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The Geogra- phy.	Places.	Latitude.	Longitude.	a		Chew.	Hyen.	11. P. Se-ch	
{	<i>Yen-ngân fû</i>	—	36 42 20	7 4 30	5. <i>Chong-king fû</i>	-	3	11	{
	<i>Hâng-ching fû</i>	—	35 30 30	6 4 57	6. <i>Quey-chew fû</i>	-	1	9	
	<i>Tong chew</i>	—	34 50 24	6 37 35	7. <i>Ma-hu fû</i>	-	0	1	
	<i>Shâng chew</i>	—	33 51 25	6 35 00	8. <i>Long-ngan fû</i>	-	0	3	
	<i>Si-ngan fû</i> ^a	—	34 15 36	7 34 30	9. <i>Tsun-i fû</i>	-	2	4	
	<i>Lan-chew</i>	—	36 8 24	12 33 30	10. <i>Tong-chwen fû</i>	-	0	0	

S E C T. XI.

Se-chwen, the eleventh Province.

Bounds and Produce. Best Rhubarb, Fû-lin Root. *Division.* Ching-tu fû. Pau-ning fû. Shun-king fû. Su-chew fû. Chong-king fû. Quey-chew fû. Ma-hu fû. Long-ngan fû. Tsun-i fû. Tong-chwen fû. *Other Cities of Note.*

Bounds and Produce.

SE-CHWEN is bounded on the North by *Shen-fû*; on the East, by *Hû-quang*; on the South, by *Hû-quang* and *Yun-nan*; and on the West, by the Kingdom of *Tibet*, and certain neighbouring People. The great River *Yang-tse-kyang* runs through this Province; which is very rich in Silk, Iron, Tin, and Lead; in Amber, Sugar-Canes, excellent Loadstones, and *Lapis Armenus*, of a very beautiful Blue. Orange and Citron Trees are very numerous. The Horses are highly esteemed, because they are little, very pretty, and exceeding swift. Here is, likewise, Plenty of Stags, Deer, Partridges, Parrots, and a Sort of Hens with Wool like that of Sheep, instead of Feathers. They are very small, have short Feet, and are highly valued by the *Chinese Ladies*.

Best Rhubarb.

Fû-lin Root.

THIS Province abounds with Musk. Hence also comes the best Rhubarb, the true Root of *Fû-lin*; and another Root, named *Fen-se*, which bears a great Price. They get Salt, by evaporating the Water of Wells dug in the Mountains: But it is not so good for Seasoning as that of the Sea; with which it is difficult to supply them at such a Distance.

Division.

SE-SCHWEN is scarce inferior to any other Province for Extent. It is divided into ten Districts, comprizing ten Cities of the first Rank, and eighty-eight of the second and third, besides a great Number of fortified Towns and Forts.

	Chew.	Hyen.
1. <i>Ching-tu fû</i> , the Capital, commands	6	19 ^b
2. <i>Pau-ning fû</i>	2	8
3. <i>Shun-king fû</i>	1 ^c	7
4. <i>Su-chew fû</i>	0	10

^a Latitude, by *Le Comte*, thirty-four Degrees sixteen Minutes forty-five Seconds: Longitude, seven Degrees fourteen Minutes forty-five Seconds. ^b In the Description, p. 111, it is twenty-five Hyen. ^c In the Description, two Chew.

1. **CHING-TU FU** was, heretofore, one of the finest Cities in the Empire: But having been ruined, as well as the whole Province, in 1646, by the Civil Wars, it retains nothing of its former Splendor: However, it is still very populous, and of great Trade. Its District, which is very large, and the only one that is plain in the Province, is interspersed with navigable Canals, lined with hewn Stone, cut from the great *Kyang*; which, there, is very gentle, and rather slow than swift, till it passes into *Hu-quang*.

2. **THE** Situation of *Pau-ning fû*, between two Rivers, though small, renders it agreeable, and of pretty good Trade. Its Houses are well built. Its District, which abounds with Musk, is covered with Mountains, stored with Stags and Deer; some are cultivated, and covered with Forests.

3. **SHUN-KING FU** stands on a fair River. Its District is surrounded with Mountains; whereof some are covered with Orange-Trees of all Sorts, and yields abundance of Silk, the Root *Scorzonera*, and a Kind of well-tasted Chestnuts.

4. **SU-CHEW FU** is a Place of great Trade, as well at Note, situate on the *Kyang*. Its District, though mountainous, is very fertile, and produces the Bambû Canes every-where.

5. **CHANG-KING FU** is one of the most handsome and trading Cities in the Province, by Means of two Rivers, at the Confluence of which it stands. One of them is called *Kin-sha-kyang*, or *The River of Golden Sand*; which, in its Way from the Province of *Yun-nan*, collects all the Waters of the Mountains on the Side of *Tartary*. The other, which rises still farther beyond the Borders of *China*, is, properly, the *Great Kyang*; till past *Yo-chew fû*, it goes by divers Names.

CHONG-KING is built on a Mountain; the Houses rising one above another, in Form of an Amphitheatre. Its District, of vast Extent, is intermixed with Plains and Mountains. The Air is good and temperate. Pretty Trunks are made here of Canes, twisted and painted with divers Colours. The Rivers afford exceeding good Fish; especially Tortoises.

in the EMPIRE of CHINA.

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12. Province
Quang-tong

6. As *Quey-chew fû* stands on the *Kyang*, at the Entrance of the Province, there is a Custom-house for receiving the Duties on Goods brought hither. Its Trade renders it very rich. Although the Country is full of Mountains, yet there is not an Inch of Land uncultivated. Musk is plenty; and those Pits from whence they procure Salt. Orange and Lemon-Trees are common. In the most Northerly Parts, the Mountains, which are very rugged, are inhabited by a very clownish Sort of People^a, if compared with the *Chinese* Commonalty.

7. *MÀ-HU FU*, being seated on the *Kin shi-kyang*, is a Place of good Trade. Its Territory, though very small, is well watered, and very fruitful. Some of its Mountains are full of Stags.

8. *LONG-NGAN FU* is, as it were, the Key of the Province; having Command over several Forts, which were of Use, formerly, to defend the Country against the *Tartars*. Its District is intermixed with steep Mountains and fertile Valleys.

9. *TSUN-I FU* is considerable for nothing, but because it lies on the Borders of the Province of *Quey-chew*, and may defend the Entrance of it on that Side. Its District is over-run with Mountains. It is well watered, and fertile enough in several Parts.

10. *TONG-CHWEN FU* is a military Place, as well as the Cities *U-mong-tû fû* and *Chin-hyung-tû fû*; so called, because the Inhabitants are old Soldiers, bred-up to Arms, from Father to Son. Besides their Pay, they have Lands assigned them near the Cities they dwell in: And in Time of Peace, when the Troops are disbanded, they are distributed into all the frontier Garisons of the Empire.

THERE are, in this Province, certain Cities of the second Rank, which have Jurisdiction over some of the third Rank; and many Forts, or Places of War; such as,

TONG-CHWEN CHEW, whose District is full of populous Boroughs: The Mountains, as well as the Plains, being well cultivated. The Air is very healthful; and the Country produces abundance of Canes, which yield exceeding good Sugar.

HYA-TING-CHEW, whose Territory furnishes Plenty of Rice and Musk.

YA-CHEW lies nearest *Tibet*, and commands several Forts built on the Borders of the Province^b.

Other Cities
of Note.

Table of Sit-
uations.

SITUATIONS of Places, determined in 1714.

Places.	Latitude.	Longitude.
<i>Ta-tsyen-lû</i>	30 8 24	14 37 40W.
<i>Tay-ping hyen</i>	32 8 28	8 20 00

^a These are the *Myau-tse*, hereafter described.
the Original, *Savry-chew fû*.
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Places.	Latitude.	Longitude.
<i>Pâ chew</i>	31 50 32	9 43 28
<i>Pau-king fû</i>	31 32 24	10 30 00
<i>Myen chew</i>	31 27 36	11 36 00
<i>Chong-kyang hyen</i>	31 2 24	11 44 54
<i>Ching-tû fû</i>	30 40 41	12 18 00
<i>Yâ chew</i>	30 3 30	13 24 52
<i>Ma-û fû</i>	28 31 00	12 10 00
<i>Song-pân-wey</i>	32 35 40	12 52 30
<i>U-mong fû</i>	27 20 24	12 42 00
<i>Ching-hyang fû</i>	27 18 00	11 36 15
<i>Sû-chew fû</i>	28 38 24	11 42 52
<i>Chi-ngan chew</i>	28 30 00	8 57 30
<i>Pong-shwi hyen</i>	29 14 24	8 14 38
<i>Pey chew</i>	29 50 24	8 58 31
<i>Ho chew</i>	30 8 24	10 4 30
<i>Quang-ngân hyen</i>	30 31 26	9 49 40
<i>Shun-king fû</i>	30 49 12	10 21 00
<i>Tâ chew</i>	31 18 00	8 51 00
<i>Que-chew fû</i>	31 9 36	6 53 30
<i>Long-ngan fû</i>	32 22 00	11 49 40
<i>Whey chew</i>	31 25 12	12 48 00
<i>Hya-ting chew</i>	29 27 36	12 33 30
<i>Kyen chew</i>	30 25 00	11 51 00
<i>Chong-king fû</i>	29 42 00	9 46 30
<i>Whey-li chew</i>	26 33 36	13 32 25
<i>Tong-chwen fû</i>	26 20 56	13 2 51

SECT. XII.

Quang-tong, the twelfth Province.

Bounds and Produce. Fruits. Lemons. Iron-Wood. Strange Officers. Fowl. Petrified Crabs. Division. Quang-chew fû. Order at Night. Manufactures. Fo-lhan. Great Resort. Makau. Isle of Sanfian. Shau-chew fû. Fine Monastery. Nan-hyong fû. Whey-chew fû. Chau-chew fû. Chau-king fû. Large Village. Kau-chew fû. Lyen-chew fû. Lwi-chew fû. Kyun-chew fû. Hay-nan. Its Extent. Air and Soil. Mines. Sweet Woods. Produce. Dragons Blood. Curious Fish. Game, and Fowl. Birds. Serpents. Rich Gold Trade. Natives cowardly. Habit and Arms.

QUANG-TONG, the most considerable of all the Southern Provinces, is bounded on the North-East by that of *Fo-kyen*; on the North by *Kyang-fi*; on the West by *Quang-fi*, and the Kingdom of *Tong-king*; the rest is washed by the Sea; which makes a great Number of commodious Ports.

THE Country is partly plain, partly mountainous; and so fertile, as to produce two Crops of Corn yearly. It also furnishes Gold, precious Stones, Silk, Pearls, Pewter, Quicksilver, Sugar,

^b *Du Halde's China*, p. 6, and 111, & seqq. ^c In

Cop-

The Geogra-
phy.
Fruits.

Copper, Iron, Steel, Saltpeter, Ebony, Eagle-Wood, and several others of the odoriferous Sort. There is likewise Plenty of Pomegranates, Grapes, Pears, Plums, Chestnuts, Peaches, and other Fruits, which ripen with Difficulty: But *Bananas, Ananas, Li-chi, Long-ywen*, Oranges and Lemons of all Sorts, are excellent in their Kind.

Lemons.

OF these last there is a particular Sort, which grows on thorny Trees, bearing white Flowers, of an exquisite Odour; from which they distil a very pleasant Liquor. The Fruit is almost as big as a Man's Head; the Substance within is either white or reddish, and has a Taste between sweet and sour. There is another Kind of Fruit, the largest any-where to be seen; which grows not on the Branches, but out of the Body of the Tree. Its Rind is very hard; and, within, it has a great Number of little Cells, containing a yellow Pulp, which is very sweet and agreeable, when full ripe.

Iron-Wood.

ANOTHER Rarity of this Province is the Tree which the *Portuguese* call *Iron-Wood*: For it resembles Iron in Colour, Hardness, and Weight; so that it sinks in Water. There is also a particular Wood, called *Rose-Wood*, whereof Tables, Chairs, and other Moveables, are made: It is of a reddish Black, speckled with Veins, and painted naturally.

Strange
Offets.

THE Mountains produce a prodigious Quantity of a wonderful Kind of Osier or Willow, no thicker than one's Finger. It creeps along the Ground, and shoots forth very long Sprigs, resembling twisted Cords; which so embarrass the Way, that the Stags themselves know not how to extricate themselves. This Osier, which is very pliable and tough, serves for making Cables and Ropes for Shipping. When split in very thin Slips, they are wrought into Baskets, Panniers, Hurdles, Chairs, and very commodious Mats; which the *Chinese* generally lie-on in Summer, because they are cool.

Peacocks.

THIS Province abounds with wild and tame Peacocks; also a prodigious Multitude of tame Ducks. The Inhabitants hatch their Eggs in Ovens, or in Dung; and carry them to the Coast, at low Water, to feed on Oysters, Cockles, and Sea Insects. The Flocks of many different People are intermixed on the Shore; but as soon as the Owners strike on a Basin, each Flock returns to its own Boat, as Pigeons do to their Houses.

FISH of all Sorts are caught along the Coasts,

a besides Oysters, Lobsters, very well-tasted Crabs, and Tortoises of an extraordinary Size. On the Shores, and in a Lake of the Island *Hay-nan*, Crabs are found; which, as soon as taken out of the Water, they say, become hard as Flints, and prove good against burning Fevers.

THE People of this Province are very industrious; and though not quick at Invention, are very expert at imitating, and make any Sort of European Work that is shown them, in great Perfection.

As *Quang-Tong* is a Maritime Province, and most remote from the Court, its Government is one of the most considerable in the Empire.

QUANG-TONG is divided into ten Districts, containing ten Cities of the first, and eighty-four of the second and third Rank; exclusive of several Forts, or military Places, the City of *Ma-kau*, and many Islands great and small.

Chow. Hyen.

1. <i>Quang-chew fū</i> , the Capital, governs	1	16
2. <i>Shau-chew fū</i>	0	6
3. <i>Nan-hyung fū</i>	0	2
4. <i>Whey chew fū</i>	0	1
5. <i>Chau-chew fū</i>	0	11
6. <i>Chau-king fū</i>	1	11
7. <i>Kau-chew fū</i>	1	5
8. <i>Lyen-chew fū</i>	1	2
9. <i>Lui-chew fū</i>	0	3
10. <i>Kyun-chew fū</i> , in the Isle of <i>Hay-nan</i>	3	10

1. *QUANG-CHEW FU*, which the *Europe-Quang-ans* call *Kanton*, is one of the most populous and opulent Cities in *China*; it stands on the *Ta-ho*, one of the finest Rivers in the Empire: In its Way from the Province of *Quang-si*, it receives another River, deep enough to bring-up large Vessels to the Town, and, by means of Canals, extends its Waters into diverse Provinces. Its Mouth is large, and called *Hu-men*, that is, the *Tiger's Gate*, guarded with Forts, built only to keep off the *Chinese* Pirates. The Sides of this River, the neighbouring Plains, and even the little Hills themselves, are well cultivated, and stored with Rice, or a Kind of Trees, which are always green. The Passage from the Sea affords a charming Prospect.

THIS City is near as big as *Paris*, and the Seat of the Vice-Roy. At the End of each

^a See Vol. III. p. 545.

^b That is, *Great River*. It is, in the Maps, called the *Si-kyang*, or the *Western River*; and that said to fall into it, *Pe-kyang*, or the *North River*.

