Dominion the *Mé*, *Japan*, *Han*, and *Fou yu*, continuing however the usual Tribute to the Chinese Emperors. *Kong*, King of *Kao kiuli*, was the first who carried the War into the Territories of the Empire; he besieged the Town of *Huien tou*, and having taken it put all the Officers to the Sword: *Tchai fong*, Governor of *Leao tong*, was kill'd in a Battle he fought with him, but *Kong* was in his turn defeated by *Ouei tai kieou*, the Son of the King of *Fou yu*, and left his Son *Soui tching* for his Successor.

Soui tching deliver'd up *Hien tou* into the hands of the Emperor, and submitted to the Payment of the usual Tribute; but during the Weakness of the Government under the Emperors *Hoan ti* and *Ling ti*, he carried the War into the Territory of *Huien tou*. *Kenlin*, Governor of the Province under *Hien ti*, who began to reign in the Year 196, drove him out; *Kong sun tou* made war upon him, and seiz'd upon his Kingdom: The Descendants of *Kong sun tou* reigned over the Part they had conquer'd down to *Kong sun yuen*, whose Kingdom was destroy'd by the Dynasty of the *Ouei*, the Founder of which was *Tchao tchao*: *Y ymo* fled, and fix'd his Court at the Foot of the Mountain

Oua tou chan : *Ouei kong* succeeded *Y ymo* his Father ; he was valiant and wise, and joined with the Dynasty of the *Ouei* in making war upon the Successors of *Kong sun tou*, under the reign of *Ming ti*, who began to reign in the Year 322 ; he plunder'd *Ngang ping*, and *Leao su* in the Province of *Leao tong* : *Mou kieou kien*, who was Governor of it, repuls'd and defeated him, upon which *Ouei kong* fled ; but *Mou kieou kien* gave Orders to *Vang ki* to pursue him, which he did cross *Ouo tsiu* for more than a thousand Lys ; at last he came to the Country of the *Sou chin* (thus the People of *East-Tartary* are call'd) and, after having engraven the Success of his Expedition upon a Stone Monument he there erected, he returned home : During his Stay in the Country he inquired of the Inhabitants if there were Lands and People beyond the Sea, who inform'd him that there Fishermen were often by Storms carried to an Island, whose Language was different from theirs, and that these Islanders had an annual Custom of drowning a Virgin in the Sea in the seventh Month : They said further, that there was another Kingdom inhabited only by Women, which conceiv'd of themselves, and carry'd the Child in the forepart of the Stomach ; that they had no Breasts, but that instead of them they had behind the Neck a Tuft of Hair, from whence there flow'd a Liquor like Milk ; that they suckled their Children no longer than an hundred Days, and that these Children grew more in that time than another Child who did not take this Liquor would in four Years ; that on the Sea-coast there were Men with two Faces, who understood no Language, and who would starve themselves to death if they were taken ; that there was once taken a Man clothed with Stuff after the *Chinese* Fashion, whose Sleeves were thirty Foot long ; lastly, that this Place was at the most Eastern Boundary of *Ouo tsiu*.

Under *Yong kia*, * *Tchao*, Great-great-grandson of *Kong*, was created King of *Tchao*ssien: *Mou yong boang* drove him from *Oua tou*, which he demolish'd: *Tchao* establish'd his Court at *Pin jam*, which bore also the Name of *Lo lang*; *Mon yong pao* subdu'd *Ngan*, King of *Kao kiuli*, and made him Governor of *Ping tcheou*. During the Dynasties of the *Tsin*, the *Song*, the *Tsi*, the *Leang*, the latter *Ouei*, the latter *Tcheou*, the Kings of *Corea* were always created by the Emperors. Under the Dynasty of the *Soui*, *Yuen* King of *Corea* came at the Head of the *Moko* to make an Incurfion into *Leao si*, in the Province of *Leao tong*; the Emperor *Yang ti* summon'd him to appear before him, and upon his Refusal went in Person to carry the War into *Corea* in the seventh Year of his Reign, which was the Year of Grace 611; but the *Coreans* retiring into their Towns defended themselves vigorously, and for want of Provisions the Emperor was forced to retreat: He thrice invaded *Corea*; but each time with as little Success. *Yuen* being dead his Son *Kien vou* succeeded him; the Founder of the Dynasty of the *Tang*, who began to reign in the Year of Grace 620, created him King of *Corea* with the Title of *Chang tchu koué*, that is *The Pillar of the State of the first Order*: There was at that time a certain *Kai souuen*, of the Family of the *Tfuen*, who pretended to be the Son of a River-God; the better to seduce the *Coreans* by the Splendor of his

* *Another History relates, that Kao lien, King of Kaoli made himself Master of Corea, and took Pinjam, where he fix'd his Court under the same Yong kia; that he push'd his Conquests quite to the River Leao, and made himself Master of part of Leao tong, which is to the East of that River, and which is properly called Leao tong, or East-Leao; that Tam cai tçong recover'd it, and that part of Leao tong, called Leao si, or West-Leao, was often infested with the Incurfions of the Kaoli: This Account makes Kac tchao and Kao lien to be the same Person.*

imaginary Birth: He was cruel and fierce, and had succeeded his Father in the Government of the East *Pou*; for *Corea* was at that time divided into five *Pou*, or Governments; viz. that of the Court, or Middle, and those four Parts of the Kingdom which answer'd to the four Parts of the World: This perfidious Wretch assassinated *Kien vou*, and after he had treated his Body with the utmost Inhumanity flung it into a Laystall; he immediately set *Tsang*, a younger Brother of *Kien vou* upon the Throne, and having reserv'd to himself the Post of *Molitchi*, or Mayor of the Palace, he govern'd as Master: In the mean time the *Coreans*, in conjunction with the *Petçi*, had declared War against the People of *Sin lo*, and had already made themselves Masters of two of their Towns; the *Sin lo* sent to desire Succours of *Tai tsong*, who began to reign in the Year 627; *Tai tsong*, who had been inform'd of the cruel manner in which *Kien vou* had been murder'd, sent a powerful Army, which he intrusted to twenty Commanders in chief, the two first of which were *Tchang leang* and *Lit sing*, to chastise *Kai souuen* as he deserv'd, and gave Orders at the same time to the Kings of *Kitan hi*, *Pe tsi*, and *Sin lo*, to join him with their Troops; after which the Emperor set out and came to *Yin tcheou*, where he review'd his Army; the Goodness which he shew'd to the Soldiers, and the Orders which he gave for taking care of the Sick and Wounded, greatly encourag'd his Troops: *Li tsing* attack'd the Town of *Meou tchin*, took it, made it a Town of the second Order, and call'd it *Yi tcheou*: *Sun fa yn* besieged the Town of *Pe yai* with the same Success; he gave it the name of *Yen tcheou*, and plac'd it among the Towns of the second Order: *Li tsing* besieg'd the Town of *Leao tong*, and *Tai tsong* coming before the Place, and seeing the Soldiers carrying Earth for filling up the Trenches, he put his Hand to a Load to help them, which the Officers perceiving they all strove to join

the Soldiers, and bear a part in the work : The Emperor was every Day on horseback ; one Day, which he thought proper for the Execution of the Project he had form'd, he set fire to some combustible Matter which he had order'd to be got ready ; the Wind carry'd the Fire into the Town, and occasion'd a general Confusion in it, so that there perish'd in the Flames more than ten thousand Men ; the Town was reduc'd to the Rank of those of the second Order, and called *Leao tcheou* : After this *Tai tsong* march'd his Army towards the Town of *Ngan chi* ; *Kao yen cheou* and *Kao boei tchin* came at the Head of an hundred and fifty thousand *Moko* to relieve the Town : The Emperor gave his Orders in the Night, and having observ'd the Fall of a flying Star, which light upon the Camp of the *Moko*, he look'd upon it as an Omen of Success ; the next Day the Emperor attack'd them in their Camp, and they were drove out of it, and taken in the Defeat ; *Kao yen cheou* and *Kao boei tchin* surrendred themselves to the Clemency of the Emperor, who restor'd them their Liberty, and gave them Posts ; but order'd three thousand of the *Moko* of *Pin jam* to be buried alive : He gave the Name of *Tchu pi chan* to the Mountain at the Foot of which he was encamp'd ; and lastly he order'd *Hu king tchong* to compose an Inscription, and engrave it on a Stone Monument. Under the *Kao tsong*, which began in the Year 650, Ambassadors came from *Sin lo* to desire Succours of him against the *Coreans* and the *Moko*, who had jointly declared War against them, and had already taken from them thirty-six Cities ; the Emperor granted their Request, and order'd *Tching min tchin* to command the Succours. During these Transactions *Kai souuen* died, and *Nan seng* his Son succeeded him in his Post of *Molitchi* ; *Nan seng* falling out with his younger Brothers *Tsuan nan kien* and *Tsuen nan tchan*, came in Person to implore the Emperor's Assistance : From another Quarter

Tsing

Tsing tou, the younger Brother of *Kai souuen*, waited upon *Kao tsong*, and yielded up to him part of his Dominions; *Kao tsong* made *Li tsing* Generalissimo, and appointed for General-Officers under him *Kipi*, *Oli*, *Sue gin kouei*, *Pang tong*, and others, with Orders to make war upon the *Coreans*: This Event happen'd in the seventeenth Year of his Reign, that is in the Year 666 N. S. *Kao tsong*, inquiring one Day what would be the Success of this Enterprize, *Kia yen tchong*, Censor of the Empire, made him this Answer: The *Coreans* will infallibly be defeated; the secret Memoirs declare that the Dynasty of *Kao* shall not continue full nine hundred Years in the Possession of *Corea*, and that it shall be overturn'd by a General who should be fourscore Years old: Now this is the nine hundredth Year since the *Han*, that the Family of *Kao* hath reigned in *Corea*; the Generalissimo *Li tsing* is fourscore Years old, the Famine is great in the Country, the People rise up against and betray one another, the Wolves and the Foxes come into their Towns; these Prodigies have terrify'd all their Spirits, and this Expedition will put an end to the Sovereignty of the *Kao*: *Li tsing* began with the Siege of *Pin jam*, but *Tsang*, King of *Corea*, sent *Nan tchang*, attended by an hundred of the chief Men of the Kingdom, with a white Flag in his Hand, and surrendered himself to *Li tsing*, who receiv'd him honourably; *Nan kien* continued to sustain the Siege, and did Acts of wonderful Bravery in many Sallies, but was always repuls'd with Loss; his Generalissimo, *Sou tou sin tching*, made his Peace underhand with *Li tsing*, and promis'd to give up the Place; *Li tsing* set fire to one of the Gates of the Town, as had been agreed upon with *Sou tou sin tching*, and made himself master of it; *Nan kien* was made Prisoner, and his Kingdom was divided into five Governments, made up of an hundred and seventy principal Towns, and six hundred and ninety

thousand Families. The Kingdom of *Corea* was then changed into a *Toutoufou*, which had a Command over nine *Tcheou*, and forty-two *Hien*; the other Towns were made Towns of War: *Sue gin kouei* was made *Toutoufou* of it, and Generalissimo of the Forces which should be left for the Defence of the Country. Under the Reign of the Empress *Vou beou*, that is about the Year 687, *Pao yuen*, Grandson of the King of *Corea*, called *Tsang*, was created *Kiun vang*, or King of the second Order of *Tchaoffien*; and thus *Corea* changed its Name of *Kaoli* to that of *Tchaoffien*. About the Year 927 *Vang kien*, who then governed *Corea*, took upon him the Dignity of the *Kao*, and began to reign over it; he conquered the Kingdoms of *Pe tsi* and *Sin lo*, quitted *Pin jam*, which till then had been the Seat of the Kings of *Corea*, and leaving it the Name of *Si king*, or *The West Court*, he removed his Court towards the East at the Foot of the Mountain *Song yo*: For three Reigns under the *Outa* the Kings of the House of *Vang* paid their Tribute regularly to the Emperors; under the Reign of *Tchi tsong*, of the Dynasty of the *Tcheou*, who began to reign about the Year 954, *Vang tchao*, King of *Tchaoffien*, presented to the Emperor a large number of ancient Books, but all full of Fables; the same Prince sent to pay Homage to the Emperor *Tai tseu*, the Founder of the Dynasty of the *Song*, who began to reign in the Year 960; after the Death of *Vang tchao*, the third King from him called *Tchi* was forced to pay Homage to the *Kitan* (these are the *Tartars* which reigned over the Northern Part of *China* by the Name of the *Leao*;) *Tchi* dying his second Successor, called *Vang Sun*, lost six Towns of his Dominions, which the *Kitan* took from him; *Sun* remov'd his Court to another Place to be farther from them; having afterwards made a League with the *Niutché*, (these are the People who exterminated the *Leao*, and reign'd over the Northern Part of *China* by

by the Name of *Kin*,) he found means, by the Stratagems which he used, to drive the *Kitan* intirely out of his Dominions; after this he began again to pay Tribute to the *Chinese* Emperor, and gave him an Account of the Acts of Hostility which had been done him by the *Kitan*, and the Emperor treated his Ambassadors with Distinction.

The fourth in Succession from *Yun* was *Vang kiai*; he sent Ambassadors to the Emperors upon every occasion, so that they were not able to furnish the Gratuities; whence it was then said that the Tribute of the *Coreans* brought no Advantage to *China*, but on the contrary was the Cause of many Evils: The *Leao* on this side complain'd that tho' the *Coreans* were, as they alledg'd, their Vassals, yet the *Chinese* Emperors continued to treat their Ambassadors with Distinction: The *Niutché** were formerly Vassals

* *The Niutché antiently; that is in the time of Vou fang, were called Sou chin, and long before that under the Han they bore the Name of Yieou; under the Ouei that of Ukii; under the Sous they were called Moko; under the latter Tang they began to have the Name of Niutching: The Song changed the Termination tching for that of tche, because tching was the Name of a Tartarian Emperor of the Dynasty of the Leao; however it does not follow that these different Names were common to all those People who inhabited that vast Tract of Land which lies between the Rivers Hoen tong kiang and He long kiang, Corea and the Eastern Sea, as it is at this time among the Chinese; but it was probably the Name which the People who at different times had the Supreme Power in the Country were call'd by: Thus they may at this time be call'd Mantcheoux, though that Name strictly taken belongs only to a Nation the least numerous of that Country: Thus likewise the Moko, who established there a powerful Kingdom, called themselves Pchai; they were created Kings by the Emperor Jui tsong, of the Dynasty of the Tang, but the Leao quickly subdued them: In short the Names of Countries, Towns, and Kingdoms in China and East Tartary alter at the Will of their Princes; one must not therefore be surpris'd to find the Inhabitants of the same Country called by different Names. The River He long kiang, or rather Ou long kiang, is called by the Mantcheoux, Saghalién oula,*

Vassals of the *Coreans*, but Affairs taking another turn, and the *Niutché* becoming powerful, the *Coreans* were in their turn subject to them.