^c What is here called its Mouth, is, rather, a great Bay full of Islands, chiefly on the West Side, being sixty Miles wide, at the Sea, from Coast to Coast; but, betwixt the East Coast and the Island, on which *Ma-kau* stands, not above eighteen Miles. By the *Jesuits* Map, Mid-way from thence to *Kanton*, is the Mouth *Hu-men*, about two Miles and an half broad.

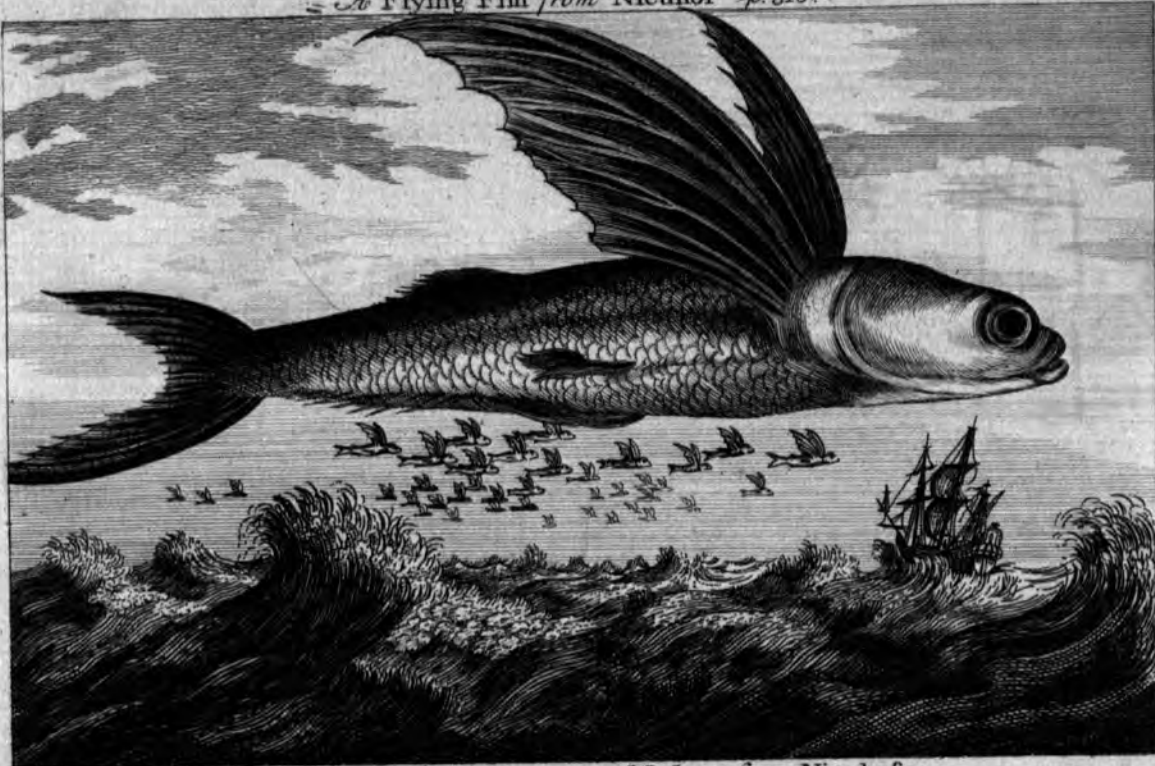
Street

The Water-Castle at Kanton from Nieuhof.



The Kitchen and the

A Flying Fish from Nieuhof p. 318.



Village of Lan tang, near Ma kau from Nieuhof.



N^o 152.

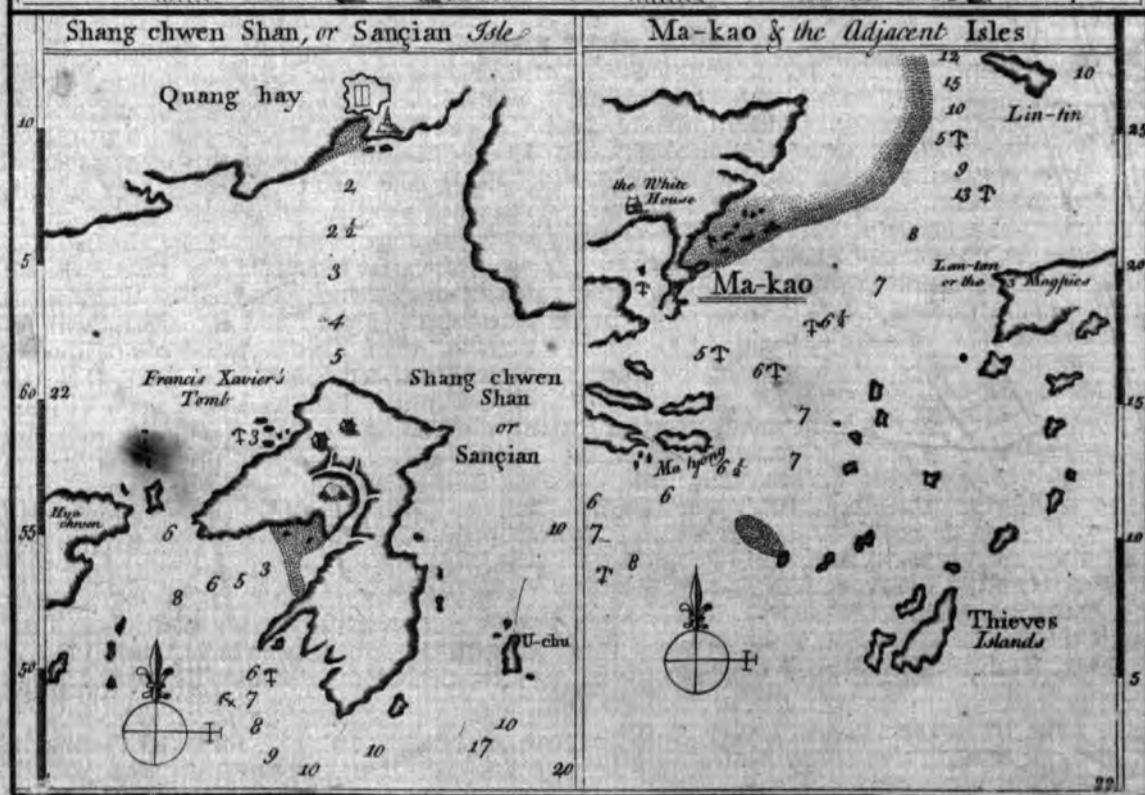
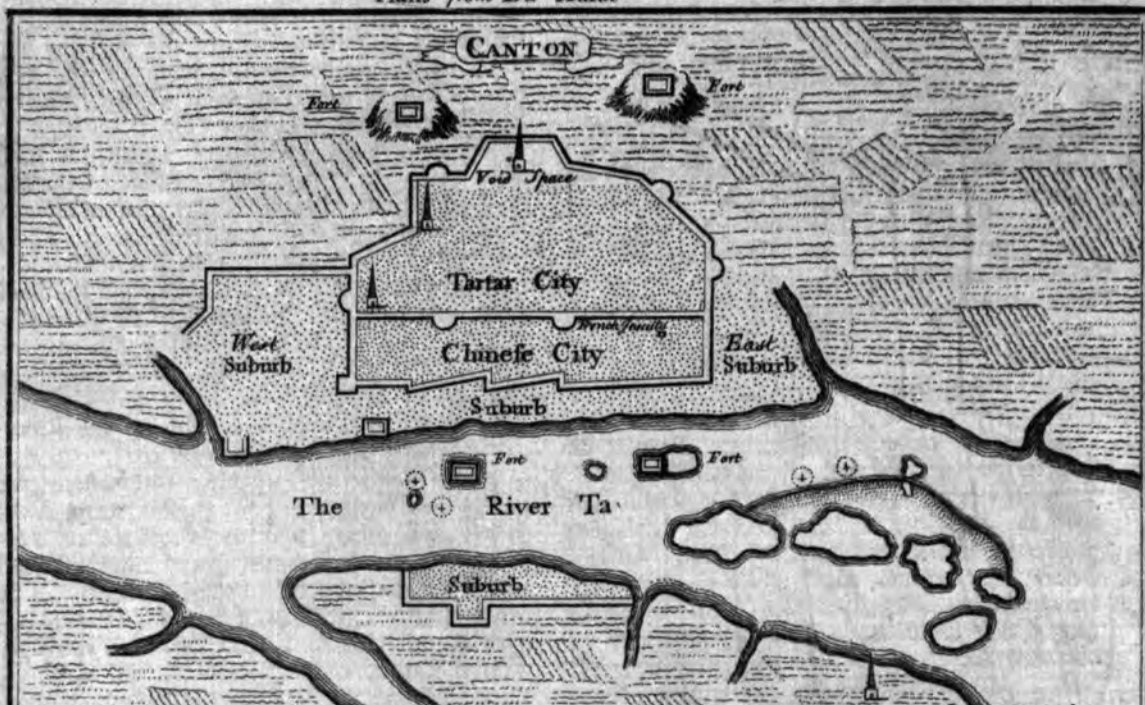
J. Wood Sculp.

Vol. IV. Plate 62. p. 59.

the Mountain of the five Horse-heads. from Nieuhof
near Shaw-chew fu



Plans from Du Halde



J. Wood Sculp.

Vol. 4. Plate 25. p. 59

The Geography. Street there is a Barrier, which is shut every Evening soon after the Gates of the City; so that every-body is obliged to be at home by the Time it grows dark: And thus the greatest Cities are as quiet in the Night-Time, as if they consisted but of single Families.

Order at Night.

THE Barks with which both Sides of the River are crowded, contain an infinite Number of People, and make a Kind of floating City. As they lie close together, and in Rows, they form Streets. Each Bark holds a whole Family, and, like Houses, is divided into different Apartments. The common People, who inhabit them, go out betimes in the Morning, either to fish, or work at the Rice. For a farther Description of this great City, we shall refer the Reader to the Plan, and what has been already related by the Travellers.

Manufactures.

ALTHOUGH the Manufactures of Kanton look well to the Eye, yet they are neither substantial, nor well wrought; for generally the Materials they are made of, are too scanty, or ill chosen, or else the Workmanship is too slight; for this Reason, they are not much esteemed at *Pe-king*. However, the Silks called *Sha*, are reckoned the best of that Kind at the Capital; especially the flowered Sorts, which are wrought open like Lace, and very much worn in Summer, because genteel and cheap.

Fo-shan.

THOUGH the Number of Artificers in this City is almost incredible, yet not being sufficient, they have established a great many Manufacturies at *Fo-shan*, four Leagues distant. During the Troubles, wherein Kanton was involved, the Trade was carried to this Borough; which is at least three Leagues in Compass, is a Place of great Resort, and, in short, not inferior to Kanton, either for Wealth, or Number of Inhabitants.

Great Resort.

VAST Quantities of Money are brought hither from other Countries, and whatever is valuable in the Empire is here to be found. Hence it is resorted to both by the provincial and foreign Merchants. *Le Comte* observes, that the Mandarins are not fond of letting the latter approach its Walls, not so much for fear of a Surprise, as that it obstructs their own clandestine Traffic.

Ma-kau.

DEPENDENT on Kanton, is the City and Port of *Ma-kau*, belonging to the Portuguese. It is situate towards the Mouth of the River, or rather Harbour of Kanton, and has lost, with its Trade, all its former Splendor. It was given to the Portuguese to settle, by the Emperor *Kyaising*, for their Services against the Pirate *Chang-*

fi-law: This Rover having besieged Kanton, the Mandarins desired the Assistance of the Europeans on board the Merchant-Ships; who obliged the Pirate to raise the Siege, and pursuing him to *Ma-kau*, which he had taken before, slew him there. In the Way from Kanton, *Nieuhof* passed by *Lantam*, a famous Village.

WITHOUT all the Islands, which, as hath been observed, croud the West-Side of the River, or Harbour of Kanton, lies that of *Shang-chwen-shan*, commonly called *Sançian*. There are five Villages on it, inhabited by Fishermen, who live on the Fish they take, and the Rice they sow: On an Eminence, at the Foot of a Hill, stands the Tomb of *Francis Xavier*, the Popish Saint and Apostle of the Indies: Beside it is a Plain, adorned with Trees and Gardens. There is also a Chapel here, built by the Portuguese Jesuits, about thirty Years ago.

2. *SHAU-CHEW FU*, is situate where two navigable Rivers meet; one comes from *Nan-hyong*, the other from the Province of *Hu-quang*, whose West Bank is well inhabited, and joined to the City by a Bridge of Boats. The whole District, which is scattered over with Boroughs, produces Abundance of Rice, Herbage, Fruits, Cattle, and Fish; but the Air is so bad, especially from the Middle of *October* to *December*, that great Numbers are carried-off by Distempers. Near one of its dependent Cities, there grow black Reeds, which look like Ebony, whereof they make various musical Instruments.

THREE miles from *Shau-chew*, there is a celebrated Monastery, which they say was founded eight or nine hundred Years ago, and formerly contained a thousand *Bonzas*: Nothing can be more charming than its Situation. In the Middle of the great Mountain *Nan-who*, where it stands, one discovers an agreeable Defart, which extends along a vast Plain, encompassed with little Hills, whose Tops are planted with Rows of Fruit-Trees, and from Space to Space, Thickets of Evergreen. They pretend, that the Founder of this Monastery spent his Life in the most dreadful Mortification, and that Worms bred in the Sores made in his Flesh by an Iron Chain. But the Jesuit owns, that the Devil has his Penitents, as well as his Virgins and Martyrs. He adds, that though the *Bonzas*, his Successors, make Profession of Chastity; yet they are said to be given to all Sorts of Debaucheries: That formerly the People, who came hither in Pilgrimage, complained, that they robbed and plun-

^a Vol. III. p. 582. See also p. 547. ^b The same, p. 545, 549, 523. ^c *Du Halde's China*, p. 6. and 113, & seqq. ^d *Le Comte's Memoirs of China*, p. 85. ^e It has been already described, Vol. III. p. 509. ^f *Du Halde*, as before, p. 119. ^g Written *Mau-who* in *Nieuhof's Journal*. See Vol. III. p. 407. ^h As hath been already mentioned: This Impostor is called *Luzu*, in the same Place.

The Geogra-
phy.
Nan-hyong
fü.

dered them; but that at present Care is taken to prevent the like ^a.

3. **NAN-HYONG FU** ^b, is a large trading City, and one of the most frequented in the Empire. It stands at the Foot of a Mountain, separating the Provinces of *Quang-tong* and *Kyang-fi* from which two large Rivers descend; one runs Southward, the other Northward, divided into many Branches.

BETWEEN this City and *Nan-ngan*, the first in *Kyang-fi*, ten Leagues distant, lies the great Mountain *Mey-lin*, over which there is an admirable Road, above three Miles in Length, with Precipices on each Side; but Travellers are in no Danger from them, the Way being pretty wide. This Road is the most famous throughout *China*, for the continual Passage of Goods, and Crouds of People ^c.

Whey-
chew fü.

4. **WHEY-CHEW FU**, is almost surrounded with Water; and the Lands about it are the best in the Province.

THE whole District, which lies near the Sea, abounds with Fish, Oysters, Lobsters, very well-tasted Crabs, and extraordinary large Tortoises, of whose Shells Toys are made. There are two remarkable Bridges at *Whey-chew*, one of forty Arches, which covers the two Rivers that meet on the East Side; the other is built over a Lake, three Miles in Compass, that washes the Walls of the City on the West. This Lake is lined with Stone quite round; and the Sides of it are embellished with Gardens, and stately Trees. There are two Islands in it adorned with Pleasure-Houses, and joined by a fine Stone Bridge.

IN a Mountain of this District they catch Butterflies, remarkable for their Beauty and Size; which are sent to Court, and employed in certain Ornaments of the Palace.

Chau-chew
fü.

5. **CHAU-CHEW FU**, stands near the Mouth of the River *Han-kyang*, the Sea flowing up to its Walls. It has a magnificent Bridge on the East Side, which is very long, and proportionably wide.

ITS District is separated by Mountains from the Province of *Fo-kyen*, and the Soil every where very fertile; excepting in some Places, where stony.

Chau-king
fü.

6. **CHAU-KING FU**, is reckoned the best-built, and handsomest City in the whole Province. Here the *Tsong-tu* of the Provinces of *Quang-tong* and *Quang-fi* resides, for the Convenience of both. It is situate by the River *Ta-ho*, on whose East Side appears a beautiful Tower, nine Stories high.

THE Port is very spacious, lying at the Confluence of three Rivers, or great Streams; one

of these goes to *Kanton*, and is so restrained between two Hills, that often it overflows in the Time of Rain. It is beset all the Way on both Sides with large Villages, so near each other, that they seem to make but one. Among the rest, there is one upon the Left Hand, of an extraordinary Length, containing near two hundred Houses; which appear like square Towers, and serve the Inhabitants to retire to with their Effects, in Time of any Danger. Afterwards you come to the great Village *Fo-shan*, before-mentioned. There are, upon the River only, upwards of five thousand Barks, each as long as our middling Ships, and containing an intire Family.

THIS District abounds with wild and tame Peacocks, which are rarely seen in the other Provinces; also with Eagle-Wood, Rose-Wood, and Iron-Wood, all mentioned before.

7. As the Tide ascends as high as *Kau-chew fü*, the *Chinese* Ships of Burden may sail up to it. ^{fö.}

ITS District is very fertile, and inclosed partly by the Sea, and partly by Mountains, which are as Walls to it. Here are Abundance of excellent Birds of Prey; also a Sort of Stone nearly resembling Marble, which naturally represents Water, Mountains and Landships. The *Chinese* cut it into Leaves, whereof they make Tables, and other Furniture.

THE Sea produces a Kind of Crabs, which when they are out of the Water, petrify, without losing their natural Form.

8. **LIEN-CHEW FU**, stands near the Sea, *Lyen-chew fü*, which there forms a very commodious Port for Barks, and Ships of Burden. Its District, which is but of small Extent, borders on the Kingdom of *Tong-king*, from which it is separated by inaccessible Mountains. It affords Plenty of Peacocks. They fish here for Pearls, and make several pretty Works of Tortoise-Shell.

9. THE Territory belonging to *Lwi-chew fü*, *Lwi-chew fü*, is the most agreeable and plentiful in all the Western Part of the Province. It is almost surrounded by the Sea, being separated from the Island of *Hay-nan* only by a small Streight, where, it is said, there was formerly a Pearl Fishery. It abounds with Boroughs, whose Inhabitants subsist by fishing on the Coasts. The creeping Olier, mentioned before ^d, grows every where in the District of this City.

10. **KYUN-CHEW FU** ^e, the Capital of *Kyun-chew fü*, *Hay-nan*, is situate on the North Side of the Island on a Promontory. Ships come to Anchor under its very Walls. The Port, where almost all the Barks of *Kanton* arrive, is form'd by a pretty large River, whose Mouth is defended by

^a If they go thither on Pilgrimage, they must be robbed and plundered still.

^c See Vol. III. p. 408, and elsewhere.

^d See Page 58.

^b Written also *Nan-yong*.

^e In the Map, *Kyang-chew fü*.

The Geogra-
phy.

two small Forts; but has not above ten or twelve Feet Water; so that Vessels made after a different Manner from the *Chinese* would find it difficult to enter. Trade brings thither all the Merchants in the Island, who have their Factors in other Parts. The capital City stands about two Leagues from this Port; and between them is a great Plain, full of beautiful *Chinese* Sepulchres. Almost all its dependent Cities are on the Sea Coast.

ON the South Side of the Isle, there is an excellent Port, at the Bottom of a great Bay, where six Vessels may ride securely, in twenty Feet Water, within Pistol-Shot of the Shore, during both the Monsoons.

Island of Hay-nan.

Hay-nan.
Its Extent.

HAY-NAN, which signifies *South of the Sea*, is a great Island, belonging to the Province of *Quang-tong*, which is due North, and may be seen distinctly when the Sky is clear^a. It lies off the Coast of *Tong-king* and *Cochinchina* to the East; having on the South the Channel, formed by the Bank of *Paracel*. Its Length, from East to West, is between sixty and seventy Leagues; and its Breadth, from North to South, between forty and fifty; so that it is near an hundred and sixty in Circumference.

Air and Soil.

THE Air of the Southern Part is very unhealthy, and the Water noxious, unless boiled before it be drank. The North Side is plain for fifteen Leagues from the Coast: But the South and East Sides are covered with very high Mountains; so is the middle Part. It is only in the small Portion of Land, lying between these two Bodies of Mountains, that one meets with cultivated Plains, and those mixed with barren Sands. However, the many Rivers, and frequent Rains, produce Rice (of which they have often two Harvests a Year) sufficient for the Inhabitants, though pretty numerous.

Mines.

BESIDES the Mines of Gold in the Heart of the Island, there are others, in the North Part, of the *Lapis Armenus*, which is carried to *Kanton*, and used in painting all the blue Porcelain. The best Wood, both for Scent and Carving, comes from the Mountains here; such as the *Eagle-Wood*; the *Wba-li*, called by *Europeans*, *Rose*, or *Violet-Wood*, and a yellow Wood, which is very beautiful, and incorruptible. Pillars of a certain Thickness, are of an immense Price, and reserved, as well as the *Wba-li*, for the Emperor's Service: *Kang-hi* built a Palace of such Timber, designed for his Burying-Place.

Produce.

THIS Island, besides the several Kinds of Fruits found in *China*, produces much Sugar,

Tobacco, and Cotton. Indigo is common here; to which may be added, *Areca-Nuts*, *Rattan-Canes*, and *Sea-Fish*, dried and salted. For these Commodities, twenty or thirty thousand pretty large *Junks* arrive here every Year from *Kanton*: So that *Hay-nan* may be ranked among the most considerable Islands of *Asia*.

Province
Quang-tong

ON the Shores of the Port, on the South-Coast abovementioned, grow several maritime Plants and *Mandrepores*^b of all Kinds: Also some Trees which yield *Dragons Blood*, and several others of different Sorts; from which, an Incision being made, there distils a white Juice, that, as it hardens, turns red; but is not of a Consistence like Gum, or Rosin. This Matter burns slowly, and diffuses a Scent less strong, and more agreeable, than Incense.

Dragons
Blood.

THERE is found among the Rocks, at no great Depth of Water, a certain little blue Fish, which resembles the Dolphin more than the *Dorado*, and is in greater Esteem with the *Chinese* than the *Golden Fish*; but they live only a few Days out of their Element.

Curious Fish.

THE Inhabitants know nothing of a Lake, which some Travellers mention, having the Virtue of petrifying whatever is thrown into it. This Report may have taken its Rise from those counterfeit Petrifications common at *Kanton*; which the *Chinese* make to Perfection. Nor are there Pearls found in great Abundance, as others report, or indeed at all, on the Northern Coasts of this Island.

HAY-NAN abounds with Game. The *Partridges*, *Quails* and *Hares*, are inferior to those of *Europe*; but *Snipes*, *Teal*, and all Sorts of *Water-Fowl*, are very good. There is a Kind of *Wood-Hen* of an excellent Relish. *Turtle-Doves*, and *Wood-Pigeons*, are in great Plenty. *Stags*, and *Maron-Hogs*, which are a Kind of *Wild-Boars*, are very common; so are very ugly *Apes*, of a grey Colour. There are others, whose Features very nearly resemble the human; but this Species is scarce.

Game, and
Fowl.

HERE are also several Sorts of curious Birds; as *Ravens*, with white Rings about their Necks; *Starlings*, which have a little Moon on their Bills; *Black-Birds*, of a deep blue Colour, with yellow Ears, half an Inch long, which speak and whistle in Perfection; Birds the Bigness of a *Linnet*, whose Feathers are of a most beautiful Red, and others of a very bright Gold Colour; which two Sorts of Birds are always together.

Birds.

THIS Island breeds *Serpents* and *Snakes* of monstrous Size; but so timorous, that the least Noise frights them away: Nor can the Reptiles be dangerous, since the Natives travel both by Day and Night through the Plains and thick

Serpents.

^a It is, by the Jesuits Maps, about four Leagues distant.

^b A Sea Plant, resembling Coral.

Woods,

The Geogra- phy. Woods, without Arms, and almost always bare- a foot.

THIS Island is subject to *China*, except the middle Part, named *Li-mú-shan*, or *Chi-shan*^a, to whose Mountains the Natives retired, and live independent of the *Mandarins*.

Gold Trade. THESE People had formerly an open Correspondence with the *Chinese*, with whom they twice a Year trafficked the Gold, which they dug out of their Mines, their Eagle and Calamba Wood; some Merchants on each Part having been sent to examine the Goods, and make the Bargain. The *Chinese* Linen and Wares were first carried into *Li-mú-shan*; after which the Inhabitants faithfully delivered them the Things they had agreed for. The Emperor *Kang-hi*, being informed of the prodigious Quantity of Gold which his *Mandarins* acquired by this Commerce, for that and other Reasons, forbade all Correspondence with these People, under Pain of Death. However, some emissaries of the neighbouring Governors still carry it on by Stealth. But the Profits arising from this clandestine Trade, for these thirty Years past, are very inconsiderable to what they used to be.

Natives cowardly. THESE Islanders therefore scarce ever appear; unless now and then, to surprize some of the neighbouring Villages. But they are such Cowards, and so badly disciplined, that fifty *Chinese* would defeat one thousand of them. Nevertheless, there is a Part of them, who, paying Tribute to the Emperor, are suffered to possess Villages in the Plains. Many others put themselves into the Service of the *Chinese*, chiefly in the East and South Part of the Isle, to keep their Sheep, and till their Lands: These, generally speaking, are very deformed, short, and of a reddish Colour.

Habit and Arms. BOTH Men and Women wear their Hair in a Ring on the Forehead, and on their Heads a Hat made of Straw or Rattan, tied under the Chin. Their Habit consists of a Piece of Calico, either black, or of a deep Blue, which covers them from the Waist to the Knees. The Women wear a Kind of Waistcoat of the same; and are farther distinguished by blue Streaks on their Faces, made with Indigo, from their Eyes downwards. Both Sexes wear Gold and Silver Earrings, shaped like a Pear, and very well made.

THEIR Arms are Bows and Arrows, which they are not very expert at; and a Kind of Hanger, which they carry in a little Basket, fastened to their Girdle behind. This is all the Tools they have for doing their Carpenters Work, and clearing their Way through the Forests^b.

ta. Province of Quang-tong

SITUATIONS of Places, determined in 1714.

Places.	Latitude.	Longitude.
<i>Nán-hyong fū</i> ^c	25 11 58	2 33 20 W.
<i>Shau-chew fū</i> ^d	24 55 00	3 20 00
<i>Tyen chew</i>	24 50 32	4 16 00
<i>Yang-shan hyen</i>	24 30 00	4 4 00
<i>In-te hyen</i>	24 11 32	3 33 30
<i>Chang-ning hyen</i>	24 6 45	2 37 20
<i>Lyen-ping chew</i>	24 19 12	2 10 59
<i>Flo-ping hyen</i>	24 30 00	1 33 35
<i>Hing-ning hyen</i>	24 3 36	0 46 40
<i>Chau-chew fū</i> ^e	23 36 00	0 46 40 E.
<i>Tsin-ning hyen</i>	23 26 24	0 18 40 W.
<i>Hay-fong hyen</i>	22 54 00	1 9 36
<i>Ho-ywen hyen</i>	23 42 00	1 54 40
<i>Whey-chew fū</i>	23 2 24	2 16 00
<i>Long-men hyen</i>	23 43 42	2 14 40
<i>Tsong-whá hyen</i>	23 33 36	3 10 40
<i>Tsing-ywen hyen</i> ^f	23 44 24	3 46 40
<i>Quang-ning hyen</i>	23 39 26	4 29 35
<i>Chau-king fū</i> ^g	23 4 48	4 24 30
<i>Te-king chew</i>	23 13 42	5 14 40
<i>Lau-ting chew</i>	22 55 12	5 33 30
<i>Sing-i hyen</i>	22 6 00	6 1 20
<i>Kau-chew fū</i>	21 48 00	6 2 15
<i>She-ching hyen</i>	21 32 24	6 38 40
<i>Lyen-chew fū</i>	21 38 54	7 29 40
<i>Kin chew</i>	21 54 00	8 00 45
<i>Ling-shán hyen</i>	22 24 00	7 28 20
<i>Sui-ki hyen</i>	21 19 12	6 42 30
<i>Ley-chew fū</i>	20 51 36	6 48 20
<i>Su-wen hyen</i>	20 19 24	6 50 00
<i>Whá-chew</i>	21 37 12	6 17 20
<i>Yang-kyáng hyen</i>	21 50 20	5 3 40
<i>Sin-ning hyen</i>	22 14 24	4 16 20
<i>Sin-whay hyen</i> ^h	22 30 00	3 55 40
<i>Hyang-shan hyen</i>	22 32 24	3 30 00
<i>Shun-te hyen</i>	22 49 25	3 39 35
<i>Quang-chew fū</i> ⁱ	23 10 58	3 31 29
<i>Má-kau</i> , by the Map ^k	22 12 14	3 19 00

Table of Situations.

^a This Part, by the Map, takes up about one third Part of the Island.

^b *Du Halde's China*, p. 115.

^c Latitude, by *Noel*, twenty-five Degrees fifteen Minutes three Seconds.

^d Latitude, by the Jesuits Map,

^e Latitude, by *Gaubil*, twenty-

^f Latitude, by *Simonelli*, twenty-two Degrees thirty Minutes: Longitude, three Degrees fifty-five Minutes forty

^g Latitude, by *Noel*, twenty-three Degrees ten Minutes: Longitude, by *Gaubil*, three Degrees

^h Latitude, by *Thomas*, twenty-two Degrees twelve Minutes fourteen

ⁱ Latitude, by *Noel*, two Degrees fifty six Minutes thirty Seconds.

The Geogra-
phy.

Island of Hay-nan.

Places.	Latitude.	Longitude.
Kyong-chew fū	20 2 26	6 40 20
Wen-chang hyen	19 36 00	6 14 50
Wan chew	18 40 00	6 36 00
Tsau chew ^a	18 21 36	7 44 00
Chang-wba hyen	19 12 00	8 8 00
Chen chew	19 32 24	7 29 20
Lin-kau hyen	19 46 48	7 13 40

S E C T. XIII.

Quang-fū, the thirteenth Province.

Site, Air, and Produce. Gold and Silver Mines. Meal-Tree, Wax-Insects. Division. Quey-ling-fū. The Flower Quey. Best Ink Stones. Lyew-chew fū. King-ywen fū. Se-nghen fū. Ping-lo fū. U-chew fū. Sin-chew fū. Nan-ning fū. Tay-ping fū. Se-ming fū. Chin-ngan fū. Se-chin fū.

Site, Air,
and Produce.