The Emperor *Kao tsong*, of the Dynasty of the *Song*, who began to reign in the Year 1127, sent *Houli* Ambassador to *Corea* for fear the *Coreans* should enter into a Confederacy with the *Kin*, or *Niutché*, who had just destroy'd the *Leao*; at the same time the *Kin* sent *Vang tchu* to *Corea* with Letters-Patents to create him King of *Corea*, being under the same Apprehension, lest the *Coreans* should join the *Chinese*: Under the Reign of *Li tsong* of the Dynasty of the *Yuen*, *Tché*, King of *Corea*, sent his Son *Tching*, the presumptive Heir of the Crown, to pay Homage in Person, but *Tché* dying he immediately return'd to take possession of his Kingdom, of which he receiv'd the Confirmation from *Yuen*: From the Year in which he was created King, to the thirty-first Year of the Reign of *Hou bilai*, as the *Tartars* call him, (he is the *Coblai* of *Mark Pol*) or *Chi tson*, as the *Chinese* call him, that is to the Year 1291 he had paid Tribute thirty-six times: It was at this time that *Hou bilai* would undertake the Conquest of *Japan*; as he knew *Corea* to be a Neighbour to it, his Design was to make use of the *Coreans* for an Entrance into it; with this View he sent *Ping che he ti* in quality of Ambassador to *Japan*, and gave him Orders to pass

and by the *Moscovites* Amour, or Yamour: The *Chinese* have rendered the Word *Saghalien* by he and ou; now he in the Language of the *Vulgar*, and hou in that of the *Learned*, signify black, and long signifies *Dragon*; they give the Superintendency of the Waters to *Dragons*, so that *Ou long kiang* signifies the River of the black *Dragon*.

It is to be observ'd, that the m final should be pronounced as it is in *Spanish* and *Portuguese*, or as the *French* pronounce the n final in the Words *pain*, *vin*; the n final should be pronounced as if it was a double nn, or followed by an e mute, that is as the *French* pronounce *une*, *mine*.

through

through *Corea*, and take Guides from thence; but not obtaining them he was obliged to return back again, which began to make *Tchin* out of favour with *Yuen*; tho' he did not omit paying his Tribute, yet the Emperor seiz'd upon *Si king*, (that is, as I have taken notice, a little above *Pin jam*) reduc'd it to a Town of the first Order, and nam'd it *Tong nin fou*: *Tching* died, and was succeeded by his Son *Cbin*, who afterwards chang'd his Name to *Kiu*: He married a Princess of the Blood of *Yuen*, a Daughter of the Emperor, and receiv'd from him the Seal of *Fou ma*, or of Son-in-law of the Emperor, and the Title of King of *Corea*; *Kiu* dying his third Successor was called *Song*: From *Vang kien* to *Vang song*, the Family of *Vang* reckon twenty-eight Kings of *Corea*, and more than four hundred Years in duration.

The first Year of the Reign of *Hong vou*, Founder of the Dynastie of the *Ming*, that is in the Year 1368, the King of *Kaoli*, or *Corea*, called *Tchouen*, sent to pay Homage to this Prince, and to congratulate him upon his Advancement to the Empire; *Hong vou* created him King of *Kao li*, and gave him a Silver Seal, with the antient Privileges of offering up solemn Sacrifices to the Gods of the Rivers and Mountains of *Corea*: In the eleventh Year of *Hong vou* the Ambassadors of *Corea* refused to do the ordinary Homage; they had enter'd into the Conspiracy which *Houvi vong* had form'd against that Prince; the Affair being discovered, *Hong vou* order'd the Governor of *Lea tong* to proclaim the *Coreans* Enemies; the Ambassadors of *Corea* came in a little time after to *Lea tong*, of which the Governor having given the Court Advice, the Emperor receiv'd the Satisfaction they made him, and commended their Fidelity: *Tchouen* died, and was succeeded by *Kiu*, who however was not his Son: In the twenty-second Year of *Hong vou*, the Commander of the Garrison of *Kao kia nou*, was sent into *Corea* to buy Horses; the King refused

refused to receive any Money for them, but the Emperor had them valued, paid the Price of them, and at the same time ordered the *Coreans* to restore the Towns of *Leao yang* and *Chin tching*, which they had made themselves Masters of in the Province of *Leao tong*; some short time after *Li gin gin*, Prime Minister of *Corea*, dethroned *Kiu*, and advanced *Vang tchang* to the Crown: *Li tching kouei*, Son of *Li gin gin*, took the Crown from *Vang tchang*, and put it on the Head of *Vang yao*; soon after he took it from him, made himself be crowned King of *Corea*, and removed the Court to *Han tching*: Thus ended the House of the *Vang*, which possessed the Kingdom of *Corea* from the *Ou tai*: *Li tching kouei* chang'd his Name to *Tsan*; he sent a solemn Ambassage to *China* to desire a Confirmation of his Usurpation, and that the Name of *Tchaossien* might be given to *Corea* with the usual Formalities: His Placet was couch'd in somewhat too haughty Terms: The Emperor insisted upon knowing who drew it up, and the Ambassador having inform'd him that it was *Tching ise* he refused the Presents, and order'd that *Tching ise* should be sent to him; *Tan* obeyed, and *Tching ise* was banish'd to the Province of *Yun nan*; *Tan* resign'd his Kingdom to *Fang yuen* his Son, with the Consent of *Yong lo*, who began to reign in the Year 1403, and who granted him what he in vain desired of *Hong vou*; *Fang yuen* having understood that *Yong lo* had assign'd to the Garrison of *Leao tong* some new Lands, he sent ten thousand Oxen as his Tribute for the stocking them; soon after these Transactions he died, and his Son *Tao* succeeded him; he paid his Tribute in *Gerfaleons*, or Sea-Eagles, but the Emperor refused them: Precious Stones, said he, and rare Creatures are not what I like; let him not any more present them. Under the Reign of *Kia tsing*, *Vang ki hiuen*, or rather *Vang ki bouan*, King of *Corea*, intrated the Emperor to erase out of the Book intituled

Tai ming boei tien, (that is the Body of the Usages and Customs of the August *Ming*) the Article where it is related, that *Tching kouei* had dethron'd his lawful Sovereign and usurp'd his Crown; giving this reason, That he had done it, but at the Solicitation of the People; and that he was push'd on to it by the Grandees of the Kingdom: His Request was granted.

In the 20th Year of the Reign of *Van lie*, that is, in the Year 1592, * *Ping sieou kii*, Chief of the *Japonefe*, invaded *Corea*; he was first a Slave to an Inhabitant of *Samo*, and afterwards a Retailer of Fish; one Day as *Kii* was asleep under a Tree, *Sin tchang*, Captain of the *Japonefe* of † *Chan tching*, over whom he was ‡ *Kouan pé*, as he was going a hunting met with him; he intended to kill him, but *Kii* pleaded his Cause with such Address that the *Kouan pé* took him into his Service, and made him Intendant of his *Haras*, and gave him a Name, which signifies in *Japonefe*, The Man from under the Tree: *Ping sieou kii* rais'd his Fortune by little and little; *Sin tchang* gave him an Estate, intrusted him with all his most secret Affairs; and if *Sin tchang* had followed his Advice he would in a little while have been Master of more than twenty small Provinces: *Sin tchang* was murdered by *O ki tchi* his Counsellor; *Ping sieou kii* put himself at the Head of *Sin tchang*'s Troops to revenge his Death, kill'd *O ki tchi*, and succeeded *Sin tchang* in the Dignity of *Kouan pé*; he conquer'd by Cunning and by Force sixty six small Provinces: From the Mountain *Kin chang* || of *Corea* the Island

* *Ping sieou* is the Name of his Family, *Kii* his proper Name.

† *Chang tching* is probably Meacho.

‡ This *Kouan pé* was a Title of Office; another Author speaking of the King of Japan, who was called *Tien tching vang*, that is the True Celestial King, says that he did not govern himself, but left the whole Management of Affairs to his Ministers, and *Kouan pé*.

|| Another Author says, that the Passage between this Island and *Corea* is not more than two or three Days with a fair Wind.

of *Toui ma tao* in *Japan* is seen, and so likewise is the Mountain from the Island; there was always mutual Commerce between the two Nations, and they were allied by Marriages.

Li fen was at that time King of *Corea*, a Prince so entirely given up to Pleasures and Debauchery, that he never so much as thought of being upon his Guard; * *Ping seou kii*, having formed the design of attacking *Corea*, intrusted *Hing tchang* and *Tsing tching*, two of his Chief Commanders, with this Commission, and gave each of them a numerous Fleet; they landed at *Feou chan*, a large Village; passed *Lin tsin* undiscovered, and dividing their Troops surpris'd *Fonté*, and several other Towns; the *Coreans*, who had for a long time enjoy'd the Sweets of a profound Peace, and who were altogether unexperienced in, and not inur'd to the Hardships of War, fled and so abandon'd their Towns at the first approach of the *Japanese*; the King quitted his Court in haste, and leaving the Reins of Government in the Hands of *Li boei*, his second Son, retir'd to *Pinjam*; quickly after he took refuge at *X tcheou*, in the Province of *Leao tong*, and humbly intreated the Emperor to receive him into the number of his Subjects, and to make his Kingdom a Province.

The *Japanese* pass'd the River *Ta tong chiang*, and block'd up *Pinjam*; they had already made themselves Masters of the Court, had overturn'd the Sepulchres, plunder'd the Treasury, and taken the Mother, the Children, and the Officers of the King; the eight Provinces were almost entirely subdued, and the *Japanese* were making Preparations for passing the River *Ta lou kiang*, and entring *Leao tong*; the King of *Corea* sent Courier after Courier to the Emperor to demand speedy Succours; *Sue po* was sent

* The particular Account of this War is taken from a complete History of the Dynasty of the Ming, which is of undoubted credit.

by the Emperor, with a promise that Succours should arrive with all speed; in the mean time the *Japanese* were already come to *Penjam*; the King of *Corea*, not thinking himself safe at *Nicheou*, retired to *Ngai tcheou*; Brigadier *Che pu* marched towards *Pinjam*, but as he knew little of the Country, and as great Rains had fallen, he was defeated and kill'd in an Engagement; Lieutenant-General *Tsou tching hiun* came to his assistance with 3000 Men, and pass'd the River *Ya lou kiang*; his Troops also were cut in pieces, and he himself narrowly escaped; *Song yu tchang* was sent in quality of * *King lio*, that is Superintendent-General; the *Chinese* Troops came in large bodies to the rendezvous; *Hing tchang*, and the other *Japanese*-Generals, who were cunning and active Officers, insinuated to the *Chinese* that they had no intention to attack them, but their design was only to gain time; *Che sing*, first President of the Tribunal of War, was of opinion that Acts of Hostility should be deferr'd till the Sentiments of the *Japanese* could be sounded; in the mean time *Ping sieou kii* came to the Island of *Toui ma tao*, and spread a Report that he was coming to support his Forces; the *Japanese* fortified themselves in the Court of *Corea*, and assign'd to *Hing tchang*, and his other Officers, the most important Posts to guard them from all Attacks: It was during this time that *Ping sieou kii* disposess'd the King of *Chan tching*, and took the Title of *Tai-ko-vang*, or King of *Tai ko*; *Chin vi king*, who was charg'd with the founding the *Japanese*, came to *Pinjam*; *Hin tchang* receiv'd him with extraordinary Honours, and having bent the Knee, The Celestial Dynasty, said he, (that is the reigning Dynasty) hath suspended the march of its Armies, we

* *King lio is a Visitor extraordinary, who hath the power of Life and Death both over People and Soldiers, and a general Inspection into all Affairs of whatever nature they be.*

shall

shall not make a long stay here, but return shortly to *Japan*; the River *Ta tong tchiang* shall be the Boundary of our Conquests, and we will give up to the *Coreans* all that lies East of *Pinjam*: However in the twelfth Month *Li ju song* was made Generalissimo; he pass'd thro' *Leao tong* with an Army of 60000 Men, crossing the Mountain *Fong boang chan* with great difficulty, in which Passage all his Horses sweated Blood; when he came to the Banks of the River *Ya lou kiang* the Mountains of *Corea* appear'd in view; There, said *Leou boang tchang*, Inspector of the Army, there is the Place where it depends upon our Valour to recover the hereditary Dominions.

In the twenty-first Year of *Van lie*, in the first Month, *Chin vi king* took the first steps in his endeavouring to deceive *Hing tchang*, by persuading him that the *Chinese* came to bring Letters-Patents from the King to his Master, and it was agreed between them that on the seventh Day of the Month the *Titou*, called *Li*, should deliver them to him; on the fourth the Army arriving at the Gate of *Souning*, *Hing tchang* sent twenty Officers to receive it; *Li ju song* gave Orders to Brigadier *Li ning* to seize them, and take them alive, but they defended themselves with such Courage and Bravery, that they cou'd take no more than three; *Hing tchang* having demanded of *Chin vi king* what that Violence meant, it must needs, said he, have happened from not rightly understanding the Interpreters; *Hing tchang* sent two Persons of singular trust, viz. *Siao si fei*, and *Tchen cheou teng* along with *Chin vi king* to compliment on his part *Li ju song*; he treated them well, and sent them back; on the sixth the Army arriv'd in sight of *Pinjam*; *Hing tchang* sat upon a Tower, whence he cou'd see the Standards border'd with Dragons, and the whole Procession: The *Japanese* finely dress'd made a Lane to receive *Li ju song*, who drew up his
Troops

Troops in order of Battle, and march'd them into the Town; the *Chinese* Officers shew'd the *Japanese* some Contempt, which discover'd the Stratagem to them, and put them immediately upon their Defence.