THIS Province is situate between those of Quang-tong, Qua-chew and Yun-nan, and the Kingdom of Tong-king. It is well watered, and produces such Plenty of Rice, that for six Months of the Year the Inhabitants of Quang-tong are supplied from thence, yet it is not to be compared to most of the other Provinces, either for Beauty, or Trade. Only the Parts towards the East and South, are well improved, the Country being flat, and the Air mild; almost every where else, especially towards the North, it is incumbered with Mountains, covered with thick Forests.

Gold and
Silver
Mines.

A CERTAIN Chain of Mountains in this Province, having been known, for a long Time past, to contain Mines of Gold, Silver, Tin, Copper, and Lead; some Years ago the Governor, in whose District they are, presented a Memorial to the Emperor, setting forth, that the Inhabitants offered to open them at their own Expence, paying, as usual, forty per Cent. to his Majesty, and five to the Officers and Soldiers, who presided over the Work. It was also proposed, that none should be permitted to work at them, without a Licence from his Mandarin, besides four Persons Security for his Conduct. The Tribunal of the Hu-pū approved of this Memorial; but afterwards the Emperor reserved the Gold Mine wholly to himself.

Meal-Tree.

THERE is in this Province a pretty extraordinary Tree, named Quang-lang; which, instead

a of Pith, contains a soft Substance, that serves for Meal, and does not taste amiss. Likewise Abundance of those Insects, which produce white Wax. The Cinnamon that grows here, diffuses a more agreeable Odour, than that of Seylan^b, and the Silks bear a good Price; in short, this Country breeds Parrots, Porcupines, and Rhinoceroses.

QUANG-SI is subdivided into twelve Divisions, containing twelve Cities of the first Rank, b and fourscore of the second and third.

Chew. Hyen.

1. Quey-ling fū, commands	2	7
2. Lyew-chew fū	2	10
3. King-ywen fū	2	5
4. Se-nghen fū	1	2
5. Ping-lo fū	1	7
6. U-chew fū	1	9
7. Tsun-chew fū	0	3
8. Nan-ning fū	4	3
9. Tay-ping fū	12	2
10. Se-ming fū	4	0
11. Chin-ngan fū	1	0
12. Se-ching fū	2	0

1. QUEY-LING FU stands on a River^c that falls into the Ta-ho, and runs with such Rapidity through the narrow Valleys, that, though large, it is not navigable. It is remarkable for being built partly after the Manner of our ancient Fortifications; but is much inferior to most of the other Capitals.

QUEY-LING signifies the Forest of the Flow-ers of Quey; because that Flower is more common in the Territory of this City, than elsewhere. It is little and yellow, with Leaves resembling those of the Laurel, and grows in Bunches on a very large Tree, which in Autumn is covered over with them, diffusing an agreeable Smell; when they fall, others come in their Places.

IN its District are found the best Stones for making Ink of; and Birds, whose bright variegated Feathers are woven in their Silks.

IT is almost wholly encompassed with savage People, settled in the Mountains^d; of whom an Account will be given elsewhere.

2. THE Territory of Lyew-chew fū is of great Extent, and well watered; but full of Mountains, which abound with Simples. Among its dependent Cities, Vu-swen-hyen is famous, on Account of the lively and subtil Wit of its Inhabitants; some of whom obtain their Doctors Degree every Examination, at Pe-king.

^a By the Map, Latitude, eighteen Degrees twelve Minutes thirty-six Seconds: Longitude, seven Degrees forty-four Minutes. ^b Or Selan, commonly spelled Ceylon. ^c According to the Map, it stands in a Sort of Lake. ^d The Chwang Ko-lau to the North and South, the Seng Myau-tse to the West.

The Geogra-
phy.
Kin-ywen
fū.

3. **KIN-TWEN FU** ^a is built on a large River, but encompassed with frightful Mountains, some inhabited by a Kind of savage People ^b. The Valleys lying between are interspersed with Villages and Forts ^c. The *Areka* is found every where in its District, and Gold gathered out of its Rivers.

Se-nghen
fū.

4. **THE** District of *Se-nghen fū*, of no great Extent, is encompassed with Mountains, whose Inhabitants, formerly half savage, are reduced to Civility.

Ping-lo fū.

5. **PING-LO FU** stands on a large River, but hardly navigable, being full of Water-Falls. All the Cities of its District are invironed with disagreeable Mountains: Some of them, however, are covered with Orange-Trees; and Abundance of white Wax, made by certain Insects, is found here.

U-chew fū.

6. **U-CHEW FU** is the Key of the Province of *Quang-tong*; and as all the Rivers of *Quang-si* meet near its Walls, it is the most considerable for Trade.

THE Country, which is partly plain, and partly mountainous, produces Red Lead, and the *Quang-lang* Tree, producing Meal, before spoken of. The Rhinoceros is found here, and a Kind of Apes, with yellow Hair, which resemble Dogs in their Shape and shrill Yell.

Sin-chew
fū.

7. **SIN-CHEW FU** ^d stands at the Confluence of two Rivers, encompassed with delightful Forests and Mountains. Its District produces a Sort of Cinnamon, and the Iron-Wood. Of a certain Grass they make Cloth, which is sometimes dearer than the common Silks. A Kind of yellow Earth is found here, said to be sovereign against all Sorts of Poison.

Nan-ning
fū.

8. **NAN-NING FU** is almost furrounded with Rivers and little Lakes. Its District is intermixed with Plains and Mountains; some of which produce Iron Mines. Great Parrots, easily taught to speak, are found here: Also a Kind of Fowl, which discharges out of its Mouth Threads of Cotton; and very large Porcupines, darting long and sharp Quills.

Tay-ping
fū.

9. **TAY-PING FU** is situate in an Elbow made by a large River, inclosing it on three Sides, and fortified on the fourth by a Wall. Its District is the best in the whole Province, being very fertile, populous, and well cultivated. It contains a great Number of Forts, as bordering on *Tong-king*: But the Inhabitants of this, and the next *Fū*, are looked on as Barbarians by the *Chinese*, because they want their Politeness and Affability.

10. **SE-MING FU** stands also near the Borders of *Tong-king*, in a mountainous Country, and not far from the Pillar, which the Inhabitants of that Kingdom have erected to mark their Limits. Every Thing is plenty in this District; and its Mountains furnish Abundance of Wood.

11. **CHIN-NGAN FU** was formerly no more than a pitiful Borough, which was afterwards enlarged and inclosed with Walls, in order to make it a City of the first Rank: But most of its District belongs to *Tong-king*, whence it comes to have but one subordinate City.

THE Manners of its Inhabitants differ but little from those of the *Chinese*. The Country produces much Honey and Wax, with all the Necessaries of Life.

12. **SE-CHIN FU** ^e is situate almost at the Spring of two little Rivers, which meet near its Walls. Its District, though not large, is partly plain, partly mountainous. It borders on *Yunnan*, and is full of populous Boroughs ^f.

SITUATIONS in Quang-si, determined in 1714.

Places.	Latitude.	Longitude.
<i>Tsuen-chew</i> - -	25 49 12	5 22 40
<i>Quang-yang hyen</i> - -	25 21 36	5 29 20
<i>Quey-ling fū</i> - -	25 13 12	6 14 20
<i>Wbay-ywen hyen</i> - -	25 15 56	7 10 40
<i>Ho-chi chew</i> - -	24 42 0	8 45 20
<i>Si-long chew</i> - -	24 32 24	10 49 20
<i>Se-ching fū</i> - -	24 20 48	10 10 40
<i>King-ywen fū</i> - -	24 26 24	8 4 0
<i>Lo-ching hyen</i> - -	24 44 24	7 50 40
<i>Yong-ning chew</i> - -	25 7 12	6 52 20
<i>Ping-lo fū</i> - -	24 21 54	5 59 15
<i>Ho-hyen</i> - -	24 8 24	5 12 00
<i>Yong-ngan chew</i> - -	24 1 12	6 9 10
<i>Syang-chew</i> - -	23 59 0	7 2 40
<i>Lyew-chew fū</i> - -	24 14 24	7 20 0
<i>Lay-ping hyen</i> - -	23 38 24	7 22 40
<i>Te-ngen fū</i> - -	23 25 12	8 34 40
<i>Tu-yang fū</i> ^g - -	23 20 25	9 1 20
<i>Chin-ngan fū</i> - -	23 20 25	10 9 20
<i>Ngan-ping chew</i> - -	22 43 12	9 40 0
<i>Tay-ping fū</i> - -	22 25 12	9 21 20
<i>Shang-tse chew</i> - -	22 19 12	8 52 10
<i>Nan-ning fū</i> - -	22 43 12	8 25 30
<i>Ping chew</i> - -	23 13 12	7 52 20
<i>Heng chew</i> - -	22 38 24	7 31 30
<i>Wey-lin chew</i> - -	22 40 48	6 45 24
<i>Sin-chew fū</i> - -	23 26 28	6 37 20
<i>U-chew fū</i> - -	23 28 48	5 37 15

Table of Situations.

^a Or, *King-ywen fū*, as in the Tables.

^b The *Seng Myau-tse*, mentioned in a former Note.

^c Built

to bridle those People.

^d Or, *Tsin-chew fū*.

^e Or, *Se ching fū*.

^f *Du Halde's China*, p. 6,

and 120, & seqq.

^g *Tu-yang fū* seems to be a Mistake for *Tu-yang-se*, or the like; for there are but twelve *Fū* in this Province.

The Geogra-
phy.

SECT. XIV.

Yun-nan, the fourteenth Province.

Gold-Sand. White Copper. Precious
Animals. Inhabitants: Language: Re-
gion: Government: Dress. Division. Yun-
nan fû. Trade. Soil. Ta-li fû. Ling-ngan
fû. Chu-hyung fû. Ching-kyang fû. King-
tong fû. Quan-nan fû. Quang-li fû. Shun-
ning fû. Ku-tung fû. Yau-ngan fû. Ko-
king fû. Vu-ling fû. Li-kyang tu fû. Ywen-
kyang fû. Mong-wha fû. Yung-chang fû.
Yung-ning-tu fû. Yung-pe fû. Kay-wha fû.
San-ta fû. Table of Situations.

Bounds,

YUN-NAN^a, being one of the richest Pro-
vinces of the Empire, is bounded on the
North by *Se-chwen*, on the East by *Quey-chew*,
and *Quang-si*, on the South by the Kingdoms of
Tong-king, *Lao* or *Lau*, and on the West by that
of *Ava*, and the Lands of some savage Nations,
little known. It is watered every where by Ri-
vers and Lakes^b; so that all Sorts of Necessaries
are very cheap.

Gold-Sand.

BOUNDANCE of Gold is gathered out of the
Sand of the Rivers and Torrents which descend
from the Mountains in the Western Part, which
thence may be judged to contain Gold Mines.

White Cop-
per.

BESIDES those of common Copper, there are
some of a singular Kind, named *Pe-tong*, which
is white both within and without. This Pro-
vince produces red, but not yellow Amber: In
a Word, Rubies, Sapphires, Agats, and other pre-
cious Stones^c; Pears, Musk, Silk, Benjamin,
Lapis Armenus, and very beautiful Marble, of
divers Colours; some naturally representing
Mountains, Flowers, Trees, and Rivers, where-
of Tables, and other Ornaments are made.

Animals.

AMONG the Animals one meets with excel-
lent Horses, most of them low, but strong and
vigorous; Stags of a peculiar Kind, no larger
than our ordinary Dogs, and the Birds called
Kin-ki, or *Golden-Hens*. The People, though
very strong and courageous, are of a mild, affa-
ble Temper, and fit for studying the Sciences.

Inhabitants.

THE Nation of the *Lo-lo*, formerly ruled in
Yun-nan, and was governed by different Sove-
reigns. The *Chinese*, after fighting several Bat-
tles, and building some Forts and Cities in the
little uncultivated Plains there, to gain these Peo-
ple, conferred on their Lords all the Honours of
Chinese Mandarins; which descend to the next
Heirs, on Condition, that they should be subject

^a Or, *Jun-nan*. ^b Called *Hay*, or *Seas*, by the Natives. Here are also large Brooks, which run under-
Ground for a considerable Space, and appear again: The like happens in some other Provinces, *Du Halde's*
China, p. 20. ^c Some think they come from *Ava*, or *Awa*. ^d *Du Halde's China*, p. 30, & seq. ^e It
is twenty-one in the Original here.

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K

8. Quang-

a to the Governor of the Province in common
Affairs; that they should receive the Investiture of
their Lands from the Emperor; and should not exe-
cute any Authority therein without his Consent.

14. Province
Yun-nan.

THE *Lo-lo* are as well shaped as the *Chinese*,
and more inured to Fatigue. They have a dif-
ferent Language, and a Sort of Writing, which
seems to be the same, as their Religion is, with
that of the *Bonzas* of *Pegu* and *Ava*; who, hav-
ing insinuated themselves with the most rich and
powerful among the *Lo-lo*, in the Northern Part
of *Yun-nan*, have there built huge Temples, which
are of different Structures from the *Chinese*.

Language,
Religion.

THE *Lo-lo* Lords are absolute Masters over
their Subjects, and have a Right to punish even
with Death, without waiting for the Answer of
the Vice-Roy, much less that of the Court; so
that they are obeyed with an incredible Readiness.
Any one thinks his Fortune made, if he is ad-
mitted to serve in the Palace of his Lord; who,
considering the Hall, where he gives Audience,
and all the other Apartments, as his Estate, takes
Care to beautify and keep them in good Condi-
tion. Besides the Officers of the Household, and
others who serve Quarterly, they have Captains,
who command the Militia of the Country; con-
sisting both of Horse and Foot, armed with Ar-
rows, Spears, and, often, Muskets. These Peo-
ple make their own Weapons; though the *Chi-
nese*, sometimes, carry them Arms.

Government.

THE Habit of the *Lo-lo* consists in a Pair of
Drawers, a Linen Vest, that reaches to the
Knee, and a Straw Hat, or one of Rattan.
They go with their Legs bare, and wear nothing
but Sandals. The Lords wear a *Tartar* Habit,
made of Satin or Damask. The Ladies, over a
long Gown, which reaches down to their Feet,
wear a little Cloak, which comes no lower than
the Waist: In this Dress they ride on Horseback,
whether in making Visits, or performing the Mar-
riage Ceremonies, accompanied by their Waiting-
Women, their other Domestics walking on-foot^d.

YUN-NAN is subdivided into nineteen^e Dis-
tricts, containing so many Cities of the first
Rank, and fifty-five of the second and third.

Chev. Hyr.

1. Yun-nan fû, the Metropolis, } governs	4	7
2. Ta-li fû	4	3
3. Ling-ngan fû	4	5
4. Tzu-tzu, or Chu-hyang fû	2	0
5. Chin-kyang fû	2	2
6. King-tong fû	0	0
7. Quang-nan fû	0	0

Here are also large Brooks, which run under-
Ground for a considerable Space, and appear again: The like happens in some other Provinces, *Du Halde's*
China, p. 20. ^c Some think they come from *Ava*, or *Awa*. ^d *Du Halde's China*, p. 30, & seq. ^e It
is twenty-one in the Original here.

The Geogra-
phy.

	Chew.	Hyen.
8. <i>Quang-si fū</i>	0	2
9. <i>Shun-ning fū</i>	1	0
10. <i>Ku-chew fū</i>	5	2
11. <i>Yau-ngan fū</i>	1	1
12. <i>Ko-king fū</i>	1	0
13. <i>U-ting fū</i>	2	1
14. <i>Li-kyang fū</i>	0	0
15. <i>Ywen-kyang fū</i>	0	0
16. <i>Mong-wba fū</i>	0	0
17. <i>Yung-chang fū</i>	1	2
18. <i>Yun-ning-tu fū</i>	0	0
19. <i>Yung-pe fū</i>	0	0
20. <i>Kay-wba fū</i>	0	0
21. <i>San-ta fū</i>	0	0

Yun-nan fū.