Pinjam on the South-east side is defended by the River; a steep Mountain defends it on the West; on the North side there is an Eminence, which is the most important Post, and was guarded by the *Japanese*; *Li ju song* sent thither some Troops to skirmish, with orders to retire after the first Charge, in order to draw the *Japanese* from thence; in the Night the *Japanese* attack'd the Camp of *Li ju pé*, but they were repuls'd with loss; *Li ju song* gave Orders to his Officers to keep advancing, and not stop to do execution. On the eighth at break of Day there was a general Assault made; the main Attack was on the South-east side, and the *Japanese* at first made the *Chinese* give ground; *Li ju song* kill'd with his own Hand the first that ran away, and made the scaling Ladders be set; he sent *Yang yuen*, and some others with him, to scale the small Western Gate, whilst *Li ju pé* did the same at the great one; the Horse of *Li ju song* was kill'd under him by a Canon-Ball, and *Ouei tchong* was shot quite through the Breast with a Musquet-Ball, and yet continued to encourage his Men to the Fight; *Li ju song* took a fresh Horse, and running into the Ditch of the Town, where was the hottest of the Engagement, he continually push'd on his Troops, till at last the *Chinese* made themselves Masters of the Wall, and the *Japanese* retired to the Fort. About midnight *Hing tchang*, follow'd by many others, pass'd the River *Ta tong kiang*, and shelter'd himself on the Mountain *Long chan*; the *Chinese* in this Engagement kill'd two hundred eighty five *Japanese*; the rest perish'd in the Flames, and a vast Number of them leaping into the River were drown'd; *Li ning* and *Tcha ta cheou*, at the Head of
three

three thousand choice Men, went to form an Ambuscade for the Fugitives upon their Retreat, of whom they slew three hundred sixty two, and made some Prisoners; the 19th *Li ju pé* took the Town of *Fou kai* by Storm, where he kill'd one hundred sixty five *Japanese*; this Victory took from the *Japanese* four Provinces of *Corea*, viz. *Hoang bai*, *Ping gnan*, *King ki*, and *Kiang Yuen*; *Tching king* was Master of *Hiang king*, but as soon as he had intelligence that *Kia tching* was in the hands of the *Chinese*, he abandon'd his Post, and retir'd to the Royal City; *Hien king* and *Tchou tching* were as Bulwarks to him: The 27th the *Chinese* Army was come within seventy Lys of the Royal City; the *Coreans* gave intelligence that the *Japanese* had abandon'd it, and were retired; *Li ju song* believ'd the Report, and putting himself at the Head of the light Horse advanc'd to the Post of *Pi-ti kouan*, which is not above thirty Lys from the City; as *Tacho kiao* was galloping to the Bridge his Horse stumbled and fell, and he receiv'd a Contusion in the Forehead, which was like to have proved mortal. Then the *Japanese* issued out of their Ambuscade, and surrounded him; both Officers and Soldiers fought without any hopes of him for ten Hours, even till Noon, so that their Quivers were almost quite empty: A *Japanese* Commander, who had on a Golden Cuirass, press'd hard upon the Generalissimo *Li ju song*; Lieutenant-General *Li yeou ching* cover'd him with his Body, and kill'd many of the *Japanese*, but being thrown down by a Hook he was cut to pieces by the *Japanese*; *Li ju pé*, and *Li ning* encompass'd *Li ju song*, and fought a long time with an extraordinary Bravery; at last *Li ju boei* shot the *Japanese* with the Golden Cuirass through with an Arrow, and threw him quite down; at the same time *Yang yuen* came to their Relief, and having broke the *Japanese* he put them to flight; but the bravest of the *Chinese* Army were lost in this Engagement, and not

one of them who had pass'd the Bridge escap'd : There had fallen a great deal of Rain, and the Parts about the Town were full of Foundaries, which, added to the Ice that was at the bottom, filled the Country with so much dirt that the *Chinese* Cavalry could not charge ; the *Japanese* on the contrary were advantageously posted, they had a River in front, and a Mountain in the rear, and their Camps had a Communication with each other ; they had rais'd within the Town high Machines full of variety of destructive Weapons charg'd with small Shot, so that all who came before them would be infallibly kill'd ; the *Chinese* Army was obliged to turn back and retreat to *Kai tching* : About the third Month the Spies gave an account that in the Royal City there were 200000 *Japanese*, and that there went a Report that *Taiko* their King was coming to command them in person, and that they had abundance of Corn ; the *Chinese* were so fortunate as to set fire to it : The *Japanese* seeing they were in danger of wanting all sorts of Provisions, began again to treat of Peace by the Interposition of *Chin vi king*, who having persuaded them to deliver up the Capital the Peace was signed on the 18th of the fourth Month ; *Li ju song* enter'd the Town, and found in it more than forty thousand Bushels of Rice, and Forage in proportion ; the *Japanese* sent *Siao si fei* along with *Chin vi king* on the Embassy to *China* to make their Submission ; yet they attack'd *Hien ngan* and *Tsin tcheou*, and grievously haras'd the Province of *Tçuen lo*, into which there is hardly any entrance but by the Town of *Nan yuen fou* : In the 7th Month the *Japanese* pass'd thro' the Gate of *Feou chan* to *Sisimpou*, and deliver'd up the Children of the King of *Corea*, and his chief Officers ; in the twenty-second Year of *Van lie* the King of *Corea* humbly intreated the Emperor to accept of the Tribute the *Japanese* offer'd, and create *Ping sicou kii* King of *Japan* as he desir'd :

This was agreed to upon these three Conditions, first, That the *Japanese* should deliver up all the Places they had possess'd themselves of in *Corea*; secondly, That after *Taiko* should be created King he should not send any Ambassador into *China*; thirdly, That they should swear not to make any Attempt upon *Corea*; *Li tsong tching*, Marquis de *Lin boai*, was sent Envoy to *Japan* to create *Taiko* King, but did not arrive till the beginning of the 24th Year of *Van ho*. *Chin vi king* cross'd the Sea before that along with *Hing tchang* to carry the Presents, and marrying a Daughter of *Arima* settled among the *Japanese*; *Li tsong tching* was much given to Women; as soon therefore as he was come to *Tou ma tao*, the Governor *Y tchi*, who had married the Daughter of *Hing tchang*, and who knew the Ambassador's Foible, gave Orders for the finding out two or three handsom young Women, whom he sent by turns into his Tent: These he lik'd very well, but being afterwards inform'd that the Governor's Wife was a Woman of extraordinary Beauty, he had the impudence to demand her of her Husband, who could not forbear shewing his Resentment: It happen'd in this Conjunction that a *Japanese* Gentleman, call'd *Long*, a Son of the Sister of *Sie tcheou se* disputed the way with *Li tsong tching*; he endeavour'd to kill *Long*, but he having made a signal to the *Japanese* of his Retinue, *Li tsong tching* had but just time by a sudden flight to avoid the Death which he would have otherwise hardly escap'd; he left every thing behind him, even to the Seal of the Embassy: He wander'd about all the Night, and in despair hang'd himself upon a Tree, but those who went after him came in time to his assistance; he fled to *King tcheou* where he was tried by the Emperor's Order, who had been inform'd of his ill Conduct, and who sent *Yang fang beng* in his room.

Ping sieou kii fasted and bath'd for three Days, then he went out of the Town to meet the Emperor's
Patent;

Patent; he prostrated himself fifteen times, and was created King with the usual Ceremonies: The King of *Corea* had intended to send his Compliments of Congratulation by the Lord and Prince of *Konang bai*, but by the advice of his Favourite *Li tchin* he only sent him a Deputy-Governor of a Town of the second Order, with a Present of some plain pieces of Silk; *Ping sieou kii* was nettled at this sight; hath your Master, said he to the Ambassador, already forgot that I have conquer'd his Kingdom, and that I had not restor'd it to him, but out of regard to the Emperor? Who does he take me for that he sends me such a Present, and by such a Messenger as you? Is this affronting me or the Emperor? Since he acts thus I will leave some Troops in *Corea* under *Che man tse*, till the Emperor chastises the King your Master: The next day he made ready his magnificent Presents in order to pay the Tribute, and presented at the same time two Placets, the one containing his Acknowledgments to the Emperor, the other his Demands of Justice upon the King of *Corea*.

The 25th Year of *Van lie*, *Tsing tching* invaded *Corea* with a Fleet of two hundred *Japanese* Ships, upon which the War was immediately renew'd; *Ma kouei* was made Generalissimo of the *Chinese* Forces: In the sixth Month there arriv'd several Barks, and a large number of Ships at *Corea*; *Chin vi kin*, who was a *Japanese* Spy, was taken: In the eighth Month *Tsing tching* besieg'd *Nan yuen fou*; *Nan yuen* commanded in it, but he fled on Foot at the very first Approaches; *Tsuen-tcheou*, which is not above one hundred Lys from *Nan yuen*, was invested, and taken by the *Japanese*, who already very much harass'd the Province of *Tçuen lo*: The Court of *Corea* is in the Heart of the Kingdom; on the East side lies *Niao ling*, and *Tchong tcheou*, and on the West *Nan yuen*, and *Tsuen tcheou*, which command the narrow Passes, so that these two Towns being taken the

Court was in a manner block'd up by the *Japanese*; *Tching tching* and *Hing tchang* retir'd, the latter to the Town of *Tun tsing*, which is six hundred Lys distant from the Capital of *Corea*; the former to *King chang*, which is four hundred: The *Chinese* laid Siege to it, but upon a Rumour that Succours were arriv'd their Commander *Hao kouei* ran away, and left them; upon which they dispers'd, and the *Japanese* kill'd above ten thousand of them. Upon a Review it was found that they had lost twenty thousand Men; *Hao kouei* was broke, and put into the Hands of Justice to be punished.

In the 26th Year of *Van lie*, in the ninth Month, *Leou ting* march'd to besiege *Hing tchang* in his Camp; he deputed *Ou isong tao* to invite him to an Interview, wherein they might treat of Affairs in an amicable manner; *Hing tchang* promis'd to come to the Place appointed, attended with fifty of his Officers; *Leou ting*, overjoy'd at this, laid an Ambuscade of his Troops on all sides in order to seize him when he shou'd give the Word; he made one of his Officers take his Place and Name, and he himself appear'd as a common Soldier; his Orders were that when he came out of the Tent the Canon should be fir'd, and then every one should make the utmost speed to inclose *Hing tchang*, and his Attendants, and put them all to the Sword; accordingly the next Day *Hing tchang* came attended, as he had promis'd, with no more than fifty Horse; he who personated *Leou ting* receiv'd him with extraordinary Honours; as they sat at Table *Hing tchang*, casting his Eyes upon *Leou ting*, who was disguis'd like a Soldier, and had a Bottle and Glafs in his Hand; I am much deceiv'd, said he, if this Soldier be not unfortunate; *Leou ting*, surpris'd at this Speech, leaves the Tent, and gives the Signal agreed on; *Hing tchang*, who had discover'd the Ambush, mounted in an instant, and his Attendants forming a triangular

lar Squadron flew off like Lightning, forced their way through the *Chinese*, killing on both sides every one that oppos'd them, and so got clear off: The next Day *Hing tchang* sent to thank *Leou ting* for his Entertainment, who endeavour'd to excuse the improper Firing of the Cannon which disturb'd the Mirth of the Entertainment: *Hing tchang* pretended to be satisfied with these Excuses, but the next Day sent *Leou ting* a Woman's Head-clothes: *Leou ting* immediately made an Assault, but without Success, the *Chinese* being almost totally routed; at last the News of the Death of *Taiko*, which came the ninth Day of the seventh Month, in the twenty-sixth Year of *Van lie*, which falls in with the Year of our Lord 1598, made the *Japanese* think of returning into their own Country. The 17th of the eleventh Month *Ling tching* first set sail, and was soon after followed by the rest of the *Japanese*; thus ended this War which had continued seven Years.

The Prince, who at this time reigns in *Corea*, is of the House of the same *Li*, and is called *Li tun*; it cannot be disagreeable to insert in this Place the Placet which he presented to the Emperor *Cang bi* in the Year 1694.

“ The King of *Tchaoeffien* presents this Placet with
 “ a Design to settle his Family, and to make known
 “ the Desires of his People.

“ I, your Subject, am a Man whose Fate is not
 “ over-fortunate; I have been a long time without
 “ having any one to succeed me, at last I have a Son
 “ by a Concubine, whose Birth hath given me an in-
 “ credible Pleasure: I immediately resolv'd to raise
 “ the Mother who bore him, but in this I have
 “ committed a Fault, which hath been the cause of
 “ many Jealousies: I obliged Queen *Min chi* * to re-

* The Word *Chi* is added to the Family Name of Women: *Min chi*, for example, signifies of the Family of *Min*; *Tchang chi* of the Family of *Tchang*: The same is also practised with regard to Men upon certain occasions.

“ tire to a private House, and I made my second
 “ Wife *Tchang chi*. Queen in her stead ; I at that time
 “ gave your Majesty a particular account of this Af-
 “ fair ; now I reflect that *Min chi* hath receiv’d the
 “ Patent of Creation from your Majesty ; that she
 “ hath managed my Family ; that she hath assisted
 “ me in Sacrifices ; that she hath waited upon the
 “ Queen my Great-grand-mother, and the Queen my
 “ Mother ; that she hath partook with me in a three
 “ Years Misfortune ; according to the Laws of Na-
 “ ture and Equity I ought to have treated her with
 “ Honour, but I gave way to my Imprudence ; af-
 “ ter the thing was done I was extremely concern’d
 “ at it ; now, to conform myself to the Desires of the
 “ People of my Kingdom, I intend to restore to
 “ *Min chi* the Dignity of Queen, and reduce *Tchang*
 “ *chi* again into the Rank of Concubine : By this
 “ means the Government of my Family will be set-
 “ tled, and the Foundation of good Manners, and
 “ Conversion of the whole Kingdom, will be set to
 “ rights again.

“ I, your Subject, although I debase by my Igno-
 “ rance and Stupidity the Title I have inherited from
 “ my Ancestors, yet I have been the Vassal of your
 “ Sovereign Majesty these twenty Years, and owe all
 “ that I am to your Beneficence, which, like Provi-
 “ dence, shields and defends me : There is no Affair
 “ either domestick or publick, of whatever nature
 “ it be, that I dare conceal from your Majesty ;
 “ This is what emboldens me to trouble your Ma-
 “ jesty three or four times upon this Affair ; I am
 “ indeed asham’d thus to exceed the bounds of Re-
 “ spect, but as it is an Affair which concerns the
 “ Order that ought to be kept in my Family, and
 “ that it tends to inform you of the Desires of
 “ my People, there is good reason that I should with
 “ all Respect acquaint your Majesty with it.

The Emperor answer’d this Placet by this Order :
 Let the Court, to which it belongs, consider and in-
 form

form me of it; the Court, to which it belong'd, is the Court of Ceremonies: The Court was of opinion that the Demand ought to be granted, which was confirm'd by the Emperor: Some Officers of his Majesty were sent to carry the Queen her Letters of Creation, magnificent Robes, and every thing that was necessary for creating her Queen with the usual Formalities.

The next Year the King sent a Placet to *Cang bi*, which the Emperor having read gave this Order.

“ I have read the Compliment of the King; I
 “ would have it laid before the Court to whom it
 “ belongs; the Terms of this Placet are not proper,
 “ it wants Respect; I order that it be examin'd, con-
 “ sider'd, and an Opinion given me upon it.” Upon
 this Order the *Li pou*, or the Court of Ceremonies, condemn'd *Li tun* in a Fine of ten thousand *Chinese* Ounces of Silver, and to be depriv'd for three Years of the Returns assign'd him for the annual Tribute he pays: He sends every Year an Ambassador to receive the *Chinese* Almanack, which is issued out the first Day of the tenth Month for the ensuing Year.

I should now give some account of the People of *Corea*: They are generally well made, and of a sweet and tractable Disposition; they understand the *Chinese* Language, delight in Learning, and are given to Musick and Dancing: There come more considerable Persons from the Northern than Southern Provinces; the Northern People are naturally warlike, and make excellent Soldiers; their most common Dress is Fur-Caps, and Brocade-Clothes; the Women wear Edging or Lace, both upon the upper and under Petticoat; the People of Quality do usually wear purple Silk; the Men of Learning, who are distinguish'd by two Feathers which they wear in their Cap, apply themselves more particularly to Musick: After *Ki tse* had published his Code, which consisted only of eight Laws, the Manners of the *Coreans* became so well

regulated, that Theft and Adultery were Crimes unknown among them, so that there was no occasion to shut the Street-doors in the Night; and although the Revolutions, which are fatal to all States, may have somewhat chang'd this former Innocence, yet they have still enough of it left to be a Pattern to other Nations.

In their publick Assemblies they wear brocade Robes, adorn'd with Gold or Silver; there are abundance of vagabond young Women among them; they have frequent Meetings of young Men and Women, who marry together by mutual Inclination, without making any nuptial Presents, and without any Ceremony: The Princesses of the Blood are married to none but Princes of the Blood, and the Grandees of the Kingdom observe the same Rule with regard to their Families, though under the Reign of *Yun* this Custom was somewhat alter'd: They do not bury their Dead till three Years after their decease; they wear Mourning for Fathers and Mothers three Years, for Brothers no more than three Months: After they have buried their Dead they place by the side of the Tomb their Clothes, their Chariots, their Horses, and in general every thing that they had a regard for in their Life-time, and give them up to be plunder'd by those who attended the Funeral: They are naturally superstitious, and dread the killing any living thing; they observe the Law of *Fo*; they are moderate in eating and drinking, and use at their Meals Dishes and Plates: The Mandarins affect in their Carriage a great deal of Gravity.

Their Houses are thatch'd, but they have no Beds in them; they make Wine of a sort of Grain call'd *Paniz*; they breed but few Silk-worms, for they generally make use of Hempen Cloth; they never take Physick: The Salaries of the Mandarins are paid in Rice; every one hath Ground allotted him in proportion to the number of Persons the Family consists of;

of; the King possesses no Lands as his own Property. The Arms of the Soldiery, which are plain and without Ornament, are Cross-bows, and very long Sabres; their Punishments are gentle even for the most enormous Crimes; the abusing of Parents is a capital Crime, and they who are guilty of it are be-headed; lesser Criminals are whipt, and then discharged: Crimes which would otherwise deserve Death they punish by Banishment into the Neighbouring Islands; there is every three Years an Examination of Doctors, another of Batchelors, and a third of Masters of Arts. When any one is to be sent upon an Embassy he undergoes an Examination in the Tribunal of the Ministers.

The Trade of *Corea* consists in white Paper, Pencils made of the Hair of a Wolf's Tail, *Ginseng*, Gold, Silver, Iron, yellow Varnish, which is so very beautiful that whatever it is laid upon seems to be gilt; the Tree whence this Gum distils is like the Palm-tree; Fowls whose Tail is three Foot long; Ponys about three Foot high, Sable Skins, Castor and Mineral Salt; when Merchants offer Books to Sale they are dress'd in their finest Clothes, and burn some Perfumes before they treat of the Price: Though *Corea* be mountainous it is yet fertile, especially the Provinces of *Tching ising*, *King chang*, and *Tçuenlo*, which are very rich and fruitful.

The chief Mountains of *Corea* are *Peyo* to the North of the Court-Province; *Oua tou chan* to the North-east of the Capital of the Kingdom; here it was that the King of *Kaoli*, call'd *Yymo*, heretofore establish'd the Seat of his Empire, till *Mou yon hoang* demolish'd it under the Dynasty of the *Tsin*; *Chin song chan* *, call'd also *Son yo*, in the district of the

* Chan, which signifies Mountain, is added to the Names of Mountains; as Kiang, which signifies River, is to the Names of Rivers: If one pleases it may be left out, but the Chinese scarce ever use it without joining the Noun Appellative to it.

Town of *Kai tcbing*, where *Vang kien* fix'd his Court; *Lou yang chan*, to the North-east of *Pinjam*, and *Hoang chan* in the Province of *Ttching tsing*.

The Rivers of *Corea* are the *Li kiang*, which is in the Court Province; the *Ta tong kiang*, which is in that of *Ping ngan*; the *Ya lou kiang*, which takes its rise in the Mountains of *Tebang pe chan*, and at its Mouth is three hundred Lys broad; and the *Han kiang*, which is to the South of the Capital of the Kingdom.

I close this Account with a thing which deserves some regard: In the Abridgment of Chorography, intituled *Quang yu ki*, we find that the Place or Town of *Tchaoffien*, that *Ki pé* made choice of to fix his Court there, is in the Territory of *Yong ping fou*, a Town of the first Order in the Province of *Petcheli*: The Truth of this Fact being granted, it seems necessary to conclude that this Place was at that time dependant upon *Corea*, and that the Gulph of *Leao tong*, which at this time separates ancient *Tchaoffien* from the Kingdom of *Corea*, was not form'd till long after; for it is not at all probable that a Sovereign would fix his Court out of his Dominions, especially if it was parted from them by any long Passage by Sea: This Conjecture, which seems at first sight to have no great matter of Probability in it, is not altogether without Foundation, as may be seen by taking the thing a little higher; the just Title with which the *Chinese* Posterity have honour'd the Memory of this Prince, when *Nu*, I say undertook to make a Passage for the Waters that had overflow'd all the flat Country under the Empire of *Chun* and *Yao*; he began with the River *Hoang ho*, as that which did the most damage: He went in his Discovery after it to the furthest Parts of *Tartary*, and having brought it to the Southern Boundaries of *Chan si* and *Chen si*, which it divides, he opened a Passage for it through a Mountain, whence the River rolls down with a Torrent, and by its Fall makes a Cascade

Cascade equal to those of the *Nile*: Thence he carried it, by a gentle Stream, cross the Province of *Ho nan*, and having at last, following still its Channel, brought it into the Province of *Pe tche li*, he drain'd the Lake *Ta lou*, which was form'd by the Discharge of the Waters of *Hoang ho*: This Lake took up that whole Space of Ground in which at this time are included the Districts of *Chun te fou*, a Town of the first Order, of *Tchao tcheou*, and *Ching tcheou* in the same Province; at last to weaken its rapid Course he divided it into nine Channels, and compell'd it to empty itself into the Sea by as many Mouths.

Some are of opinion that these nine Channels terminate in one, before its Discharge into the Eastern Sea, to the left of the Mountain *Kie che chan*, which at that Place makes a Promontory; but whether all the Streams of this River go into the Sea at the Foot of this Mountain, or whether it be only that of its direct Course, this is certain that the *Hoang ho* in the space of 3921 Years (for it is so long since *Yu* began this great Work) is at a great distance from its antient Channel; and instead of emptying itself, as it did formerly, directly into the Sea at about forty Degrees of Latitude, it at this time empties itself into the River *Hoai ho*, a little above *Hoai ngan fou*, a Town of the first Order of the Province of *Kiang ngan*, that is in near thirty-four Degrees of Latitude; and the Mouth, at which the Waters of these two Rivers issue out into the Sea, takes its Name among the *Chinese* from *Hoai ho*, and not from *Hoang ho*: Besides it is to be observed that this Mountain *Kie che chan*, which was at that time joined to the firm Land of *Yong ping fou*, is now five hundred Lys further in the Sea to the South of this Town, so that the Sea enlarging its Bounds by little and little hath at last swallow'd up this whole Tract of Land.

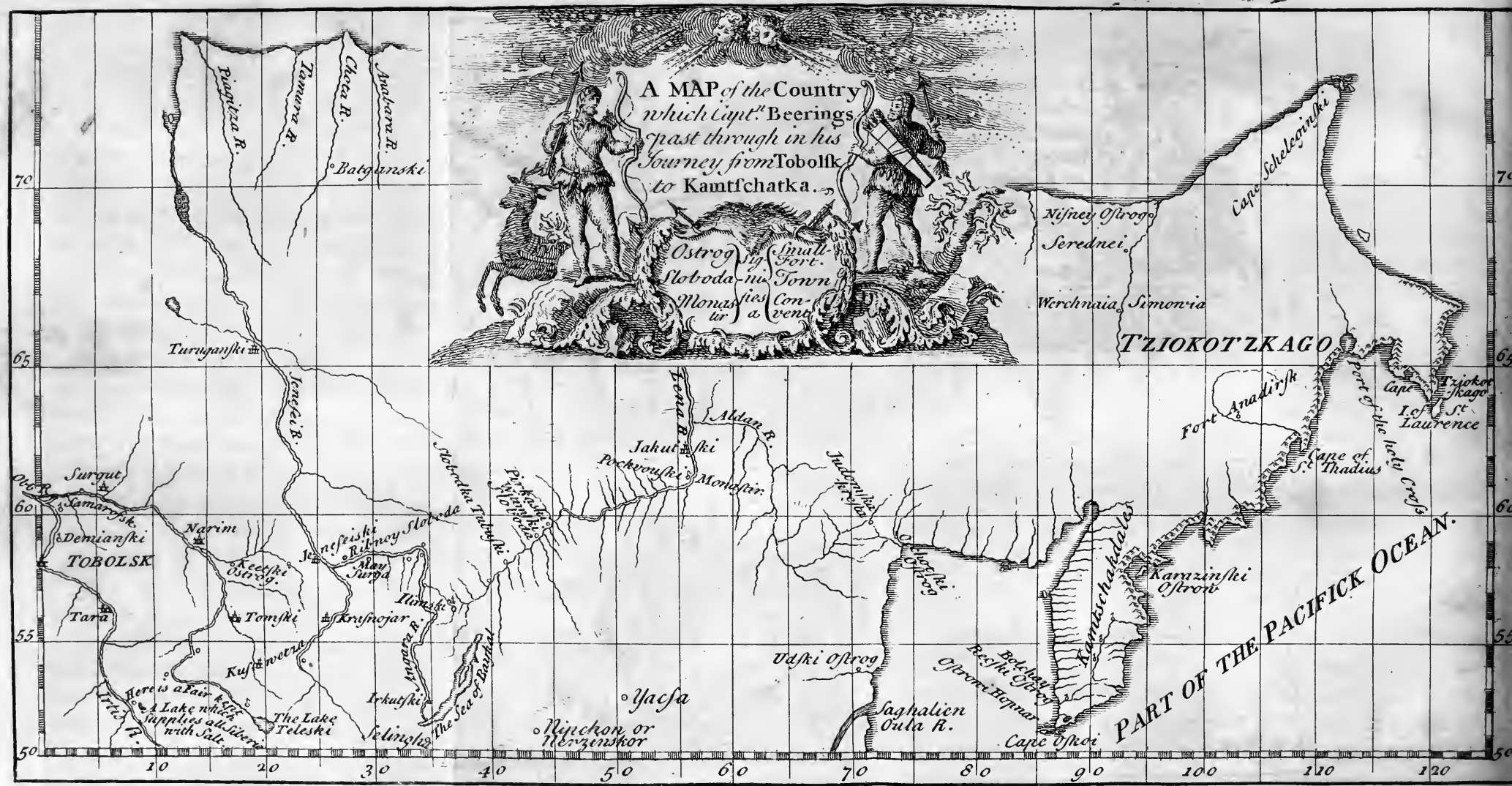
In Objection to this it may be said, that the *Chinese* History speaks not one word of this extraordinary Change; it is allow'd, but neither hath it taken notice that the Sea hath cover'd five hundred Lys, which are now between the Mountain *Kie che chan* and the firm Land of *Yong ping fou*, and which make part of the Gulph of *Leao tong*.

Besides the Changes which happen to the Surface of this Globe we dwell upon are not observ'd, unless they be sudden and surprizing; those that are brought about leisurely and imperceptibly, and without alarming Nature, easily escape the Observation of History: Of this kind are the Changes in Lands, which the Seas overflow and leave, and which the Life of Man is too short to come to the knowledge of: It is also probable that all *Archipelagos* are formed in this manner, and the reason why those who dwelt near them have not preserved any Remembrance of the Event, is that which I have just now given; an instance, which may help to confirm this Conjecture, may be produced without going out of *Cbina*.

Chin tsung tchong being sent Ambassador into the Country which lies North of *Hoang ho*, observ'd as he coasted the Mountains of *Tai bang chan*, that the Downs of the Rock, which were perpendicularly steep, were full of Oyster-shells, and other Shell-fish, and Beds of Gravel which surrounded them like a Girdle, which makes it credible that the Sea heretofore wash'd the Foot of these Mountains, tho' they are now a thousand Lys from it: *Tchu uenkong* is not indeed of this Opinion; he supposes that these are the Marks of the *Hoang ho*, which antiently wash'd the Foot of these Mountains; but tho' it would be no difficult matter to overthrow his Opinion, yet if it be only doubtful whether the Sea hath not heretofore cover'd this vast Tract of Land, it is enough to prove that nothing can be concluded from the Silence of the *Chinese* History, as hath been asserted.



A MAP of the Country
 which Capt. Beerings
 past through in his
 Journey from Tobolsk
 to Kamtschatka.





*A succinct Narrative of Captain BEERINGS's
Travels into Siberia.*

ALTHO', according to the Scheme which I first laid down for this Work, I might have clos'd it with the Account of that Part of *Siberia* which is subject to *China*, and that I am by no means oblig'd to enter upon that other Part which belongs to the *Russians*, yet I thought that a new Discovery, by the Order of the late *Czar*, could not fail of being very agreeable to those who have a Taste for Geography.

Not long ago, as publick Accounts inform'd us, this great Prince, who hath been always employ'd in perfecting the Arts and Sciences, and who has in a manner created in his Dominions a quite new Nation, order'd Captain *Beerings* to go as far as *Kamtskatka* in order to examine the Frontiers of those Countries which lay to the North-east, and to endeavour to discover whether, as some are of Opinion, they joined to *North-America*, or whether there could be found any Passage by Sea.

Captain *Beerings* having punctually executed his Orders return'd to *Petersburgh* on the first Day of *March* 1730, and brought a short Account of his Voyage, with a Map which he had made of it: This Map was sent to the most serene King of *Poland*, as a Present worthy of his Regard and Curiosity; and his Majesty having been pleas'd to communicate it to me, with a Permission to make what use of it I pleas'd, I thought that the Publick would be somewhat oblig'd to me if I added it to all the others which I had promis'd.