1. *YUN-NAN FU* has no navigable River; but is built on the Side of a large and deep Lake; or, to speak in the Language of the Country, on the Coast of the South Sea. Not many Years since, it was remarkable for its Beauty. It was full of handsome Buildings within its Walls, which are three Miles in Compass; and without, adorned with pleasant Gardens; of which, two or three are still to be seen. A Chinese Prince formerly kept his Court here; the Tartars having given him the Title of King^a: But taking-up Arms against the Emperor, in 1679, his Family was ruined; and dying a while after of old Age, his Troops were of a sudden dispersed.

Trade.

THE Trade for Metals is greater here than in any other Province. A particular Sort of plain Silk, without any Gloss, named *Tong-hay-twan-tse*, that is, *The Satin of the Eastern Sea*, is made here of twisted Silk. In this City the *Tsong-tū*, or Governor-General of the Provinces of *Yun-nan* and *Quey chew*, resides; as also the Vice-Roy of the Province.

Soil.

Its whole District is agreeable and fertile, consisting of little Hills and large Plains. The Waters are very good, the Climate temperate. It produces *Lapis Armenus*, fine Marble, and the Rose-Wood Trees. The Inhabitants have always been addicted to Arms, or Agriculture. The Horses bred here are small, but hardy and strong.

Ta-li fū.

2. *TALI FU*, like the Capital, stands on a very long Lake, which abounds with Fish. It is large, and very populous; the Climate mild, and Soil fertile.

HERE, principally, those fair Tables, and other Ornaments, are made of that most beautiful variegated Marble dug out of the Mountain *Tyen-fung*, representing Mountains, Flowers, Trees, and Rivers; so lively, that one would think they were drawn by a skilful Painter.

^a This was the famous *U-san-ghay*, who called in the Tartars to suppress the Rebels.

Cbina, p. 7, and 122, & seqq.

^c Called, in the Table of Division, and the Map, *Ku-chew fū*.

^b *Du Halde's*

cond

3. THE whole Country belonging to *Ling-ngan fū* consists either of Plains, or little Hills and Mountains. It is watered by pretty large Lakes and Rivers; producing Plenty of Rice, Wheat, Honey, Wax, and most of the Fruits found in the Indies.

4. *CHU-HYUNG FU* stands in the Heart of the Province, and is a very beautiful Country, stored with Rivers, and inclosed with fine Mountains. The Air is good, and the Soil abounds in all Sorts of Grain: It has Plenty also of good Pastures. The Mountains yield the *Lapis Armenus*, and a fine green Stone: Some of them, Silver Mines.

5. NOTHING can be more agreeable than the Situation of *Chin-kyang fū*. It stands on the North Side of a great Lake, and in a Plain inclosed with Mountains. Its District is not large; but it is fertilized by Lakes and Rivers abounding with excellent Fish. The Inhabitants make curious Cotton Carpets.

6. *KING-TONG FU*, like the next, has no City under it. On the West Side is a Bridge, supported by Iron Chains; whose Agitation, joined to the Sight of the Precipices, is terrible to Passengers. Its District is full of very high Mountains, said to contain Silver Mines; and, being well watered, abounds with Rice^b.

7. *QUAN-NAN FU* stands on the Borders of the Province, by frightful Mountains. Its Soil is fertile; but the Inhabitants are considered as Barbarians by the Chinese.

8. *QUANG-SI FU* stands on a little Plain, on the Side of a Lake, and is quite surrounded with Mountains, without any Thing farther worth Remark.

9. *SHUN-NING FU* is a very small City, not above a Mile and half in Compass, surrounded with Mountains, which are passed through very narrow Villages. The Soil is generally barren, and the Manners of the Natives rude.

10. *KU-TSING FU*, likewise, is surrounded with Mountains; but the Country fruitful enough. The Inhabitants of this District are very laborious; but so litigious, that they spend most of their Effects at Law.

11. THE Territory of *Yau-ngan fū*, which is sufficiently large, consists of fertile Valleys, and Mountains covered with fine Forests. Its Inhabitants are robust, and naturally warlike. It furnishes abundance of Musk; and very white Salt is made from the Water of a Well near the City.

12. *KO-KING FU* is encompassed with Mountains. Its one dependent City of the fe-

The Geogra- phy. cond Rank ^a is situate on a Lake, six Leagues in a Compass. The Inhabitants of its District are courageous and brave, usually going armed with Bows and Arrows. They make very beautiful Carpets. The Country produces Musk and Pine-apples. There are said to be Gold Mines in its Mountains, bordering on the Country of the Si-fan, or the Lamas.

Vu-ting fû. 13. *VU-TING FU* ^b is situate on the Borders of the Province of *Se-chwen*, in a rich and fertile Soil, well watered, and stored with Flocks. It has a pretty large Garison against the neighbouring Highlanders. A great deal of Musk comes from hence. The Passages over some of its Mountains, which are rugged and steep, will only admit one Man at a Time; so that they afford the Inhabitants an inaccessible Retreat in Time of War.

Li-kyang-tu fû. 14. THE Inhabitants of *Li-kyang-tu fû* ^c, and the Territory belonging to it, are descended from the ancient *Chinese* Colonies. It has no City. It is surrounded by Mountains, which separate it from the Dominions of the *Lamas*. The whole Country is well watered and fertile, yielding Amber and Pine-Apples.

Ywen-kyang fû. 15. *YWEN-KYANG FU* stands on the *Ho-li-kyang*, a pretty large River. The Country consists of Mountains, and Plains well watered; it furnishes Abundance of Silk, and produces Plenty of Ebony, Palm-Trees, and Areka, which the Inhabitants chew with Beetel-Leaf. Peacocks are very numerous here.

Mong-wha fû. 16. *MONG-WHA FU* is surrounded with high Mountains, and its District furnishes more Musk than any other in the whole Empire.

Yung-chang fû. 17. *YUNG-CHANG FU* is pretty large and populous, built, like the former, in the Midst of Mountains, near an Extremity of the Province, and in the Neighbourhood of a People, whose rude Manners the Inhabitants partake of. The Country furnishes Gold, Honey, Wax, Amber, and Abundance of good Silk.

Yung-ning-tu fû. 18. *YUNG-NING-TU FU* ^d is situate at the End of the Province, near the Dominions of the *Lamas*, to the West of a fine Lake ^e, with four little Isles in it. Numbers of that Sort of Cows, common in *Tibet*, are to be met with, of whose Tails they make Stuffs that are Proof against Rain, and Carpets much esteemed. The *Chinese* Officers also adorn their Standards and Helmets with them.

Yung-pe fû. 19. *YUNG-PE FU* stands amidst Mountains, yet its Territory is fertile, having large Plains, watered by a fine Lake, Brooks and Rivers.

20. *KAY-WHA FU* ^f is one of the Keys of the Province toward *Tong-king*. Its District is intermixed with fertile Valleys and high Mountains.

21. *SAN-TA FU* ^g, which stands on the Borders of the Kingdom of *Ava*, is properly a Fortrefs to defend the Frontiers. The whole Country is full of Mountains, which serve it for a Bulwark; but the Valleys are fertile, being well watered with Rivers ^h.

b SITUATIONS in Yun-nan, determined in 1715.

Places.	Latitude.	Longitude.	
<i>Ku-tsing fû</i> -	25 32 24	12 38 30	W. Table of Situations.
<i>Lo-ping chew</i> -	24 58 48	12 9 20	
<i>Quang-nan fû</i> -	24 9 36	11 22 35	
<i>Que-wha fû</i> -	23 24 30	12 6 45	
<i>Mong-tse hyen</i> -	23 24 00	12 52 20	
<i>Lin-ngan fû</i> -	23 37 12	13 24 00	
<i>Ywen-kyang fû</i> -	23 36 00	14 18 40	
<i>Swen-wey tse</i> -	22 12 00	15 26 40	
<i>Mong-lyen</i> -	22 19 20	16 42 00	
<i>Mong-ting fû</i> -	23 37 12	17 14 40	
<i>Ching-kang chew</i> -	24 11 35	16 52 00	
<i>Long-ban quan</i> -	23 41 40	18 32 00	
<i>In-ywey chew</i> -	24 58 20	17 42 40	
<i>Yong-chang fû</i> -	25 4 48	17 2 35	
<i>Shun-ning fû</i> -	24 37 12	16 18 35	
<i>King-tong fû</i> -	24 30 40	15 24 30	
<i>Ho-si hyen</i> -	24 16 10	13 38 40	
<i>Quang-si fû</i> -	24 39 36	12 38 40	
<i>Ching-kyang fû</i> -	24 43 12	13 24 00	
<i>Chu-byong fû</i> -	25 6 00	14 45 20	
<i>Mong-wha fû</i> -	25 18 00	15 58 25	
<i>Ta-li fû</i> -	25 44 24	16 6 40	
<i>Kyew-lan chew</i> -	26 32 00	16 38 40	
<i>Ta-ching-quan</i> -	27 32 00	16 40 00	
<i>Li-kyang fû</i> -	26 51 36	16 1 10	
<i>Yong-ning fû</i> -	27 48 28	15 41 20	
<i>Yong-pe fû</i> -	26 42 00	15 29 20	
<i>Yau-ngan fû</i> -	25 32 20	15 2 40	
<i>U-ting fû</i> -	25 32 24	13 56 00	
<i>Yun-nan fû</i> -	25 6 00	13 36 50	

S E C T. XV.

Quey chew, the fifteenth Province.

Soil and Inhabitants. Ports. Mines. Cattle. Table of Division. Quey-yang fû. Se-chew fû. Se-nan fû. Chin-ywen fû. She-tsyen fû. Tong-jin fû. Ngan-shan fû. Tû-yun fû. Ping-ywen fû. Wey-ning fû. Table of Situations.

^a This is *Kyen-chwen chew*; but it seems to command over another, viz. *Kyew-lan chew*, about twenty-five Miles West of the former. ^b In the Map, *U-ting fû*. ^c In the Tables, *Li-kyang fû*. ^d In the Map, *Yong-ning fû*. ^e Three Miles distant, by the Map. ^f In the Table, *Que-wha fû*. ^g This City, as well as *Yung-ning-tu fû*, is omitted in the Table of Division. ^h *Du Halde's China*, p. 124, & seq.

The Geogra-
phy.
Soil and In-
habitants.

QUEY-CHEW, which has *Hu-quang* to the East, *Se-chwen* to the North, *Yun-nan* to the West, and *Quang-fi* to the South; is full of inaccessible Mountains, whence one Part of it is inhabited by People, who never were subdued^a. The Emperors, to people this Province, have often sent Colonies hither.

Forts.

THE Whole contains so many Forts, and military Places, with numerous Garisons, that the Tribute which it pays is not sufficient to defray the Expence.

Mines.

Cattle.

THE Mountains, interspersed with fertile Valleys, afford Mines of Gold, Silver, Mercury, and Copper. The Inhabitants breed a great Number of Cows, Hogs, and the best Horses in all *China*; Wild Fowl are infinite, and have an excellent Taste. They make no Silks in this Province, but Stuffs of a Sort of Hemp, fit for Summer Wear.

Table of Di-
vision.

QUEY-CHEW is subdivided into eleven Districts, containing eleven Cities^b of the first Rank, and thirty-eight of the second and third, besides Forts more or fewer. Its Governors are so numerous, not because of its Extent (for it is one of the smallest, and most barren Provinces in *China*) but in order to keep the stubborn and half civilized People inhabiting it in Awe.

	Chew.	Hyen.
1. <i>Quey-yang fû</i> , chief City, } presides over	3	4
2. <i>Se-chew fû</i> - - - - -	0	0
3. <i>Se-nan fû</i> - - - - -	0	3
4. <i>Chin-ywen fû</i> - - - - -	0	2
5. <i>She-tsin fû</i> - - - - -	0	1
6. <i>Tong-jin fû</i> - - - - -	0	1
7. <i>Li-ping fû</i> - - - - -	0	1
8. <i>Ngan-shan fû</i> - - - - -	3	5
9. <i>Tû-yun fû</i> - - - - -	2	2
10. <i>Ping-ywe fû</i> - - - - -	1	4
11. <i>Wey-ning fû</i> - - - - -	3	3

Quey-yang fû.

1. **QUEY-YANG FU** is one of the smallest Cities in *China*, not three Miles in Compass. Its Houses are built partly of Earth, and partly of Brick. As the River, whereon it stands, bears no Boats, it has but little Trade. Its District is intermixed with Plains and Mountains, some very steep; and is, in a Manner, surrounded with Forts.

Se-chew fû.

2. **SE-CHEW FU**^c is situate on the Borders of *Hu-quang*. Its District is full of Mountains; which furnish Red-Lead, Quicksilver, and other Metals. Its Inhabitants, although the most civilized in the Province, are quite ignorant of

the *Chinese* Sciences. They go, ordinarily, barefooted, and travel over the Rocks with a surprising Swiftnefs.

3. **SE-NAN FU** stands on a fine River, and *Se-nan fû* in a long Plain. Its District is bounded on both Sides by Mountains; some of them inaccessible, there being but one narrow Way to get-up. In Time of War, the Inhabitants retire thither with their Effects. There also a savage People hide themselves, who have scarce any Correspondence with the *Chinese*.

4. THE District of *Chin-ywen fû*^d, which is very small, produces Pomegranates, Oranges, and the beautifullest Flowers in all *China*. Some of its Mountains are inhabited by People like those last-mentioned.

5. **SHE-TSYEN FU**^e, situate between the two former Cities, has but a very small Jurisdiction. The Country yields abundance of Quick-silver: THE Mountains are peopled like the former.

6. **TONG-JIN FU** is one of the frontier Cities towards *Hu-quang*. Much Gold is gathered here; nor are there wanting Mines of Copper. Conversing with the *Chinese*, has, in some Measure, civilized its Inhabitants.

7. THE Country which belongs to *Ngan-shan fû* is full of Mountains. The Soil would be fertile enough, were the Inhabitants less rude, and more industrious.

8. THE Jurisdiction of *Tû-yun fû* is very small, and separated from the Mountains, inhabited by the *Seng-myau-tse*, an independent People, only by a River, and very steep Hill.

9. THE Country belonging to *Ping-ywen fû*, like the former, borders on those wild independent Highlanders. The Soil produces excellent Tea, and Oranges of all Sorts. They make such hempen Cloth as is before-mentioned.

10. **WEY-NING FU**^f stands on a fine Lake, and in the Middle of a Plain, encompassed with high Mountains^g.

SITUATIONS in Quey-chew, determined in 1716.

Places.	Latitude.	Longitude.
<i>U-chwen hyen</i> -	28 24 00	8 16 11 W.
<i>Se-nan fû</i> -	27 56 24	8 2 50
<i>Tong-jin fû</i> -	27 38 24	7 29 3
<i>Tse-chew fû</i> -	27 10 48	7 54 00
<i>She-tsyen fû</i> -	27 30 00	8 18 40
<i>Chin-ywen fû</i> -	27 1 12	8 10 40
<i>Yu-king hyen</i> -	27 9 36	8 43 52
<i>She-ping hyen</i> -	27 00 20	8 26 40
<i>Tsing-ping hyen</i> -	26 37 12	8 48 32

^a These are the *Seng Myau-tse*, before-mentioned.