On the 5th of *February* 1725 Captain *Beerings* received orders from Count *Apraxim*, Admiral of *Russia*,

to

to travel into *Siberia*: He was oblig'd, according to his Instructions, to inform himself fully of the Bounds of this Country, in order to the forming a Judgment what might be the Distance between the utmost East or North-east Point of *Siberia*, and the Continent of *North-America*. He was allow'd, as he pass'd through the Cities of *Siberia*, to take with him what Number and Sort of People he might have occasion for; the Admiralty had also ordered a Lieutenant and twenty-five Men before, with twenty-five Horses loaded with Baggage and necessary Instruments, and Captain *Beerings's* Retinue consisted of thirty Persons including his Domesticks: He came up with the Detachment of his Lieutenant at *Vuolagda*, and travelling towards *Tobolsk* pass'd thro' the Cities of *Totma*, *Vvirug*, *Vvelikoi* or *Great Oustioug*, *Soli*, *Vvitziogda*, *Kaigorod*, *Solikamski*, *Vercho turia*, *Turinski* or *Japantzin*, and *Tumen*: He arrived at *Tobolsk* the 16th of *March*, but the advanced Season making it impossible to pursue his Travels in the same way, he staid there till the fifteenth of *May*; then he left *Tobolsk*, and putting his Retinue and Baggage on board four large Barks, he fell down the River *Irtisch* to *Samarof ko yam*: From *Tobolsk* he took along with him a Monk of the Order of *St. Jerom*, a Commissary, some Subalterns, and thirty-seven Soldiers.

A little below the Post or Relay of *Samarofk* he entred the River *Obi*, and in going up it he pass'd by the Cities of *Surgut* and *Narim*, and a little above the latter he came into the River of *Keta*, which brought him to *Makofsk*, which is a Fortrefs (or as some will have it a Monastery): The People which inhabit this Country from *Tobolsk* are the *Ostiakes*; they were formerly *Pagans*, but some time ago, by the care of the Metropolitan of *Tobolsk*, they embraced Christianity. From *Makofsk* we went by Land to the City or Fort of *Senisciski*; there he took with him
thirty

thirty Men, as well Carpenters as Smiths, and as he had done before embark'd in four Vessels: From the River *Teniffee* he entred *Tunguska*; this River has three great Cataracts, and several other strong Currents, which take up the whole breadth from one Bank to the other; besides the Channel of the River is pretty full of Rocks or Shelves, which do not appear above the Water; all these Obstacles make the Navigation of this River very difficult, and in several Places interrupt it, so that they ran great Hazard, and endured great Fatigue before they could get clear of it: From the River *Tunguska* they passed into the *Slim*, but the *Siberian* Barks, which had got thus far, could not get up this River which has some Falls in it, and is very shallow; the Captain therefore ordered the heaviest of his Baggage to be put in little Boats, which were fallen down for that purpose from the City of *Himski*, and the rest was put upon Sledges: As soon as he came to *Himski* he ordered his Lieutenant to march before till he should come to the River *Uskut*, or *Kuta*, and the *Lena*; he put under his Command some Subalterns, and about thirty-nine Carpenters, who might in the Winter build fifteen Barks to serve him to go down the *Lena*: As for himself, finding it inconvenient to go further, he took up his Winter-Quarters at *Himski* with the rest of his Retinue: It was necessary to take in fresh Provisions, and because about *Jakutski*, whither he was to go by the *Lena*, there was no Corn, he had Orders from the Chancery of *Tobolsk* to the Cities of *Irkutski* and *Himski* to furnish him with it.

In the Winter the Captain went to *Irkutski* to have a Conference with the *Vvairvode*, or Governor, who had been formerly at *Jakutski*, and who could better than any one else inform him of the Nature of the Country he was to pass, the manner of travelling in it, and the Road to *Ochotski* and *Kamtschatka*: The Captain's Company were reinforc'd at *Irkutski* with
 twenty

twenty Persons, Smiths and Carpenters, among which there were two Coopers: The Country thro' which run the Rivers *Tunguska*, *Slim*, and *Lena*, to the *Vvitim*, is inhabited by a People called *Tunguses*; they are very careful of their Rain-Deer, because they receive great Advantage from them; but those among them who have no Rain-Deer dwell nearer the Rivers, and support themselves by Fish: Their Vessels are Canoes made of the Bark of the Birch. These *Tunguses* are Heathens.

Towards the end of the Winter the Captain set out again with Sledges to *Uskut*, and in the Spring 1726 went down the River *Lena* in fifteen flat-bottom'd Barks to *Jakutski*: Both sides of the *Lena* below the River *Vvitim* are inhabited by the *Sakutes*, and by some *Tunguses*; the *Sakutes* have plenty of Cattle, Horses, and horned Beasts, which supply them with both Food and Clothing; and they who have little or no Cattle live upon Fish: They are Pagans and worship the Sun, Moon, and Birds, such as the Stork, the Eagle, and the Crow; and they have a great Opinion of their Sorcerers, whom they call *Schanians*: Besides this they have in their Houses *Bolvvaners*, or little Images, which are called in their Language *Scheitans*; in other respects this People seem to have the same Origin with the other *Tartars*.

At his Arrival at *Sakutski* the Captain demanded a Supply of Persons proper to facilitate his March, and having obtained it he ordered a Lieutenant to follow with the greatest Part of his Retinue, and the heavy Baggage, and to keep the Course of the River *Lena* to the Place where the *Aldan* flows into it, and to go up the whole Course of the Rivers *Aldan*, *Maya* and *Tudoma*, imagining that by this way they could go quite up to *Tudoniske Kresta*, and by that means the Voyage would become easy, and less troublesome than by Land: He himself, with a few Attendants

tendants whom he kept with him, got on horseback at *Takutski* in order to cross the Country to *Ochotski*; he put his Provisions upon Horses, five Puds weight upon each, (a Pud is a Weight in *Russia* of about thirty-five or forty Pounds) and in the whole had about sixteen hundred Puds weight in Provisions and Baggage; there was doubtless no possibility of conveying it upon Carriages in a mountainous and boggy Country: The Captain left a Lieutenant at *Takutski* to winter there, with Orders in the Spring to take the same way by Land towards *Ochotski Ostrog*, and in the mean time he went himself to that Place, where he found about the Fort no more than ten *Russian* Families.

About the end of *December* 1726 he received Letters from the Lieutenant that he had parted from *Takutski*, by which he understood that having been surpris'd by the Ice at the Entrance of the River *Gorbea*, at about 450 *Vverstes*, or 108 *French* Leagues, short of *Tudomskakresta*, he had built long and straight Sledges, upon which he had loaded the most necessary Baggage, and that he march'd on Foot with his Detachment: The Captain judg'd it proper to go meet his Lieutenant, taking with him, besides his Attendants, some of the Inhabitants of *Ochotski*; the Provisions were drawn by great Dogs, but at last the Lieutenant and his Troop arriv'd at *Ochotski* the 1st of *January* 1727; they had left the River of *Gorbea* the 4th of *November* before, and as they could not carry a sufficient quantity of Provisions, they were constrained by extremity of Hunger to eat the Flesh of the dead Horses; and made use of all the Skins they could find, after they had rubb'd them bare, to cover their Body and to defend their Feet from the extremity of the Cold; they were forced to leave their Baggage in three different Places, being destitute of every thing in a Road intirely desart: All the Supply they met with was only a few Meals which the Cap-

tain, by the dropping of some Cattle who died of Fatigue, was obliged to leave at *Tudomskakresta*.

The Country about the Rivers *Aldan* and *Maya* are inhabited by the same *Takutes* who dwell upon the *Lena*; but another People, who are called *Sea-Tunguses*, or, according to their Name in their own Language, *Lamukti*, possess both sides of the River *Tudoma*, and the Country around the Fort of *Ochota*; they have abundance of tame Rain-Deers, which carry them, and furnish them with both Food and Clothing: Their Religion is the same with that of the *Takutes*.

The Captain, at the beginning of *February*, sent a Lieutenant with ninety Men and some Dogs to bring upon Sledges the Baggage which had been left upon the Banks of the *Tudoma*: The Lieutenant returned to *Ocotski* in *April*, but not having had Strength enough to bring back all the Baggage, the Captain therefore ordered a second Detachment of twenty-seven Men to *Tudomska Kresta*, who returned to him in *May*.

The Snow falls in this Country in such abundance that it covers the Ground generally a *Russian* Fathom deep, or five and an half *French* Feet, and sometimes more; so that for three or four Months one must travel on foot, and draw ones Baggage ones self upon little Sledges, with not more upon them than fifteen Pounds; it was after this manner that the Troop of the Lieutenant, upon leaving the River *Gorbea*, travelled to *Ochotski*, and as it was in Winter those poor Travellers had no better way to defend themselves in the Night from the killing Cold of that severe Climate, or to shelter themselves from the Wind, than by burying themselves deep in the Snow.

The 30th of *June* the Captain put on board a Bark newly built, a Lieutenant with all the Baggage and Tools, in order to cross over from the Harbour

of *Ochotski Ostrog* to the Mouth of the *Bolchaya* or *Great River*: This Lieutenant had Orders to send over to *Kamtshatka* the Under-builder, and the Carpenters of the *Retinue*, to cut Wood necessary for the building of a Ship, after which he was to return with all speed to the Captain: In the mean while the Lieutenant, who had been left at *Takutski*, arrived the 3d of *July* at *Ochotski*, bringing along with him, according to the Orders he had received of the Captain, 2300 Puds of Meal. The Bark which came back from the River of *Bolchaya*, and another likewise which came in from the same Place, being loaded with the Provisions and the necessary Baggage, the Captain embarked the 21st of *August* to pass from *Ochotski Ostrog* to the abovementioned River: He left a Pilot to take care of that Part of the Provisions which was left in the Ice at the Entrance of the River *Gorbea*, till he could send back his Provisions by the River *Notora*, which falls into the *Aldan*, where he was to deliver them to the Chancery of *Takutski*, taking a Receipt of this Delivery; after which the Pilot, and the Men left with him, were to join the Captain at *Kamtshatka*, stored with some Provisions, and loaded with Iron, Pitch, and Tar, but they did not arrive till 1728.

The Captain being come to the Entrance of the *Bolchaya rerea*, ordered his Baggage to *Bolchayrecski Ostrog*, or the Town of small Barks upon the great River: There are round the Fort which is in that Place only fourteen small *Russian* Families. From thence the heavy Baggage was carried up the River an hundred and twenty *Vverstes* near to High *Kamtshatka*, to get quite thither they made use of Sledges drawn, according to the Custom of the Country, by Dogs; and after this manner they crossed the Country that lies between the River *Bolchaya* and the *Kamtshatka*. During this March great care was taken to bury themselves deep in the Snow in the

Night, which by its Depth was their chief Defence: There are in these Parts very violent Hurricanes, which are called *Purgi*, and when Travellers are caught on a sudden by them before they have time to lodge themselves under Shelter, they are in great danger of being buried under the Snow.

High Kamtschatka consists but of seventeen *Russian* Families, but in the *Low* there are fifty, and a little further, where the Church stands, there are fifteen: This may be inferr'd from the manner of Expression; and the Map sets down distinctly three Towns, *High, Middle, and Low Kamtschatka*: The Garrisons of these Ports did not at that time consist of above a hundred and fifty Soldiers, and these are only placed there to raise the Taxes which are laid upon the Inhabitants: We paid these Inhabitants for the Carriages they had furnished us with from *Bolschayrecski Ostrog* three hundred Puds weight of the Fat of a Whale which had been cast on Shore the Autumn before, and a little *Chinese* Tobacco, which compleatly satisfy'd these People, and perhaps better than Money would have done: On the South of *Kamtschatka* there is a Nation called *Kurile*; on the North side there are few among the *Kamtschakdales* to whom any Religion can be ascrib'd; there is but little difference among them all in their Language.

The *Russians* establish'd at *Kamtschatka* have not, any more than the Natives, either Corn or Cattle; they have every where Dogs, which they use in conveying any thing they please from one Place to another, and whose Skins also afford them Clothing; they live upon Fish, and in the Summer they have some Game, besides Carrots and Beans: However there is some Corn about the Convent of *Pakutsiska*, which is no more than one *Uverste* from the Church of *Kamtschatka*; there is likewise some Hemp, and Radishes, and in the Plantations of the *Russians*, which are more

on this side the Fort, there are extraordinary Turneps, half a dozen of which weigh one Pud. The Captain brought to the above-mention'd Convent some Rye and Oats, which Corn was sown during his Stay in the Country, but he never saw the Produce of it; besides its freezing very early in this Country, dunging the Ground is a thing unknown there, and the whole Tillage of it must be perform'd by Men, because they have no Cattle: The People, who are subject to *Russia*, pay their Tribute in Furs.

The Customs of these People are very barbarous; if a Mother is brought to bed of two Children the Custom is to stifle one of them as soon as it is born, and the keeping it alive would be accounted a Crime; another Custom, at least as barbarous, is this, when a Father or Mother falls sick, altho' all Sicknesses are not mortal, yet the sick Person is carried into a neighbouring Forest, as well in Winter as Summer, where he is left with Provision indeed for a few Days, but it seems hard for any of them to recover; there are some of them who leave their House if any one happens to die in it; they don't bury their Dead, they only just draw them into the Woods, where their Bodies are devour'd by the Dogs: The *Kuriles* burn their Dead, and it hath been forbidden hitherto to no purpose.

The Captain, being come down to *Low Kamtschatka*, found the necessary Timber, which had been drawn thither by Dogs for the building of a Ship, almost ready: The Ship was put upon the Stocks the 4th of *April* 1728, and finished the 10th of *July*: As there was no Pitch and Tar, the want of it was supplied by burning a certain Wood call'd *Lisnischnik*, and extracting its Juice, which was till then unknown to the Inhabitants of this Country: There was made a kind of *Aqua Vitæ* for the intended Sea-Voyage, and Salt of the Sea-Water; the Provisions consisted of Carrots for want of Corn, the Fat of Fish uncured

served instead of Butter, and Salt-Fish supplied the place of all other Meats: The Ship was loaded with so great a quantity of this kind of Provision as might be sufficient to maintain forty Men for a whole Year.

The 14th of *July* we got out of the River of *Kamtschatka*, that we might fully comply with the Orders of the Court of *Russia*, and the Instructions of the *Czar, Peter the Great*, signed by his own Hand.

On the 8th of *August* we found our selves in 64 Degrees and 30 Minutes of Latitude, and presently eight Men got into a Leather Bark, quitted the Shore and made towards the Ship; they inquired whence it came, and for what Intent; after which they inform'd us that they were *Tzuktfschi*, which is the Name of a Nation that hath been a pretty while known to the *Russians*, and who indeed inhabit this Quarter: These *Tzuktfschis* were spoke with several times, and at last one of them was sent off, who came to the Ship floating upon the Skins of the Sea-Dog; but a Moment afterwards the others also came up; they told us that the Sea-shore was full of little Towns of their Nation, and inform'd us that the *Terra firma* extended towards the West: They shew'd us likewise an Island which was not far off, and which appear'd plainly as we went from thence, but we did not see any one upon this Island, although there appeared some Houses; we gave it the Name of *St. Laurence*, because this Day was the Festival of this Saint, which is on the 10th of *August*.