^b Elsewhere, *Tsu chew fû*.

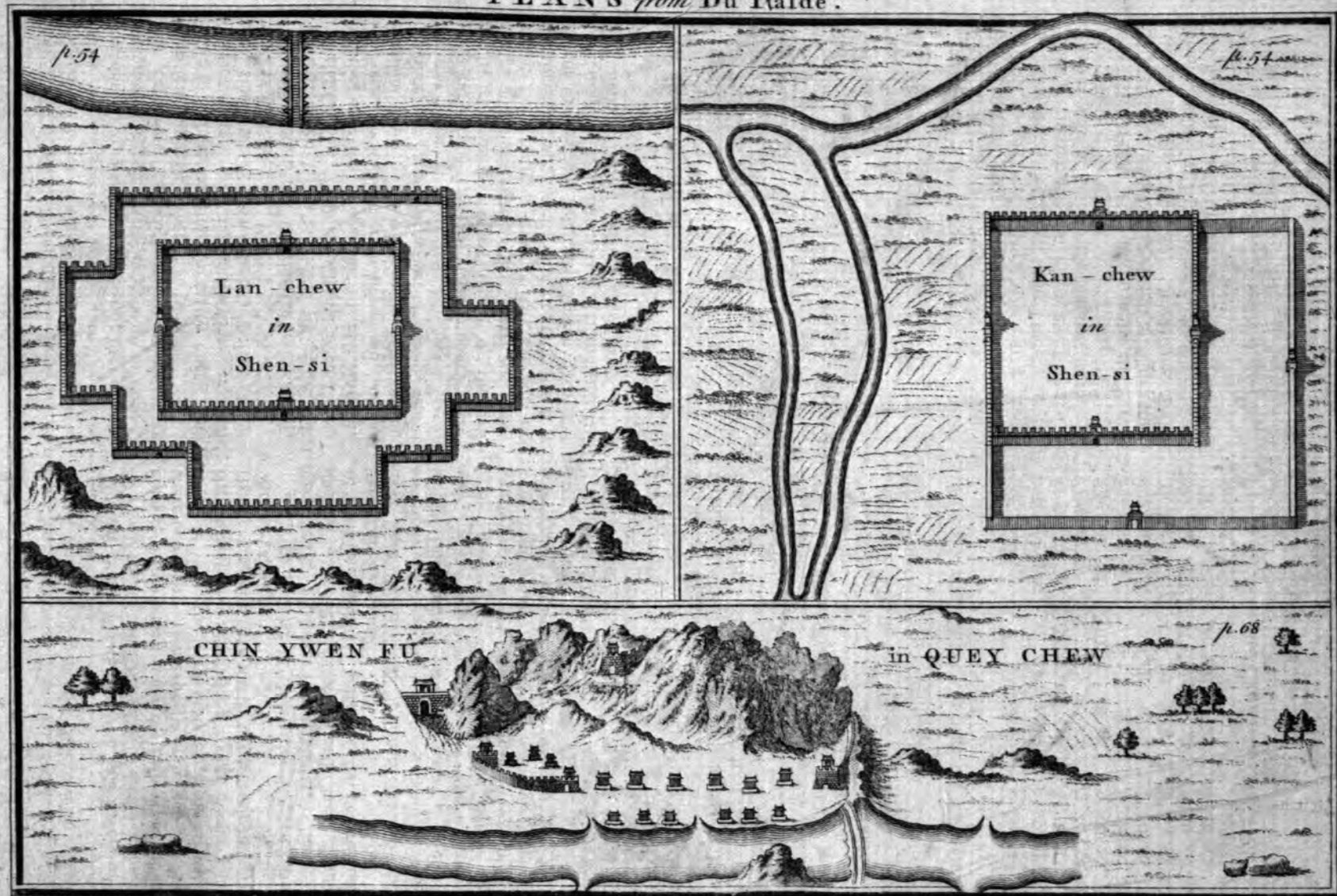
^c Or, *Whey-ning fû*.

^d In the Map, *Shi-ywen fû*.

^e In the Table of Division, *Che-tsin fû*.

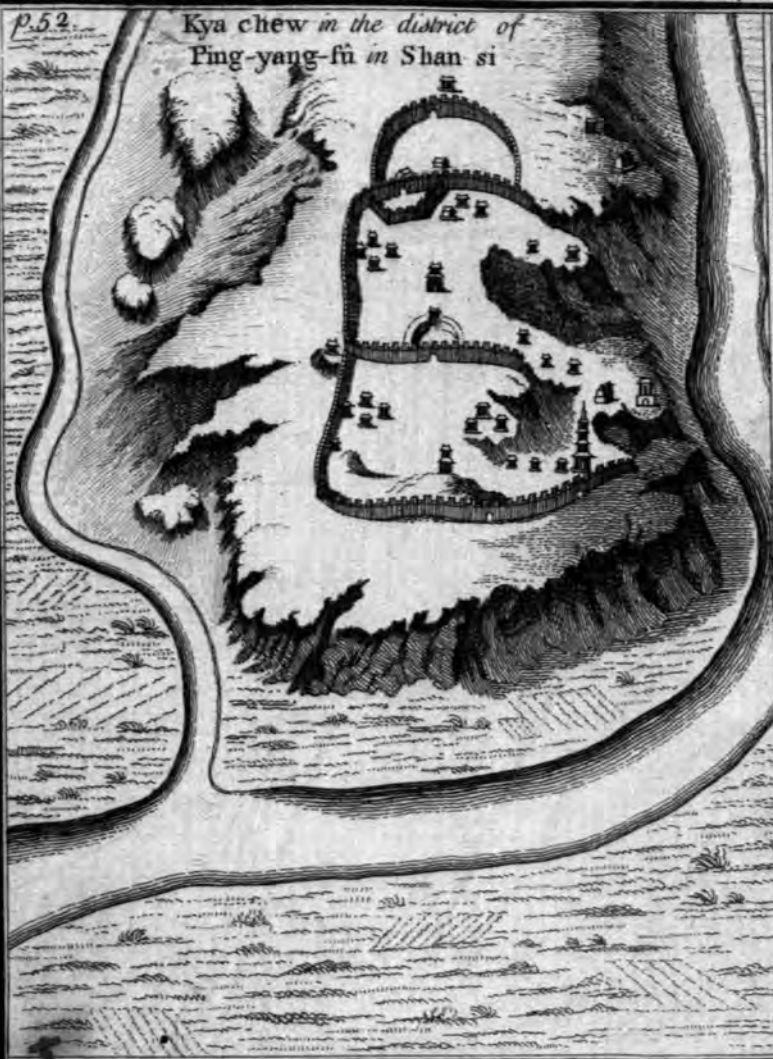
^f Du Halde's *China*, p. 7, and 27, & seqq.

PLANS *from* Du Halde.



p.52.

Kya chew in the district of
Ping-yang-fu in Shan-si



Pu ngan Chew in the district of Ngan-Shan fu
in Quey chew



N. 152.

Vol. IV. Plate 63. p. 68.

The Geogra- phy.	Places.	Latitude.	Longitude.
	Ping-ywo fú	26 37 25	9 4 52
	Kay chew	26 58 40	9 45 20
	Ta-ting chew	27 3 36	10 56 00
	Yong-ning chew	27 52 48	11 5 20
	They-ning fú	26 43 15	12 12 00
	Ping-ywen chew	26 37 12	10 45 20
	Pú ngán chew	25 44 24	11 49 20
	Ngán-lang-chin	25 3 36	10 56 20
	Yong-ning chew	25 54 00	11 00 30 W.
	Ngán-shun fú	26 12 00	10 36 00
	Long-li hyen	26 23 50	9 36 00
	Tú-ywen fú	26 12 10	9 4 00
	Má-há chew	26 26 24	9 1 30
	Quey-ting hyen	26 30 00	9 22 20
	Que-yáng fú	26 30 00	9 52 20
	Yong-tsang hyen	25 57 36	7 24 30

S E C T. XVI.

Concerning the Nation of the Myau-tse.

Their Country: And Disposition. Their Lords. Those who are subdued. Wealth and Dress. Those not subdued. Their Houses. Manufactures and Dress. The Mu-lau Dress. Musical Instruments. Myau-tse of Hu-quang. Whimsical Head Attire. Pa-chay and Lu-chay. Myau-tse of Quang-si. Language of the Myau-tse. Their Manners.

Their Coun-try,

HAVING often mentioned the Myau-tse^a, in our Description of the Provinces, it may be proper to give an Account of them here.

THESE People are dispersed through the Provinces of Se-chwen, Quey-chew, Hu-quang, Quang-si, and along the Borders of Quang-tong. Under this general Name several People are comprehended: Most of them differ only in certain Customs, and a slight Variation of Language; such are the Myau-tse of Se-chwen, those to the West of Hu-quang, and those to the North of Quey-chew.

And Disposition.

As they are more fierce and uncivilized than the Lo-lo, the Chinese have built large Forts and Towns, in Places fit to cut-off all Communication among them; which has effectually bridled them. The Myau-tse Lords are as absolute over their People as the Lo-lo: They pique themselves on their Bravery, and being the best Horsemen. In case they commit any Act of Hostility, the Chinese are content to drive them back to their Mountains, without attempting to force them from thence. In vain the Vice-Roy of the Provinces cites them to appear even by Proxy, for they do just as they think proper.

^a That is, perhaps, the Sons of Cats; Myau signifies a Cat, and Tse a Son. Way of Sneeze; as, Li-jin, Yau-tse, and many others.

a THESE Lords have not only their Officers, like the Lo-lo; but also petty Lords under them; who, though Masters of their Vassals, are feudatory, and obliged to attend with their Troops, when ordered. Their Houses are not inferior to the best belonging to the Chinese. The usual Arms of the Myau-tse, are the Bow and half Pike. Their Saddles are well made, being narrower and higher than the Chinese, with Stirrups and painted Wood. Their Horses sell at an excessive Price, on Account of their Swiftmess, and Leaping; of which the Chinese report incredible Things.

THE Myau-tse, who dwell in the Middle and Southern Part of Quey-chew, differ from the former as to their Condition: They have various Names given them by the Chinese, according to their Colonies^b; but may in general be divided into unsubdued, and subdued. These last are again subdivided into two Sorts, one obeying the Magistrates of the Empire, and making Part of the Chinese People (from whom they are distinguished only by a Kind of Head-dress, worn instead of the Bonnet.) The others have their hereditary Mandarins, or Chi-hyen, who were originally inferior Officers in the Chinese Army of Hong-wú, Founder of the last Royal Family, and, in Recompence, made Masters of six, ten, or more Villages, conquered from the Myau-tse; who, accustomed by Degrees to the Yoke, now look on them as if they were of their own Nation.

ALTHOUGH the Jurisdiction of these Mandarins is but small, yet they do not want Riches. Their Houses are large, commodious, and kept in good Repair. They have Power to punish their Subjects, but not capitally; an Appeal lying from their Tribunal to that of the Chi-fú. Some have not the Power of judging Causes.

THE People wrap their Heads in a Piece of Linen, and wear nothing but a Sort of Doublet and Breeches; but the Mandarins, and their Domestic, are cloathed like the Chinese of the Country. As for the Myau-tse, who are not subdued, and possess above forty French Leagues in the Province of Quey-chew, near Li-ping fú; although the Missioners, who made the Map, passed along their Country on the North and West Sides, yet they never saw one of them appear.

THEY learned, however, from those Mandarins, that these unconquered Myau-tse, called Sing-myau-tse, or Ye-myau-tse, that is, wild Myau-tse, have Houses built of Brick, one Story high, like those of the conquered Myau-tse; but as they put their Oxen, Cows, Sheep, and Hogs, (for in those Parts one sees scarce any other Kinds

^b Also Nick-names, by

The Geogra-
phy.Manufac-
tures and
Dress.

The Mu-lau.

Musical In-
struments.Myau-tse of
Hu-quang.

of Animals, not even Horses) in the Ground-
Floor, they are so dirty and stinking, that none
but themselves can bear to lie in the upper Room.

THESE *Myau-tse* live in great Unity, divided
into Villages, each governed by the Seniors.
They cultivate their Lands, and make very good
Carpets; some of Silk of different Colours*,
others of a Kind of Hemp: But their Linen is
like bad Muslin. Their Habit is only a Pair of
Drawers, and a Sort of great Coat; which they
fold over their Stomach. They sell the Timber
of their Forests, which having cut down, and
thrown into a River that runs through their
Country, the *Chinese* Merchants, who are a
little lower on the other Side, carry it off in
great Floats: The Goods the *Myau-tse* get in
Exchange, remain in the Hands of a Person
agreed upon till the Bargain is made, and are
usually Cows, Oxen, and Buffaloes; of whose
Skins they make Cuirasses: They cover them
with little Plates of Iron, or beaten Copper,

THOSE whom the *Chinese* call *Mu-lau*, that
is, Rats of the Wood, and who dwell within
three or four Leagues of the Posts of *Yun-nan*,
throughout the Province of *Quey-chew*, are best
apparelled of all the *Myau-tse*. Their Habit is
shaped like a Bag, with sleeves wide at the
Cuffs, and slit in two above the Elbow. Under-
neath there is a Vest of a different Colour. The
Seams are covered with the smallest Shells found
in the Seas of *Yun-nan*, or the Lakes of the
Country. The Cap and rest of their Dress are
much of a-piece. The Cloth is coarse, made
from a Kind of Hemp.

AMONG their Instruments of Music, there
is one composed of several Pipes inserted in a
larger, which has a Hole, or Kind of Reed for
blowing into: It yields a Sound more soft and
agreeable than the *Chinese Shin*, which is a Sort
of Hand-Organ, that must be blown with the
Breath. They keep Time in dancing, and express
the gay, melancholy, and other Airs very natu-
rally. They play on a Sort of Guittar, or beat
an Instrument composed of two little Drums,
one set against the other; which afterwards they
turn upside-down, as if they were going to break
it against the Ground. These People have no
Bonzas of the Religion of *Fo* among them.

IN that Part of *Hu-quang*, bordering on
Quang-tong, and the District of *Yung-chew fu* in
Quang-si, are *Myau-tse*, still more uncivilized.
They acknowledge the Jurisdiction of the *Man-
darins*, and pay the Tribute just as they please;
for in certain Places they permit no *Chinese* Offi-
cer to enter their Lands. They climb the steepest
Rocks, and pass-over the most stony Grounds

with incredible Swiftnefs, their Feet becoming
callous, by going with them naked.

THE Women put on their Heads a Piece of
light Board above a Foot long, and five or six
Inches broad, which they cover with the
fastening it with Wax: So that they can-
not lean, nor lie down, but by resting
Necks; and are obliged to turn their Heads con-
tinually on the Roads, the Country being full of
Woods and Thickets. When they would comb
their Hair, they must be whole Hours at the
Fire to melt the Wax: This Trouble they take
three or four Times a Year; and having cleaned
it, dress it, in the same whimsical Manner as
before: The elderly Sort content themselves
with doing it up on the Crown of the Head into
knotted Tresses.

THE *Myau-tse*, on the Borders of *Quang-tong*,
are called *Pa-chay*, because their principal Vil-
lages are eight; those on the Borders of *Quang-
si*, *Lu-chay*, as having six Villages, which serve
them for Intrenchments. These petty Nations
are more feared, than despised, by their *Chinese*
Neighbours; who, to hinder their Incursions,
have erected at least twenty fortified Towns and
Forts to the North, East, and West of those
Countries. Near half of these Forts have been
abandoned since the Accession of the present Fa-
mily; but the rest are still kept on-foot, and the
Chinese have at length gotten ten of these *Myau-
tse* to give one of their principal Men, as a Secu-
rity for their good Behaviour.