On the 15th of the same Month the Latitude was found to be 67 Degrees, 18 Minutes; this was the *Ne plus ultra* of Captain *Beerings*, who thought he had sufficiently executed his Commission, and fulfilled the Orders he had receiv'd; especially, as he could not perceive that the Land kept the same Course to the North, and was also apprehensive that in going further, if he should be overtaken by any contrary Wind, it would be impossible for him to return to

Kamtschatka before the end of the Summer, and, alas! how could he think of wintering in such a Climate, in danger of falling among People who were never under any Government, and who have only the Figure of Men; the whole side of the Land, from the Place of his departure from *Kamtschatka*, had appeared like a Wall by a continued ridge of Mountains covered with Snow.

On the 20th of *August* on his Return there came about forty People towards the Ship in four Canoes, they were *Tzuktshi* as well as those we before spoke of; they brought us some Meat, Fish, and fresh Water; they brought also fifteen Pieces of Furs; they had two fots, one of which was that of a white Fox; they had besides four Teeth of a Sea-horse; the Captain's Servants had them all for Pins, and Steel to strike Fire with: These Savages inform'd us that their Countrymen went towards the River of *Koblina*, which falls into the frozen Sea at the East of the *Lena*, with Commodities drawn by Rain-Deer; and that they always went by Land and not by Sea: The *Russians* have been long known to them, and one of them particularly had travell'd to the Fort of *Anadirshi*.

On the 7th of *September* we return'd to the Mouth of the *Kamtschatka*, and winter'd at *Low Kamtschatka*.

The 5th of *June* 1729, the Ship being in a Condition to go to Sea again, the Captain went out of the Mouth of the *Kamtschatka*, making his Course to the East, and this upon the Information the Inhabitants of *Kamtschatka* had given him; that when the Weather was clear and fair one might at Sea discover Land: But, altho' we at first made more than two hundred *Vverstes* right forwards in an open Sea, no Land appear'd; for which reason the Course was alter'd, and directed South on the side of *Schatzik*, (the Narrative does not tell us what it is) in order to double the Point of *Bolschay recki*, that is of the Continent of *Kamtschatka*, of which we had no Know-

ledge before that which is here given of it: In the Course of this Voyage there was deliver'd to the Governors of *Kamtschatka* and *Bolschayrecski* eight hundred Puds weight of Meal or Oatmeal, and dry'd falt Meat.

From the Mouth of *Bolschay* they cross'd the Sea to the Mouth of the *Ochota*, where they arriv'd the 23d of *July*: The Ship, and all that belong'd to it, was deliver'd to the Governor of that Fort that is in that Place; after which the Captain took the Road to *Sudoneska krefta*, upon *Horfes*, which he hired for that Journey; after this he made use of flat-bottom'd Boats to go down the Rivers of *Maya* and *Aldan*, quite to the Entrance of the *Belaya*, where he took Horse to get to *Takutski*: This whole Journey from *Ochotski* was made from the 23d of *July* to the 3d of *September*: From *Takutski* he got on board two flat-bottom'd Barks to go up the River *Lena*, which was perform'd by the first of *October*. He was obliged to stop at the Village of *Peledun*, where the Ice began to hinder sailing.

The Snow falling, and the River *Lena* being froze, on the 2d of *October* he set forward for *Himski*, and from thence to *Teniseiski*: On this Road there are Villages and Houses of the *Russians*: From *Teniseiski* he took a different way from that he travelled when he went out, and came to the City of *Tomski* by the River *Tschulim*, meeting in the Road with Villages of *Russians* or *Tartars* newly converted: There were also some of them between *Tomski* and *Tscheuski*, which is higher up the *Obi*: From *Tscheuski* he took the Road by the Desarts of *Barabut*, at the going out of which he cross'd the River *Irtisch*; from whence quite to *Tobolsk* there were Villages of *Russians*, or, to speak more properly, almost all *Tartars*: On the 10th of *January* 1730, he arriv'd at the Metropolis of *Siberia*; on the 25th of the same Month he set out for *Petersburgh* by the same Road he went, and enter'd it the 1st Day of *March*.



Geographical and Historical Observations upon the Map of THIBET, containing the Territories of the Grand Lama, and the neighbouring Countries which are subject to him, as high as the Source of the Ganges.

AS there are several Particulars relating to *Thibet* inserted in the Account I have given of *Tartary*, wherein I have taken notice of the Manners and Customs of these People, their Way of living, their Form of Government, their Religious Worship; the Sovereign Power of the Grand Lama, who is revered as a God, and who is the Chief of all the other Lama's, to whom the utmost Respect is paid, and whose Words are so many Oracles which deceive a stupid and credulous People; all that is further necessary is to give an Account of the Method that has been taken for the drawing the Map of this vast Country, which hitherto hath been so little known even to the most able Geographers:

About thirty Years ago there happen'd a Division among the Lamas of *Thibet*; one side had taken the yellow Hat to express their Attachment to the Family of *Tai tsing*, which at this time reigns in *China*; the other adher'd to the red Hat, which is the Colour that the Grand Lama hath always made use of, who hath ever lived in an intire Independance of the *Chinese* Emperors: The late Emperor *Cang hi* sent a Lord of his Court to *Thibet* to endeavour to reunite them, and fix them in his Interests: This Lord took along with him some of his own Tribunal, and during the two Years Stay he made in the Kingdom of *Thibet* he employ'd them in making a Map of all the Countries, which are immediately under the Dominion of the Grand Lama: In the Year 1711 this Map

was

was laid before *Pere Regis*, in order to have it brought into the same Form with the Maps that had been made of the Provinces of *China*; but after he had examined it, and ask'd those who drew it several Questions, he declin'd undertaking the Work; what deterr'd him was that he found no fix'd Point in it, and that the Distance of Places was not set down according to Measure, but only by the Computation of the People of the Country: However this Map, with all its defects, discover'd the Country to be of much greater Extent, and fuller of Particulars worth our notice than our very best Maps of *Asia* had done, which set down but very few things, and enter not at all into Particulars.

The Emperor having been inform'd that the Map brought from *Thibet* could only have pointed out some Towns and Rivers, which were in that vast Extent of Country, resolv'd to have a more exact one made, and one that might satisfy him; for this purpose he made choice of two Lamas, who had learn'd Geometry and Arithmetic in a Mathematical Academy establish'd under the Protection of his third Son: He order'd them to make their Map from *Si ning* in the Province of *Chen si* to *Lasa* the Residence of the Grand Lama, and from thence to the Source of the *Ganges*; some of the Water of which River they were order'd to bring him; and this is what they in effect executed: In the Year 1717 this Map was, by the Emperor's direction, put into the hands of the Geographical Missionaries for their Examination; they found it beyond all comparison better than that laid before them in 1711; and tho' it appear'd to them by no means free from Faults, yet out of regard to the School which these Lamas were of they at that time did no more than correct the grossest Mistakes, and such as would offend the Emperor's Sight, and even left *Lasa* under the 30th Degree of Latitude, where the Lamas had plac'd it, preferring the actual Measure which these Lamas had us'd to Astronomical

cal Observation; yet afterwards the Missionaries thought that by resettling this important Point, and upon which almost all the other depend, according to its true Latitude; by making use of the number of *Chinese* Furlongs, which they have taken the measure of; by joining together several Itineraries from the Town of *Si ning* in the Province of *Chen si*, from *Ta kien leou* in *Se tcbuen*, and from *Li kiang tou fou* in *Yun nan* to *Lasa*, which make the South-west, West, and North-west Roads; lastly, by making a good use of the Informations, which had been communicated to them by Men of Understanding, who have made these Roads better known than ever, since the War that hath been of late Years; from these Materials I say, the Missionaries thought themselves enabled to make a Map of the whole Country of *Tibet*, which for its Correctness might deserve the Approbation of the Publick, since there is no other Map wherein any particular Account of the Towns, Mountains and Rivers of this Country were to be met with.

The Kingdom of *Tibet* is call'd also *Barantola*; this is a Name that different *Tartar* Nations give to all those Countries, that lie between the great River *Ya long*, and the Source of the *Ganges*, and which include more than twenty Degrees from East to West, and more than eight from North to South: The Inhabitants of *Cachemire*, and the Towns situated on the other side the *Ganges*, call'd it *Bouton* or *Boutan*; the *Chinese* call it *Tsan*, and *Tsan li*, because the People who inhabit this Country call the River that runs cross it *Tan pou*; both the one and the other frequently call it *Lasa*, because the Pagod, where the Grand Lama resides, is in the Country of *Lasa*, and because it is the chief Province of all *Tibet*, most populous, and the best for every Accommodation of Life which is to be found in it, and for the delightful Sight of a great number of Lamas and Pilgrims.

In the Account which the great Lord I mention'd gave the Emperor, he did not conceal an infamous Custom

Custom which prevails in that Country, according to which a Woman may have several Husbands; most commonly of the same Family, nay, Brothers; the Children are dispos'd of among them after this manner; the First-born belongs to the eldest, and those which are born afterwards to the younger; when the Lamas are tax'd with this shameful piece of Lewdness, they offer in excuse the scarcity of Women which are in *Thibet*, as well as in *Tartary*, where in reality in every Family there are more Males than Females; but this is a frivolous Excuse, which only helps to establish the Crime, and which is sufficiently refuted by the Behaviour of the *Tartars*, who do not allow of the same Irregularity.

Since the War the *Thibetians* have had with the *Eluth Tartars*, there is no very certain account to be given of their present Form of Government; before these Troubles the Grand Lama was Master of all *Thibet*; but as by profession he is never to concern himself with wordly Affairs, he therefore makes choice of some Native, to whom he gives the name of *Tipa*, with a Power of governing the People in his Name; this *Tipa* wears the Habit of a Lama, tho' he is under no Obligation to observe the Rules of the Order; these Rules are both severe and numerous; no one Lama undertakes to observe them all, but they divide the Load among them; one is oblig'd to the observance of one particular Precept, and another to the Practice of another, and so of the rest; yet have they some common Prayers which they sing in a manner agreeable enough; they are all oblig'd to renounce the Pomps of the World, to live unmarried, and not to carry on any Trade.

The Grand Lama does not live in the City, but near it, in one of the finest of the Pagods, which are very numerous upon the Mountain *Poutala*: He is plac'd upon a sort of Altar, sitting with his Legs across upon a large and magnificent Cushion: In this Posture he receives the Respects, or rather Adorations,

ons, not only of the People of the Country, but of a surprizing multitude of Strangers, who undertake long and painful Journeys to offer him their Homage upon their Knees, and to receive his Blessing: A great number of these Pilgrims come from *Indoustan*, who take a great deal of pains to represent their Merit to the Grand Lama, by relating and exaggerating almost every Day the Trouble and Fatigue they have undergone on the Road from *India* to *Lasa*: Next to the *Thibetians* the *Tartars* are most assiduous in paying their Duty to the Grand Lama, of whom some come to *Lasa* from the most distant Countries; at the time the Army of the *Eluthians* invaded *Thibet*, there was at *Lasa* a *Tartarian* Princess with her Son, who dwelt to the North of the *Caspian-Sea*, between *Astracan*, *Saracot*, and the River *Fauk*: Her son was Nephew to *Ayuki ban* of the *Tourgours Tartars*; this Princess applied to the Emperor, who after he had maintain'd her at his own Expence, and given her some Territories in *Tartary*, obtained for her the Permission of a free Passage through *Siberia*, and ordered some of his Subjects to escort her to her own Country.

Princes are no more exempt from these debasing Ceremonies than the meanest of the People, nor have they more Respect shewn them by the Grand Lama: He never returns any Salute, never pulls off his Hat, nor ever gets off his Seat for any one whatsoever; he only puts his Hand upon the Head of his Adorers, who believe that by this means they receive Remission of their Sins. The Lama who made the Map, being ask'd how he, who bore the Character of *Kintchai*, that is Envoy of the Emperor, had been treated by the Grand Lama, evaded the Difficulty, and gave only this Answer; That the Grand Lama did not kneel down, as the *Tartarian* Princes themselves are used to do, when they inquire after the Emperor's Health; that he only made a small Motion upon his Cushion, resting upon one Hand, as if he intended to get off his Seat.

The

The high Opinion, which both Princes and common People of this large Country have of the Power and Holiness of the Grand Lama, makes them readily submit to all these servile Rites; they are persuaded that *Fo* lives in him, that he knows all things, sees all things, and understands the Secrets of the Heart, without asking any Questions, or receiving any Informations; and if at any time he does it, it is only for Form sake, that he may leave the Infidel and Ill-designing no room to complain; that he is Immortal, and that when he seems to die he only changes his Abode, being born again in an intire new Body; that all that is to be done then is to make Inquiry what Place he hath pleased to take this new Birth in, and that he never fails making some Discovery of it: How happy is the Country in which he is found! The *Tartarian* Princes themselves go sometimes upon this Search, yet after all they are obliged to refer it to certain Lamas, who alone understand the Marks by which he may be known, or rather who alone are acquainted who the Child is, that the preceding Grand Lama hath appointed to be his Successor.

Thus does Superstition blind the Eyes of so many fine Genius's of the Eastern Part of the World, who are in other respects very dextrous in the management of Affairs, and no less mindful of their Interest; they seem not to perceive the gross Artifices of their Teachers, and even when any Doubt arises in their Minds, they are too much delighted with their Errors to be willing to be undeceived: The wondrous things which are ascribed to the Lamas, and some surprising ones which they sometimes do, do not a little contribute to the keeping up so stupid, and yet so general a Superstition, although the Stories that are told of them are not more extraordinary than what are related of some *European* Magicians; and besides the Grand Lama, who is the Head of their Religion, and Sovereign of *Thibet*, there are other Princes

Princes in the Country, if they at all deserve that Title, who have Cities and a pretty many Subjects under them; they wear the Habit of a Lama, and are call'd the Chief Officers of the Grand Lama, though in reality they are subject to him no further than they please: In many Places, which are almost all set down in the Map, there are large Pagods, wherein the Lamas of greatest distinction dwell: Of their different Titles of Honour, that of *Houtouctou* is one of the highest, and is given to those only who pass for so many lesser immortal *Foës*: These *Houtouctous* are not however oblig'd to dwell always in these Places, but have the liberty of settling in any Country that is most agreeable to them; they are not confin'd to *Tibet*, but are to be met with also in the neighbouring Kingdoms, and several Places of *Tartary*.

The Dignity of Lama is not confin'd to the Inhabitants of *Tibet*, other Nations may arrive at it, and there are *Tartars* and *Chinese* too who are ambitious of this Honour, and who resort to *Lasa* to obtain it; they who gain admission into the Rank of Disciples of the Grand Lama, who are not to be more than two hundred, look upon it as a real and great Happiness: From among these the Inferior Grand Lamas are chose; the *Houtouctous* also, (how great soever the Marks of the imaginary Presence of *Fo* are) are not acknowledg'd as such, at least till they have been a certain time in the School of the Grand Lama; but they are no sooner made *Houtouctous*, than they live in Honour and Plenty by the quantity of Presents that are made them by a Crowd of Worshippers, who come to them from all the neighbouring Countries: Among these *Tartar* Lamas who dwell in *Tibet*, the richest and most considerable are those whom the *Chinese* call *Mong fan*; they are Masters of a large Territory North of *Li kiang tou fou*, between the fine Rivers of *Kin cha kiang* and *Vou leang ho*; *Ousanguai*, whom the *Mantcheoux Tartars* made King of *Yun nan* after they had conquer'd *China*, yielded them up this Territory

Territory to engage them in his Interests, and by their means to attach firmly to him all the Lamas of *Tibet*.

The Language of *Tibet* is quite different from that both of the *Mongous* and *Mantcheoux Tartars*; it is very near the same with that of the People call'd *Si fan*, and differs from it only in some Words and Pronunciations; the Country of the *Si fan* borders upon three Provinces of *Cbina*, viz. *Cben si*, *Se tcbuen*, and *Yun nan*, from the 35th Degree of North Latitude to the 30th, and reaches on the West to the River *Yalong kiang*, as the *Chinese* call it; this Agreement in Language is the reason why the *Chinese*, notwithstanding the Difference in their Form of Government, in their Manner of living, and in their Dress, include under the Name of *Si fan* not only these People, who border upon them, but all the People of *Tibet*; and sometimes they extend it, as may be seen in their Writings, to all the Nations West of their Empire; for this reason the Language and Characters of *Tibet* are frequently call'd by the *Chinese*, *Si fan hoo*, the Language of the *Si fan*; *Si fan tse*, the Characters of the *Si fan*: Their Characters are also called the *Tangouth* Characters; and it is common with the *Tartars* by this Expression *Tangouth Gergen*, to mean the Characters of *Tibet*; however it is probable that the Name *Tangouth*, which is to be met with in our Maps of *Asia*, is a Name common to all those Countreys from the Territories of the *Kokonor Tartars*, which lie contiguous to the Territories of *Sining* a City of the Province of *Cben si*, stretching thence South-west to the Source of the *Ganges*, and that in this Sense it not only includes *Tibet*, but those large Plains also, and all the Desarts that lie to the North and West of it, which we find in the Map bounded by Chains of Mountains: There are also upon these Plains some Tents of *Tartars*, with their Herds of Cattle, who are at this time Vassals of the King of the *Eluths*, who is called

called *Tse vang raptan*: It is also possible (for *Tartary* is the Country of Invasions and sudden Revolutions) that heretofore these *Tartars* were more numerous, that they spoke the Language of *Thibet*, and had the command over their Neighbours; at least it appears by the Travels of the Fathers *D'Orville* and *Greber*, in the Year 1661, that there was among these *Tartars* a Monarchical Form of Government; that they had a King, a Court, and Officers, whose Dress and Behaviour they give a Description of; so that, according to them, *Tangouth* seem'd to be a powerful Kingdom, including within it several other Kingdoms, and amongst them *Barantola*: Whatever may have been the antient Condition of *Tangouth*, it is certain that between *Thibet* and the Country of the *Tourfan*, and other small Towns that are subject to *Tse vang raptan*, there is not now any Kingdom that hath Towns in it; that there is nothing to be met with but Herds of *Tartars* under their Chiefs or Petty Princes, who live upon their Cattle, and who are not very numerous, but firmly attached to the Interests of the Grand Lama their Neighbour.

Thibet hath not always, as to its Temporal Government, been subject to the Grand Lama; at the beginning of the last Age it had a King; and the Territories under the Dominion of the Grand Lama were then only a certain, and not very large District: There are Letters extant of *Pere Andrada*, who in 1624 travelled from *Agra*, a City of *Mogol*, to *Chaparangue*, and having discovered the Source of the *Ganges* came to *Thibet* with an Intent to preach the Gospel there; by these Letters it appears that the King had entertained so great an Esteem and Love for the Christian Religion, that he seriously intended to embrace it; this obliged the Missionary to return with all speed to the *Indies*, in order to bring thence some Companions who might assist him in these Apostolical Labours: In the mean time the Grand Lama having observ'd that the King was alter'd in his

Respects to him, and that he was not so constant in paying him the usual Homage, complained loudly of it; these Complaints produced an Insurrection of some *Tartarian* Princes, who, after they had intirely defeated the Army of this Prince in a Battle, put him to death.

The *Tartars* relate this Affair pretty much after the same manner: The Grand Lama, say they, justly provoked at the King, by whom he began to be slighted, called to his Assistance the *Tartars* of *Kokonor*, his Neighbours, a Nation so strongly possess'd with the Notion of the Presence of *Fo* in the Grand Lama, that they firmly believe that his whole Divinity dwells in him bodily, and that consequently he deserves an absolute Obedience: Prince *Couchi ban*, with the Assistance of *Hong tai ki*, and other Princes of his Family, immediately enter'd *Thibet* with a great Army, attack'd King *Tsampa*, and after some Engagements defeated him in a general Battle, and having taken him Prisoner, soon after put him to death: It is to this Prince that the Grand Lama owes the Sovereignty of *Thibet*; for he was contented, as the Fruit of his Victory, with being his Vassal, and receiving from his Hand the Title of *Han*, which he had not before, and which is the highest Title that the Ambition of the *Tartars* can aim at.

This new *Han*, in obedience to the Orders of the Grand Lama, settled with all his People in the Neighbourhood of *Lasa*, in order to secure to the Grand Lama the Conquest he had made, and to protect him from all those who would disturb him in his new Dominion: This Sovereign Power, added to the Spiritual he had before, hath contributed very much to the increasing the Veneration which these People have for this Idol: The Son and Successor of *Couchi ban* did not desire to return into a Country that his Father had abandon'd, and continued to protect the Grand Lama with all his Forces.

It was the Grandson of *Couchi ban*, called *Talai ban*, whom *Tse vang raptan* hath been at War with; his View was, as he said, to reduce the Lamas to the antient Footing of Dependence upon the Goodness and Power of the Princes of the Country: He question'd also the Quality of the Grand Lama, alledging that he was a false Lama: Though *Talai ban* had presently got together an Army of twenty thousand Men, besides some Companies of foreign *Tartars* whom he had incorporated into his Troops, he was defeated and kill'd in an Engagement with the Army of *Tse vang raptan*, which was only between five and six thousand Men, but was under the Command of a great General, and his Relation: The Country of *Lasa* was ravag'd, the Towns taken as soon as besieg'd, and the Pagods intirely plunder'd; even that of the Grand Lama did not escape; wherein there were found immense Riches, which had been for many Years heaping up; all the Lamas which could be met with were put into Bags, and laid upon Camels, in order to transport them into *Tartary*.

The Lamas who made the Map narrowly escap'd being taken, and without doubt, if they had, they would have met with no better Treatment than the rest, because they were of the Yellow Hats, who had forsok the Protection of the Princes of the Country: This Hat is made of gold Tissue, with Leaves of Gold laid upon a sort of Varnish, which makes it stiff, and hard to bend: Our Geographical Lamas, upon the first Rumour of the March of the Troops of *Tse vang raptan*, hasten'd the finishing their Work, and indeed they were hardly return'd from the Source of the *Ganges* before the Enemy's Army enter'd *Tibet*, which oblig'd them to get away as fast as possible: If this had not happened they would have been able to have gone further; but they could only make the Map of the Source of the *Ganges*, and the Countries around it, from the

Account of the Lamas who dwelt in the neighbouring Pagods, and from the Memoirs they found at the Grand Lama's at *Lasa*: But they were short in one essential Point, which was in not taking the Latitude near the Mountain *Kentaiſſe*, or as the *Chinese* call it *Kan te chan* (for they extend that Name to the whole Chain of Mountains which goes to the West) or at least in the Pagod where they resided, in order to their being informed of the Course of the *Ganges*, which issues out from the West of this Mountain, whilst the *Tſanpou*, whose Course they follow'd and measur'd, flows from the East towards *Lasa*: This made the Jesuits of *China* conclude, that the Latitude of this Point, which hath no other Support than these Measures, stood in need of some Observation which might help to fix intirely the Point of *Kentaiſſe*: They were of opinion that the Part included between *Kashgar* and the *Caspian-Sea*, hath been very superficially described; and that in order to add it to their Maps with some degree of Particularity and Exactness, such as might, if not quite, yet come up pretty near these Maps, it would be proper that it should be run over again by some Person who might be able to join together all the Draughts of it, which it is much easier to have in *Europe* than *China*, and better than the Eastern Geographers and Historians can furnish upon this Subject.

M. d'Anville, Geographer in ordinary to the King, who from the particular Maps drawn by the Jesuit Missionaries of *China*, hath made the General Maps contain'd in this Work, voluntarily undertook to accomplish their Design, being beforehand of opinion that this Part was capable of being amended; of which he was the more convinced by the great number of Maps that these Fathers put into his Hands: Besides, this Part of *Tartary* seem'd to him to deserve a more exact and particular Examination, because it bears a greater Share than any other in what we at present have of History relating to *Tartary*; for this

reason M. *d'Anville* hath taken a great deal of pains about it, and hath been pleas'd to give me an Account of his Work in a short Memoir, which I think myself obliged to communicate to the Publick.

This Country, says M. *d'Anville* in the Histories of the *Mahometans*, is known by the Name of *Maver annabr*, which signifies the same as *Trans Oziane*, the Name in common Use: It is also called *Zagathbai*, because it was allotted to one of the Sons of the Mogul, *Zingiskan* the Conqueror, who bore that Name: It is at this time laid aside for that of another *Tartarian* Prince, who hath given his own Name *Usbek* to one Part of the *Tartars*, and the Country that is under their Dominion: It is also actually called *Boukbâria the Great*, to distinguish it from the *Lesser* which lies towards *Kashgar* and *Yergbien*; this Name *Boukbâria* denotes particularly the Country and the People where the *Boukbârian Tartars* settled, upon the driving out the *Nomades* who were scatter'd over and had the Dominion in the two *Boukbâria's*. M. *d'Anville* could not place all these different Names, (each of which hath its particular Use) in the Representation of the Country to which they belong, for fear of occasioning some Disorder and Confusion in the Geographical and Essential Circumstances of this Country, as it is represented by way of Supplement in the general Map.

As all the Parts of that General Map are done from the particular Maps, This Part likewise was taken from a more particular Map or Draught which Mr. *d'Anville* had made in order to fix the Situation of Places with more Exactness, wherein he had allowed 15 Lines to each Degree of Latitude, whereas he allowed but 5 Lines in the Reduction of the General Map.

It may not perhaps at first View be imagin'd that M. *d'Anville* could receive more Assistance and Certainty for the fixing the Position of this Country, by considering its distance from *Paris*, than from *Peking*, but

it is really so : By the Analysis of several Measures continued without Interruption from *Paris* to *Astracan*, M. *d'Anville* concluded that the difference of Longitude between *Paris* and *Astracan* must be 48 Degrees, and about 55 Minutes ; but this difference of Longitude, according to him, cannot be so much, unless his Hypothesis of the Earth's growing narrower upon its Parallels be admitted, which lessens the Extension allowed by the Graduation of the Longitude a thirtieth part : For, according to this Extension of Graduation, the distance between *Paris* and *Astracan* cannot be more than 47 Degrees, and about 18 Minutes : If *Astracan* did not differ in Longitude, with respect to the Meridian of the Observatory at *Paris*, more than 47 Degrees, and less than 20 Minutes, the difference of the Longitude between *Astracan* and *Peking* must be somewhat more than 66 Degrees and an half, since *Peking* differs from *Paris* 113 Degrees 51 Minutes, and 30 Seconds according to the immediate Observation of Father *Gaubil*, which hath also brought the Meridian of *Peking* nearer by 25 Minutes of a Degree on the foregoing Determination.

M. *d'Anville*, persuaded that he should not allow of so great a difference in Longitude between *Astracan* and *Peking*, cannot think that it should contain so great an Extension in the ordinary Graduation of Longitude, as there is between about 5 Minutes less than 48 Degrees, according to the Longitude he gives to *Astracan*, and 113 Degrees, 51 Minutes and a half, the Longitude according to Observation at *Peking*, which is the distance of 64 Degrees, 56 Minutes and a half : And if it be true, as he is persuaded, that the Degrees of Longitude are in reality a thirtieth part less in Extension, than is supposed in the ordinary Graduation, it follows that these 64 Degrees, 56 Minutes and an half, take up no more Space or Extension than 62 Degrees, 46 Minutes and an half, or thereabouts of Graduation in the common way of reckoning : Now M. *d'Anville* not thinking it proper

per, to make the general Map we are speaking of, upon any other sort of Graduation but the common, which is that made use of in the particular Maps of *China*, hence it is that *Astracan* appears on the fore-mention'd general Map in the last difference of western Longitude, with regard to the Meridian of *Peking*.

However, if the distance between *Astracan* and *Peking* was no more than 62 Degrees, 46 Minutes and an half, the distance between *Astracan* and *Paris* would be 51 Degrees, 5 Minutes; but this cannot come into the distance observ'd by *M. d' Anville* between *Paris* and *Astracan*; and still less according to the common Extension of the Graduation, than according to the Hypothesis of the Longitude's growing narrower, since this distance cannot be more than 47 Degrees, and about 18 Minutes of Graduation, according to the common Extension, as I said above; it is easily seen that the difference between 47 Degrees, 18 Minutes, and 51 Degrees, 5 Minutes, amounts to 3 Degrees, 47 Minutes; and that is, according to the distance of 113 Degrees, and about 50 Minutes, set down between *Paris* and *Peking*, exactly this thirtieth part of the common Graduation of the Longitude, which *M. d' Anville* is of opinion ought to be deducted to bring it to an agreement with the real Graduation, according to his Hypothesis of the Earth's growing narrower upon its Parallels: The particular Account of the Measure between *Paris* and *Astracan*, would be too much in this Place to undertake the Discussion of; what seems to have been mark'd with least exactness in this extensive Space, is the distance between the *Don* and *Astracan*, which at most does not exceed 5 Degrees and an half out of 49, which *M. d' Anville* computes to be between *Paris* and *Astracan*: Now it is suppos'd that a Space of 5 Degrees and an half is not large enough to give room to any great Mistake in a Space of Longitude nine times as much.

Tho' there might be a reason assign'd for the Position of each Place, which make up this part of the Map in question, yet I shall only touch upon the most essential: Most of the Places situate, as well upon the *Sibon* as the *Gibon*, were fix'd in consequence of the Position of the famous City of *Samarcande*: *M. d'Arville* was of opinion that the difference of Longitude set down in the Tables of *Ouloug beg*, between the Cities of *Sultanie* and *Samarcande*, exactly agreed with the Notion that might otherwise be form'd concerning the distance of these Cities: The Position of *Sultanie* seem'd to him as known, relatively from that of *Ispahan*, and the southern Part of the *Caspian-Sea*, by his Observations, and a particular Proof of the Map, which he had made of *Persia*: *Samarcande* being fix'd *M. d'Arville* hath joined to it *Bokara*, and the Places situate upon the *Gibon* quite to *Termed*; and from *Balk* and *Termed*, reaching quite up the River to *Badakshan*: The Latitudes of these Cities are given us by the eastern People; the difference which they set down in their Longitudes, seems often to agree with the distances set down by the Geographers or Historians.