THE *Myau-tse* of the Province of *Quang-si*,
who are originally *Chinese*, are on another Foot-
ing. They have, for many Centuries, exercised
the Jurisdiction of the *Chi fu*, and *Chi hyen*, &c.
over their Subjects. They are originally *Chinese*,
and Descendents of those who followed *Fu-pan*
and *Ma-ywen*, the Conquerors of these Countries,
and *Tong-king*, above sixteen hundred Years ago,
for the Emperor *Quang-vu-ti*; who confirmed
them in the Authority which their Generals con-
ferred on them. They have their Soldiers and Of-
ficers. What is very grievous to these People is,
that they are almost continually at War, and de-
stroying one another. Quarrels are hereditary,
and the Grandchild often revenges the Death of
his Great Grandfather, while the *Chinese* and
Mandarins look-on, not caring to interfere.

THE Language of the *Myau-tse* of *Se-chwen*,
the Western Parts of *Hu-quang*, and Northern
Parts of *Quey-chew*, is the same, or differs only
in the Pronunciation, and some particular Words:
But that of the *Myau-tse*, towards *Li-ping fu*, is
reckoned a Mixture of the *Chinese*, and the true
Myau-tse, being understood by the People of
both Nations. The Language spoken in the

* Sometimes all plain, or in little Squares.

The Geogra-
phy.

Their Man-
ners.

North Parts of some Countries between *Quang-si*, *Hu-quang*, and *Quey chew*, is not understood by the *Myau-tse*.

THE *Chinese* give all the *Myau-tse* the Character of being an unconstant, perfidious, barbarous People, and egregious Thieves: On the contrary, *Regis*, and the other Missionaries, found them very faithful in restoring the Cloaths committed to their Trust, attentive, laborious, and obliging. It is likely they are wronged by the *Chinese*, who have taken from them almost all the Lands that were good for any Thing in the Country, and continue to seize on whatever they find for their Conveniency, if they can do it without Danger.

S E C T. XVII.

Of the great Wall, Rivers and Lakes of China.

When and how built. The Gates and Forts: Towards the East: Towards the West. A second Wall. The chief Lakes. The Po-yang dangerous. Dangerous sailing on the Lake Ho-yang. The Yang-tse kyang: Its great Depth. The Whang-ho: Exceeding rapid.

When and
how built.

THE celebrated Wall, which bounds China on the North, covering *Pe-che-li*, *Shan-si* and *Shen-si*, was built by the famous Emperor *Tsin-shi-wang-ti*, two hundred and twenty-three Years before Christ. Yet at that Time the Hords, or Clans of the *Tartars*, being divided under various *Khans*, or Princes, could incommode the Empire only by sudden Inroads. No Work in the World is equal to this. It is often carried over Mountains which seem inaccessible, and strengthened with a Series of Forts. Its Beginning is a large Bulwark of Stone, raised in the Sea, to the East of *Pe-king*, in Latitude forty Degrees two Minutes six Seconds. It is well terraced, and cased with Brick; is from twenty to twenty-five Feet high, the usual Height of City Walls; but much broader. *Regis*, and the other Jesuit Missionaries, who assisted him in making the Map of the Province, always found the Top well paved, and wide enough for five or six Horses to march a-breast with Ease.

The Gates
and Forts,
Towards the
East,

THE Gates of this Wall are defended, on the Side of China, by pretty large Forts: The first of them to the East, is called *Shan-hay-quan*, within a League of the Bulwark before-mentioned. The *Manchew Tartars*, who last conquered China, entered on this Side from *Lyau*

tong, being called in by the *Chinese* General, who commanded in this Part. The other Forts in *Pe-che-li*, no less remarkable, are *Hi-fong-ku*, *Tu-she-ku*, *Chang-kyu-kew*, and *Ku-pe-kew*. All these Forts, which have been already mentioned, are made of Earth, cased on both Sides with Brick: But when one enters *Shan-si*, towards *Tyen-ching-wei*, the Wall begins to be only of Earth, is without Battlements, and not so much as plaistered, grows narrow, and is not above fifteen Feet in Height. However, having passed *Sba-hu-kew*, (which is the Place the *Russians* come to directly from *Selinghins-koi*,) it is cased on the Outside with Brick: Some of its Towers also are very large, and built of Brick, on a Stone Foundation; but it does not always continue the same. The *Whang-ho*, which has Centry-Boxes along its Banks, where Soldiers keep Guard Day and Night, supplies the Place of the great Wall towards the Borders of *Shan-si* and *Shen-si*.

BEYOND that River, Westward, in the Province of *Shen-si*, the Wall is only of Earth, low, narrow, and sometimes of Gravel (for it stands on a gravelly Country:) It is in several Places quite ruined: But then the Entrance is defended by considerable Cities, as *Tu-ling-hyen*, *Ning-hya*, *Lyang chew*, *Kan chew*, *Su chew* and *Si-ning*; at which Places general Officers are posted with Bodies of Troops. *Su chew* commands the Garison at *Hya-yu-quan*, through which the Road lies to *Ha-mi*, whose Inhabitants had newly submitted to the Emperor: For this Reason, although the Wall is hereabout only of Earth, yet it is kept in better Repair than elsewhere.

THIS great Bulwark does not extend as far as *Si-ning chew*; but its Place is supplied by a pretty large Trench, which connects one Part of the Wall with another Part near that City and *Topa*, four Leagues distant; a little beyond which it ceases. This last Place, though neither well built, nor situated, has a great Trade, and is independent of the Emperor; belonging to a *Lama Bonza*, whose Family is the most considerable among the *Si-fan* or *Tu-fan*, a Nation between China and Tibet.

THE last Race of *Chinese* Emperors, the better to secure the Place where they kept their Court, built a second Wall, like the first. This, which is called the inner Wall, begins at the outer, almost due North of *Pe-king*; and running South-West along the District of *Swen-wu-fu*, enters *Shan-si*. Then winding Westward by the South Bounds of *Tay-tong-fu*, joins the first Wall

^a Du Halde's China, p. 31, & seq.

^b See before, p. 23.
^c The Situation of this and the other Forts is marked in the Tables, at the End of their respective Provinces.
^d See before, p. 55.
^e Or, *So chew*.
See also Vol. III, p. 566, and 576.

^b See before, p. 23.

^c Called, in the Russian Embassies,

^d The Situation of this and the other Forts is marked in the Tables,

^e Near this City the Mountains serve in Place of the Wall. See

^f *Kamil*, or *Kamul*.

¹ Du Halde, as before, p. 20, & seq.

again,

The Geogra-
phy.

again, near the Western Border of this Province, where it ends. At the Place where it enters *Shan-si*, another Wall is carried Southward along the Borders of both Provinces, for the Space of near an hundred Miles. The Missioners observe, that it remains pretty intire in *Pe-che-li* at *Nankew*, one of the principal Gates of it, ten Leagues from *Pe-king*, on the Side of a high Mountain, in the Road to *Swen-wha fu*; but in *Shan-si* it is fallen to Ruin in many Places ^a.

Length and
Guard.

THAT which we call the *Great Wall*, the *Chinese* themselves stile *Van-li Chang*, *Ching*, or *The Wall* ^b of ten thousand Furlongs. Not, says *Le Comte*, that its Length is so great; but reckoning all its Windings, it cannot be less than five hundred Leagues. The same Author looks on it as a mad Attempt to carry it over Mountains, where the *Tartar* Horse could never climb. He also admires how the Materials were conveyed, and made use of there ^c. He adds, that it could not be done without a vast Charge, and the Loss of a Multitude of Men. It is said, that during the Reigns of the *Chinese* Emperors, this Wall was guarded by a Million of Soldiers: But now that Part of *Tartary* belongs to *China*, they are content with manning well the worst situated, but best fortified Parts of it. It breaks off to give the *Whang-ho* Admittance; but all other Rivers pass through it under Arches made therein for the Purpose. It is said the tenth Part of the People were employed in building it; and that it was finished in five Years.

The chief
Lakes.

CHINA abounds with Rivers, Lakes, and Canals; on which the Cities are generally built. Among the Lakes, the chief are, 1. The *Tong-ting hú*, in the Province of *Hu-quang*, which is eighty Leagues, or more, in Circumference ^d. 2. The *Hong-se hú*, one Part in *Kyang-nan*, the other in *Che-kyang*. 3. The *Pe-yang hú*, otherwise called the Lake of *Zhou-chew* ^e, in *Kyang-si*. This last, being thirty Leagues in Compass, is formed by four Rivers, each as large as the *Loire*. It is subject to Hurricanes, like the Seas of *China*; for in less than a Quarter of an Hour the Wind will veer round all the Points of the Compass, and sometimes sink the largest Barks.

The Po-
yang dan-
gers.

IN approaching the most dangerous Part of the Lake, a Temple appears built on a steep Rock; on Sight of which the *Chinese* Mariners beat a

a Kind of Brass Drum, to inform the Idol of their Arrival; and, lighting Wax-Candles in Honour of it, upon the Fore-part of the Bark, burn Incense, and sacrifice a Cock ^f. Barks are stationed here to succour the Distressed: But they often prove the Merchants Ruin to gain by the Spoil, Spite of the Vigilance of the Magistrate. In tempestuous Weather you see the Governor of *Zau-chew* waiting all Day long, by the Side of the Lake, to hinder, by his Presence, any one from venturing to cross it, contrary to his Orders before-given.

Great Wall.
Dangerous
sailing on the
Lake Ho-
YANG.

THAT *China* is full of navigable Rivers, appears from the Description of the Provinces; wherefore it will be sufficient to speak here of the two greatest which run across this vast Empire, from West to East.

THE first, (called *Yang-tse-kyang*, which the *Chinese* commonly translate *The Son of the Sea* ^g, or *Ta-kyang*, that is, *The great River* ^h, by Way of Eminence) rises in the Mountains of the *Tu-fan*, in about thirty-three Degrees of Latitude. It receives different Names, according to the different Places it passes through; and, dividing into several Branches, forms a great many Islands full of Rushes, which serve as Fuel for the Cities round about. First crossing a Skirt of the Province of *Yun-nan*, it afterwards runs through those of *Se-chwen*, *Hu-quang*, and *Kyang-nan*. Its Stream is very rapid; but, after making many Windings and Turnings in those Provinces, (where it loses and resumes the Name of *Ta-kyang*) as far as the City of *King-chew fu* ⁱ, it begins to be slackened by the Sea Tide, (which meets it at the City of *Kyew-kyang fu* ^k) and glides along so gently, that, thence-forward, it admits being sailed upon; and, passing next by *Nan-king*, falls into the Eastern Sea, over-against the Isle of *Tsong-ming*.

The Yang-
tse-kyang.

THIS River is broad, deep, and exceeding full of Fish. The *Chinese* have a common Saying, *That the Sea is without a Shore, and the Kyang without a Bottom*. They pretend, that, in several Places, they find no Bottom, and that in others there are two or three hundred Fathom Water: But, it is probable, their Pilots have judged so, only because they found no Bottom with their Lines, which do not exceed fifty or sixty Fathom.

Its great
Depth.

THE second River is called *Whang-ho* ^l, or

The Whang-
ho,

^a Du Halde's *China*, p. 21, & seq.

^b *Le Comte's* Memoirs of *China*, p. 74.

^c The same, p. 75.

^d See p. 46.

^e Or, *Jau-chew*.

^f See Vol. III. p. 410. d.

^g In this they mistake: For although

the Word *Yang*, in Sound and Accent, is the same with that which signifies the Sea, yet the Character is different; being the same used anciently for a Province bounded on the South by this River, which, it is thought, from thence took the Name; because the Emperor *Yu* diverted the Water which overflowed that Province into its Channel.

^h And the *Kyang*, or *River*.

ⁱ In *Hu-quang*, about the Middle of *China*.

^k In

Kyang-si, about two hundred and seventy-six Miles more Eastward, and four hundred from the Sea. ^l *Ho* seems to be used rather than *Kyang*, to shew, that, though a great River, yet it is inferior to the *Kyang*; which is the Term for larger Rivers, and *Ho* for smaller; though many considerably less than the *Whang-ho* have the Denomination of *Kyang*.

The

Inhabitants.
Shape.

The yellow River: A Name given to it on Account of the Colour of its Waters, which are mixed with yellowish Clay washed off its Banks^a. It rises about the thirty-fifth Degree of Latitude, in the mountainous Country of the *Tartars* of *Koko-nor*; which having passed through, it runs for a while along the Side of the great Wall; and then taking a Sweep round the Lands of the *Ortos Tartars*, re-enters *China*, between the Provinces of *Shan-si* and *Shen-si*. Next it crosses the Province of *Ho-nan*, with Part of *Kyang-nan*; and, after a Course of about six hundred Leagues, discharges itself into the Eastern Sea, not far from the Mouth of the River *Yang-se-kyang*.

ALTHOUGH this River is exceeding large, yet it is not very navigable; the Stream being so rapid, that there is no sailing against it, without a strong as well as fair Wind. Sometimes it breaks its Banks, and makes strange Havock; suddenly laying whole Villages and Cities under Water: Hence they are obliged to make long and thick Dikes, in certain Places, to restrain its Fury. The Lands of the Province of *Ho-nan* being low, and the Banks liable, formerly, to be broken down, they raise, by Way of Precaution, round most of the Cities, at the Distance of more than a Quarter of a Mile, a strong Inclosure, or Bank of Earth, covered with Sods^b.

Qualities.
Dress.
Exceeding rapid.

CHAPTER II.

The QUALITIES, MANNERS, and CUSTOMS of the CHINESE.

SECT. I.

Their Shape, Qualities, and Dress.

Shape of the Chinese: Long Nails affected: Mild and humane: Exceeding modest: Seldom use Violence, even when they rob: Keep what they borrow: Some honest, have learned to cheat. Merry Story: Little knavish Tricks: Craft and Policy: Art to carry their Point: Some very litigious: Great Admirers of Virtue: Great Capacities: Their Ingenuity: Fond of their Customs: Their Industry: Shifts for a Livelihood: Great Distress of many. Habit of the Men: Summer and Winter Cloaths: Confined to Colours: Their Hats or Caps: Boots, in all Seasons: Visiting Habits. Womens Dress: Little Feet: Their Head-Artire: Paste-board Crown: Surprising Neatness.

Shape of the Chinese.

THAT which the Chinese reckon a perfect Beauty, is a large Forehead, a short Nose, small well-cut Eyes, a large and square Face, great broad Ears, a middle-sized Mouth, and black Hair: For they cannot bear the Sight of yellow or red-haired People. A fine easy Shape is no Charm among them; because their Garments are wide, and not fitted to the Body, like the *European*. They think a Man well made when he is large and fat, and fills his Chair with a good Grace.

ALTHOUGH the excessive Heats, which prevail in the Southern Parts, especially in *Quang-tong*, *Fo-kyen*, and *Yun-nan*, give the Mechanics or Peasants, who go naked to the Waist, an olive or brown Complexion, yet they are naturally as fair as the *Europeans*; and, generally speaking, their Physiognomy has nothing disagreeable in it. Commonly, to the Age of thirty, they have a very fine Skin and beautiful Complexion. The *Literati*, and the Doctors, especially if they are of base Extraction, never pare the Nails of their Fingers; affecting to let them grow an Inch long, or more, with a Design to let People see that they are not obliged to work for their Living. As to the Women, they are commonly middle-sized, with short Noses, little Eyes, black Hair, long Ears, and ruddy Complexions; there is a certain Gaiety in their Countenance, and their Features are regular^c.