The first Place situate upon the *Sibon*, or *Sirr*, hath been *Kogende*: *M. d'Arville* is of opinion that the Latitude of this Place, and the difference of Longitude with *Samarcande*, as it follows from the Table of the Astronomer *Nassireddin*, agree with the distance of these Cities set down by the Geographer of *Nubia* and others: Almost all the Cities, which are above *Kogende*, in the Country of *Fergana*, and those which are below it, viz. *Alsbash*, *Tuncat*, *Esfjab*, *Otrar*, *Taraz*, and others, have their Latitude and difference in Longitude set down in the Tables of *Nassir eddin*, *Ouloug beg*, and the other eastern Astronomers cited by *Aboulfeda*: *M. d'Arville* having read over carefully, not only the profess'd Geographical Writers, but the Historians also, who have treated of the Wars and Revolutions with which this Country hath been so violently

violently shook, could not but observe that the Positions of the Cities of *Sibon* could not possibly agree, and be reconciled with a variety of particular Circumstances collected by him, as well with respect to the Situation of these Cities, as to the Knowledge of other Geographical Circumstances of the Country in question: He cannot possibly imagine that the Great *Ouloug beg*, who was King of *Trans Oziane*, and who hath given us more exact Tables of the Longitudes and Latitudes of the Stars, than any other eastern Writer, should be ignorant of the Latitudes of the chief Cities of his Kingdom: The eastern Astronomers agree in placing *Aksikat* and *Andugan*, which are the chief Cities of *Fergana*, between the 42d and 43d Degree of Latitude; it is therefore surprizing to find them in some Maps (which are, without examining them, much valued) placed between the 39th and 40th.

It is true indeed the Astronomer, commonly call'd *Alfragan* because he was born in the Country of *Fergana*, giving a particular Account of the Cities and Countries according to their Climates, seems in a great hurry to speak of his own Country in reckoning it under the fourth Climate, which ends at the 39th Degree: This is a Circumstance that *Golius* himself, the Translator of *Alfragan*, could not let slip; and upon which he makes no scruple of preferring the exact and concurring Determinations of all other Astronomers, with regard to the two Cities of *Aksikat* and *Andugan*: A careful Reader will consult the Remark of this able and judicious Translator and Commentator; there might be many other Circumstances rais'd if it were intended by a particular Deduction to shew the great Confusion wherein *M. d'Anville* found the Geography of this Country.

All that is still necessary is to speak something of the Country of *Karassin*; *M. d'Anville's* Opinion is, that the Position of *Urgene* cannot be better fix'd than by the difference of the Longitude, set down in the
Tables

Tables of *Nassir eddin* and *Ouloug beg* between *Esterabad*, which is at the South-east Angle of the *Caspian-Sea* and this City of *Urgenz*: He hath found a greater Proportion on this side, than on that of *Samarcande*: The new, and to the Geographers of several Ages unknown Particulars relating to the two Arms of the *Gibon*, and the Alterations that have happened in the Course of this and several other Rivers, are taken from the Sultan of *Karafs'm*, *Aboulgasi Bayadurkban's* History of the *Tartars*, and from some particular Informations: It is to be observ'd that there are two different Situations of the City of *Kabt*; one agreeable to the common Geographers, the other laid down in a different manner in the particular account of the aforesaid History of *Aboulgasi*: The distance of *Urgenz* from the *Caspian-Sea* hath been made known to us by several ways, which hath contributed to the settling the eastern Shore of this Sea in a very different manner from the Map sent by the *Czar*: The North and North-east part of this Sea should likewise be revis'd, to make it agree with the particular Account of *Jenkinson's* Voyage.

These Particulars are enough to give a short Idea of the Work, whereby *M. d'Anville* thought to satisfy the Desire of the Jesuits of *China*, where it is less in a Man's Power than here to come to an exact and particular Knowledge of this Country.

Though *Tibet* may be one of the least famous Parts of *Asia*, yet it hath been known for a very long time: *Mark Paul*, the *Venetian*, who wrote in the thirteenth Century, and who was in the Retinue of the *Tartars* known in *China* by the Name of *Yuentchao*, speaks very clearly of the Head of the Religious Orders of *Tartars* call'd *Lamas*, and of the wonderful things which they did by the force of Enchantments and Magic, which drew both to them and their Religion the Admiration of the whole Court, where they were become very powerful: Their Power in *China* continued the whole time that the Imperial Family

Family of the *Yuen* sat upon the Throne ; there are still remaining at *Peking* some Monuments built out of regard to the Lamas of those times ; but the *Chinese* having got the upper-hand under *Hong vou*, Founder of the *Ming* Dynaſty, the Lamas were drove out with the reſt of the *Tartars*.

Their Credit is re-eſtabliſh'd under the preſent Family, which is of the *Mantbecoux Tartars* ; although the Nation never had any Lama, yet as ſoon as it attempted the Conqueſt of the neighbouring *Tartary*, whether out of Intereſt or Policy, it began to be favourable to them ; the Grand Lama himſelf, proud as he is, omitted nothing that might gain over *Chun tchi*, when he ſaw him Maſter of the Empire ; he carried it ſo far as to leave *Lafa*, the Place of his Reſidence, and go to *Peking* to congratulate the Emperor, and to ſhower down the greateſt Bleſſings upon the new Family *Tai tſing* ; the Empreſs a little after built a magnificent Pagod for the Lamas ; this Example was follow'd by ſeveral, both Princes and Princeſſes, and other rich People ; and it is not at all ſurpriſing that to fill ſo many Pagods, the Lamas ſhould be ſo much increas'd in *China* ; they muſt needs alſo be very rich, for moſt of the true Lamas appear dress'd in fine yellow and red Sattin, and with the ſcarceſt Furs ; are well mounted, and attended by a greater or leſs number of Servants, according to the Degree of their Mandarinſhip ; for the Emperor allows them to have the Cuſhion, and other Marks of Honour annex'd to the quality of a Mandarin.

As to the Lamas of *Tibet* they generally wear Woollen Cloth, which is very like our Friſe, only narrower, and not ſo cloſe ; it is call'd in *China* *Pou lou*, and it is us'd in covering Saddles, becauſe it is laſting, and keeps its Colour : The Geographer Lama inform'd us, that when he ſaw the Grand Lama at *Lafa* he had on a red Cloak of this Stuff, and a yellow Hat gilt ; beſides the Hat the Lamas have ſeveral kinds of Bonnets, which they uſe according to the Rank

Rank they are of; for there are among them different degrees of Honour to which they are rais'd in proportion to their Services: Of these Bonnets that which strikes the Eyes of an *European* most is somewhat like our Bishop's Mitres: they wear it on horseback as well as afoot, the slit of this kind of Mitre answers to the middle of the Forehead.

There are among these People some pretty good Physicians to be met with; and some who know how to compute the Motions of the Stars, and to foretel Eclipses: What is most seldom met with among the Lamas, who are the Doctors employ'd to instruct the People, is the understanding of their antient Books; most of them cannot so much as read them, which some of the most considerable among them have honestly confess'd; their Ignorance arises from hence, that the Characters of these Books are very different from the Characters in use in *Tibet* and *Tartary*, and the Language in which they are wrote, is a quite dead Language, which they cannot use at all, either in Conversation or in Writing.

Some able Physicians have had a Notion, that in these antient Books there are some Footsteps of our Holy Religion, which was preach'd there, as they think, in the time of the Apostles, but that it hath in process of time, by the ignorance of several Ages, been blended with and lost among the prevailing Superstitions: The probable Evidences, upon which they found their Conjecture, is the Dress of the Lamas, which is pretty like that in which the Apostles are represented in our antient Paintings; the Subordination, which is visible among them, and which bears some resemblance to the Ecclesiastical Hierarchy; several of their Ceremonies which are not very different from ours; the Notion they have of an Incarnation; and lastly, the Maxims of Morality which their ablest and most learned Doctors lay down; but all this would require a thorough Knowledge in their antient Books that are at *Lasa*,
and

and the Remains which might be met with there ; however to judge of it from the common Discourse of the most learned Lamas, it appears that all the knowledge we can have of it from thence tends solely to the discovery of the Transmigration of the Soul ; for the *Fo*, who is incarnated several times in different Persons, and under different Shapes, is so much the foundation of their whole System, that by this single Supposition all that is said by them of their chief Idols may be accounted for ; as for instance, of their *Menipé* with several heads of different Forms ; and indeed to this they always have recourse, when they are close press'd with the great and wonderful things which they ascribe to them.

The Similitude of certain Ceremonies with ours proves no more than this, that all Nations have a Notion of Religion: The antient Paintings of the Apostles, tho' they were allow'd to be as old as *Constantine*, which is not very probable, yet are, no less than the present Paintings, the Productions of the Painter's Fancy, since it is morally certain that they were dress'd like the *Jews* in *Judæa*, and in other Kingdoms probably like the Inhabitants of the Country ; if the Lamas have among them several Degrees of Subordination, this is visibly the Case of the Religious Orders among the Idolaters and Mahometans ; the common Reason of Mankind is of it self able to appoint Distinctions among the Members of the same Body ; nor is there more room to hope for greater Discoveries from the antient Books of the *Bronzes*, of which there is a large Number ; all the Advantage that could be reap'd from this kind of Study, would be the knowledge of the Mistakes of their Doctrine, which, in Disputes with them, might furnish matter for sound reasoning, which they should not dare contradict, and to which they could give no Answer.

But to bring this to pass it is necessary that *Tibet* should enjoy an uninterrupted and lasting Peace ;
and

and there seems some room to hope for it, since after some Engagements the Emperor's Troops have obliged those *Tse vang raptan* to retire into their own Country: However, as the *Tartars* do not care to build but in an open Country, it would be of no great use to the *Thibetians* to fortify their Cities; and there is not any of them in a condition of Defence; their Cities are very small, *Lasa* it self, where the Grand Lama keeps his Court, is rather a famous Temple than a City.

The multitude of Lamas scatter'd over *Thibet* is incredible; there is scarce a Family without a Lama, either out of a superstitious Reverence for the *Fo* in him, or out of hopes of becoming one of the Officers of the Grand Lama; or more generally from both these Motives together: So long as the Grand Lama continues Master of *Thibet*, it is in vain to expect that Christianity can make any Progress in it; when Father *Regis* and Father *Jartoux* were at *Si ning* in 1708, where they made the Map of this Country, two Reverend *Capuchin* Fathers, the one an *Italian* and the other a *Frenchman*, wrote to them to intreat the Emperor of *China*, to give them leave to build a Church at *Lasa*: The Conjunction could not be less favourable to such a Proposal; all was in confusion in *Thibet*, and the Emperor threatened every one with his heavy Displeasure who would not come into the methods of Accommodation he had propos'd.

There is no certain and particular Account of the Plants which *Thibet* produces, nor of the Advantage that might be drawn from thence by Trade; this one may be inform'd of by the way of *Bengal*, for the Road from thence to *Thibet* hath been known there a great while.

Of so many Rivers which appear on the Map, 'tis not known which are they that furnish all that Gold that is brought to *China*, and which bears a greater Price, than what comes from any other Part; there
must

must needs be some Gold found in the Sands of several of these Rivers; and it is certain that the great River *Kin cha kiang*, which comes into the Province of *Yun nan*, carries down a great deal of it in its Sand; for its Name imports the Gold Sand River: The great River, which runs quite through *Thibet*, is call'd *Yarou tsanpou*, or *Dsanpou*; though *Tsan pou* is a Name common to all the great Rivers of this Country, yet it is customary to use it particularly of this great River; just as in *China* the general Name *Kiang*, which signifies a River, is become almost the particular Name of the great River *Yang tse kiang*, which divides that large Empire.

It is no easy matter to tell where several of the Rivers, which water *Thibet*, empty themselves; it is certain that the *Nou kiang* enters the Province of *Yun nan*, and after it hath ran some hundreds of *Chinese* Lys it changes its Name, and is call'd *Lou kiang*; after that it runs into the Kingdom of *Ava*: The *Lan tsan kiang* enters likewise the Province of *Yun nan*, and after several other small Rivers have fallen into it, it becomes the great River *Kion long kiang*; that is the Nine-dragon River, and empties it self in the Kingdom of *Tong-king*: The *Kin cha kiang* runs on the North Side of the same Province, and after a long Course flows into, and is lost in the great River *Yang tse kiang*; but where does the great River *Tsan pou* discharge it self? There is no certain Answer to this Question; but 'tis probable that it runs towards the Gulph of *Bengal*; for this at least is certain, that from the Boundary of *Thibet* its Course is South-west to the Sea, and consequently it runs towards *Aracan*, or near the Mouth of the *Ganges* in *Mogol*, which the *Thibetians* call *Anonkek*, or *Anongen*: The other Rivers, which are on the West of *Tsan pou*, run immediately into Countries which are but little known: The *Chinese* Maps, (which the Geographical Missionaries found in the Tribunal of the Province of *Yun nan*, in the House of the chief Mandarins) as well as the People
of

of the Country, give the Name of *Nou y* to the People who lay beyond the River *Nou kiang*; and those who are contiguous to the North Boundaries of the Kingdom of *Ava*, they call *Lisse*; but in all probability these are not the Names which these People themselves use, who, according to all Accounts, inhabit the Mountains, and who are still half Barbarians; it is probable that some of the Rivers of *Thibet*, set down on the Map, must run thro' this Country.

This Difference of Names causes an Obscurity which perplexes the Geographer, and exposes him to the Danger of committing gross Faults, as for instance in the multiplying of Cities. This is a Defect that some of our antient Maps are not free from: It is not now at all known which are the Cities that are called *Cialis* and *Aramut* in the Itinerary of the Jesuit *Goes*, who was sent to discover *Cathai*; tho' 'tis not in the least doubted but that by *Chiaicum* is meant *Hia yu koen*, and that what he calls *Socciou* is indeed the City of *Sou tcheou*, because the Account he gives of them makes it plainly appear that he is speaking of these Cities; but the same thing cannot be said of other Cities that are called by quite different Names; all that can be said is this, that probably they are Cities which have two different Names in different Languages, which is apparent from what I have said above concerning the Name that the *Thibetians* give to *Mogol*: This is the Reason that in the Map made from the Memoirs of the Lamas, who live near the Head of the *Ganges*, the Names which they have set down are adher'd to, as being much more certain than those which Travellers set down, who only passing through a Country bring us Names of Cities and Rivers so disfigur'd that there is hardly any knowing them.

The End of the Fourth and last Volume.