THE Chinese, in general, are of a mild, tractable, and humane Disposition. There is a great deal of Affability in their Air and Manner; wherein nothing appears that is either harsh, rough, or passionate: This Moderation is remarkable among the Vulgar themselves. *Fontaney*^d, the Jesuit, meeting a great Stop of Carts on the Road, was surprized to find, that the Carriers, instead of giving abusive Language, or coming to Blows, as is common in *Europe*, saluted each other, as if they had been old Acquaintance, and lent their mutual Assistance to make Way. When Euro-

Long Nails affected.

Mild and humane.

^a See Vol. III. p. 416, and 524.

^b See Vol. III. p. 535.

^c Du Halde's China, p. 325, & seqq.

^d The same, p. 281.

*Inhabitants.
Shape.*

*Exceeding
modest.*

*Seldom use
Violence.*

*Even when
they rob.*

*Keep what
they borrow.*

peans have to do with the *Chinese*, they should take Care of being too hasty or warm; for they reckon Passion a very unmanly Vice: Not that they want Fire and Vivacity; but they learn sometimes to become Masters of themselves.

THEIR Modesty is surprizing: The *Literati* always appear with a composed Air, without using the least unseemly Gesture. It seems to be natural to the Female Sex, who live in a constant Retirement, and are covered to their very Hands, which never appear out of their long and wide Sleeves; even in presenting any Thing to their Brothers, or Parents, for they lay it on the Table for them to take. They are highly offended to see the Popish Images of Saints with naked Feet: *Magalhaens* thinks, not without Reason ^a.

THOUGH naturally vindictive, when urged by Interest, yet they rarely take violent Measures, especially those of any Figure; dissembling their Resentment, and preserving with their Enemies so fair an Outside, that one would imagine they were insensible: But when an Opportunity of destroying them offers, they immediately seize on it. Robbers themselves seldom make use of any other Means to gain their Ends but Craft. Some follow the Barks, and hire among those who draw them along the Imperial Canal, in the Province of *Shan-tong*; where, being changed every Day, the Thieves are not easily known. In the Night they slip into them, and by the Smoke of a certain Drug, which, it is said, keeps the Sailors in a sound Sleep, carry-off what they will, unperceived. Some of these Thieves will dog a Merchant two or three Days together, till they find a proper Opportunity to do their Business ^b. Others on Land break through the thickest Walls, burn Gates, and make great Holes in them by the Help of a certain Engine, which fires the Wood without any Flame. They penetrate into the most private Recesses, without ever being perceived; and, when People awake in the Morning, they are amazed to find their Bed without Curtains and Coverlets; their Chamber quite stripped of its Furniture, without, perhaps, any Footsteps of the Thieves, but the Hole in the Wall at which they carried them out.

LE COMTE says, when one lends a *Chinese* any Thing, he must have Sureties; for that there is no relying on their Word: That some begin borrowing a small Sum, promising to restore the Principal with vast Interest; which

they punctually perform, and then continue, upon the Credit of their Honesty, to borrow greater and greater Sums. This they do for Years together, till at length having gotten a very considerable Sum, they at once disappear.

NOT but after all, says the same Author, one may meet with Honesty and fair Dealing amongst the *Chinese*: For he remembers, that on his first Arrival in *China* with his Companions, Strangers, unknown, exposed to the Avarice of the *Mandarins*, not one of them did them the least Wrong; and, what appeared yet more extraordinary, a Commissioner of the Custom-House, People who are usually greedy, refused to take a Present from them, notwithstanding all their earnest Intreaties, protesting, that he would never accept of any Thing from People so long as he was in his Office: But, after all, concludes this Author, these are rare Examples; nor must you, from them, take the Character ^c of the Natives ^d.

THOUGH, generally speaking, says *Du Halde*, they are not so deceitful and knavish as *Le Comte* represents them; yet they seldom fail to cheat Strangers, if they can, and then brag of it. Some are so impudent as, when detected, to plead in Excuse, their Want of Dexterity; *You see I am but a Bungler; you are more dextrous than I; another Time I will not venture to meddle with an European*: And in reality it is said, that some Europeans have taught them their Trade ^e.

WHAT happened to a Captain of an *English* Merry Ship, was very merry. Having bargained at *Kanton* for several Bales of Silk, he went with his Interpreter to the Merchant's House, to see if the Silk was in a good Condition. On opening the first Bale, it proved to his Liking; but the rest contained nothing but rotten Silks. Upon which growing very angry, he reproached the *Chinese* for his Knavery, in the severest Terms. The other heard him very unconcerned, and only made this Reply; *Blame, Sir, your Rogue of an Interpreter, for he protested to me, that you would not examine the Bales*.

THIS knavish Wit is found chiefly among the Vulgar, who have Recourse to a thousand Tricks to adulterate every Thing they sell. Some have the Art to open the Breast of a Capon, and take out all the Flesh, then to fill up the Hole, and close it so nicely, that the Cheat is not discovered till the Fowl comes to be cut-up at Table.

^a *Magalhaens's Relation of China*, p. 107; and *Du Halde's China*, p. 279. ^b *Du Halde*, as before, p. 280. ^c Methinks we might, since this happening in a great, trading, maritime City, where tricking People are most likely to be found, shews such Instances cannot be rare. ^d *Le Comte's Memoirs of China*, p. 242, & seq. ^e This appears to be Fact: For these Frauds are practised chiefly upon Europeans, and in Port-Towns, frequented by them. Within the Country, the Honesty of the Vulgar is as great as their Civility; which has been attested by the Travellers, whose Journals are inserted in the third Volume.

Inhabitants.
Steps.

Others counterfeit the true Hams no less exactly, a by covering a Piece of Wood with a Sort of Earth, and then wrapping it in Hog's Skin^a. However, it must be confessed, they seldom practise these Tricks on any but Strangers; and, in other Places^b, the *Chinese* themselves will hardly believe them.

Art and

WHEN they have any Profit in View, they employ all their Cunning to insinuate themselves into the Favour of Persons, who may forward their Business, and endeavour to gain their Friendship by frequent Presents and Services, without expecting any Return; assuming all Sorts of Characters with surprizing Address, waiting whole Years, and turning to their Advantage the most trifling Occasions, to obtain their Ends^c.

Art to carry
their Point.

THE Lords of the Court, the Vice-Roys of Provinces, and Generals of Armies, are in perpetual Motion, to preserve, or acquire, the principal Places of State; which being due by the Laws only to Merit, they carry on their Business a thousand Ways underhand by Money, Favour, and Intrigue. Hence *Le Comte* allows them to be the most expert Politicians. They have a Genius for Politics, as well as Commerce, negotiating Affairs among themselves. Address is used amongst the Princes, and other Grandees of the Realm, as much as in any Court of *Europe*: They continually apply themselves to know the Gusto, Inclinations, Humours, and Designs of one another^d.

Some very li-
tigious,

IN some Districts the People are so very litigious, that they mortgage their Lands, Houses, and Effects, for the Pleasure of going to Law, and getting their Enemy bastonadoed: But it sometimes happens, that the Defendant, by Help of a larger Bribe, causes the Blows to fall on the Plaintiff. Hence arise mortal Enmities amongst them. One of their Methods, is to fire their Enemy's House in the Night-Time: But this, which by their Laws is Death, is rarely practised; and many abhorring such Villainies, become sincerely reconciled with their Adversaries^e.

Great Ad-
mirers of
Virtue,

AFTER all, the most vicious *Chinese* naturally love Virtue, and those who practise it: Those who are not chaste themselves, admire such as are, especially Widows: They preserve the Memory of those who have lived a continent Life^f, [who have served their Country, are eminent for

their Virtue, or have done any remarkable Action] by triumphal Arches and Inscriptions. They are very careful to conceal their Vices from the Public. They have the greatest Reverence and Respect for their Parents, and those who have been their Masters: Likewise for aged Men, of which the Emperor himself sets the Example^g. They detest every Action, Word, and Gesture, that seems to betray Anger, or the least Emotion^h.

Qualities.
Dress.

MAGALHAENS observes, that they are accomplished in moral Philosophy, which is their chief Study, and Topics in Conversation. He adds, that their Wits are so quick and penetrating, that when they read the Books written by the Jesuits, they understand, with Ease, the most subtil and difficult Questions, as well in Mathematics and Philosophy, as Theology. He affirms, that he knew several, who, without any Instruction, as he could find by their Discourses, readily comprehended the Questions concerning God and the Trinity; which they had read in *Buglio's Chinese Translation of Thomas Aquinas*ⁱ.

THE japanned Works, beautiful *China Wares*, Their Ingenuity, and Variety of well-wrought Silks, imported from *China*, are sufficient Proofs of the Ingenuity of the Natives. They are not less skilful in making Commodities in Ebony, Shells, Ivory, Amber, and Coral. Their Works in Sculpture, as well as their public Buildings (such as the Gates of great Cities, the triumphal Arches, their Bridges, and their Towers) express something great and noble. They succeed equally in all Kinds of Arts, doing Things with a certain Kind of Elegance agreeable to their Taste; and if they have not arrived at so great a Perfection as appears in Works in *Europe*, it is because they are restrained by the *Chinese* Frugality; which sets Bounds to the Expences of private Persons.

IT is true, their Invention is not so good as that of our Mechanics: But the Tools they make use of are more simple; and they imitate any Pattern that is brought them, though they never saw it before. Thus at present they make Watches, Clocks, Glass, Muskets, Pistols, and several other Things, which they had no Notion of formerly, or made but very imperfectly^k.

HOWEVER, they are so vain of themselves, that the very Rabble have the greatest Contempt for all other Nations. They are so full of

Fond of their
Customs.

^a *Du Halde's China*, p. 279, & seq. and *Le Comte's Memoirs of China*, p. 241. ^b That is, distant from the Coasts. ^c *Du Halde*, as before; and *Le Comte*, p. 242. ^d *Le Comte*, as before, p. 243, & seq. ^e *Du Halde*, as before, p. 279. ^f Have died to save their Honour, their Friend, or the like. ^g See an Instance, Vol. III. p. 578. *Du Halde* gives the same, with some additional Honours; as, that the Emperor rose and went to meet him, and made him Chief-President of the Tribunal of the Mathematics, to which he before had belonged. ^h *Du Halde*, as before, p. 280, & seq. ⁱ *Magalhaens's Relation of China*, p. 88, and 103. ^k *Du Halde*, as before, p. 277.

*Inhabitants.
Shape.*

their own Country, and Customs, that they a cannot be persuaded to change any of them, or to believe there is any Thing good out of *China*. There is no getting them to do any Thing in the *European* Manner; the *Chinese* Architects could hardly be prevailed on to build a Church, which is in the Palace, according to the Model brought from *France*. Their Ships are very ill built, and they admire those that come from *Europe*; but when you advise their Carpenters to imitate them, they are surprized at the Proposition: *It is according to the Fashion of China*, say they. *But it is worth nothing*, say you. *It matters not*, reply they; *since it is used in the Empire, it is sufficient, and it would be a Crime to vary from it*. However, this Answer proceeds partly through Fear they should not please the *European*, who employs them; for those who are Artists readily undertake and perform the Work by Directions, let the Model be what it will.

Their Industry.

THE common People cannot provide for their own Maintenance without a continual Toil; and there is scarce any Nation more laborious and temperate than this, being inured to Hardships from their Infancy. A *Chinese* will spend whole Days in digging the Earth, often up to the Knees in Water; and in the Evening think himself happy with a little boiled Rice, Pot-Herbs, and some Tea. They have Recourse to all Manner of Contrivances, for Means of Subsistence; and as there is not a Spot in all the Empire that lies untilld, neither is there one Person, Man or Woman, though ever so old, deaf, or blind, but what may easily gain a Livelihood. They scarce ever make use of any Thing to grind their Corn in *China* but Hand-Mills; which requiring nothing more than the Motion of the Arms, employs an infinite Number of People.

Shifts for a Livelihood.

THE *Chinese* will make a Profit of Things, which appear to others to be quite useless: A great many Families in *Pe-king* subsist by selling Matches; others by picking up in the Streets little Rags of Silk, Woollen, Cotton, or Linen; the Feathers of Fowls, Bones of Dogs, and Bits of Paper, which they wash, and sell again. They even make Sale of Ordure; for which Purpose a great Number of People, in every Province, carry Pails. In some Places they go with their Barks into the Canals, which run on the Back-side of the Houses, and fill them at almost every Hour in the Day. The Peasants come and buy it in their Houses, giving, in Exchange, Wood, Oil, and Pulse. There are, in every Street, Conveniencies for Passengers to ease themselves, whereof the Owners make a good Advantage.

*Qualities.
Dress.*

Great Dignity of many.

YET, notwithstanding the great Sobriety and Industry of the Inhabitants of *China*, the prodigious Number of them occasions a great deal of Misery. There are some so poor, that for Want of common Necessaries for their Children, they expose them in the Streets, especially when the Mothers fall sick, or want Milk to nourish them. In the great Cities; such as *Pe-king* and *Kanton*, this shocking-Sight is very common; but very rare in other Places: Others get the Mis- b wives to stife the new-born Females in a Basin of Water. The same Misery produces a prodigious Multitude of Slaves, or rather Persons, who mortgage themselves with a Condition of Redemption. A great Number of Men and Maid-Servants are thus bound in a Family; though there are some who are hired, as in *Europe*. A Man sometimes sells his Son, and even himself, and Wife, at a very moderate Price: But, if he can, he chuses to pawn his Family only.

THE Garb of the Men is suited to the Gravity they affect: It consists in a long Vest, extending to the Ground, one of whose Lappets folds over the other, the upper one reaching to the right Side, where it is fastened with four or five Gold or Silver Buttons, not far asunder. The Sleeves, which are wide towards the Shoulder, grow narrower gradually towards the Wrists, and end in the Shape of an Horse-shoe, covering all their Hands, except the Ends of their Fingers. They gird themselves with a broad Silver Sash, whose Ends hang down to the Knee; and fasten to it a Case, containing a Purse, a Knife, and two small Sticks, which serve for a Fork, &c. Formerly the *Chinese* did not carry a Knife; and to this Day the *Literati* very rarely do.

IN Summer they wear under the Vest a Pair of Linen Drawers, which they sometimes cover with another Pair made of white Taffety; and, during the Winter, they put on Breeches of Satin, quilted with Cotton, or raw Silk: But if it be in the Northern Parts, they are made of Skins, which are very warm. Their Shirts (being of different Kinds of Cloth, according to the Season) are very wide and short; and many, to keep their Garments from Sweat in Summer, wear next their Skin a silken Net, which hinders their Shirt from sticking to the Body. During this last Season, they go with their Neck quite bare; but in Winter wear a Collar, made either of Satin, or Sable, or the Skin of a Fox, fastened to their Vests: These Vests too are then lined with Sheep-skin, or quilted with Silk and

* *Du Halde's China*, p. 280.

p. 121.

c They serve for Gloves, or Muffs; gathering their Hands within their Sleeves in cold Weather.

Chinese Ladies from du Halde.



Females from du Halde.

A Tartar Lady.

Servant Maid

A Bonzesse.

A Country Woman



Inhabitants.
Shape.

Cotton. People of Quality line them quite a through with the rich Sables, or fine Fox-skin, with a Border of Sable: In Spring they have them lined with Ermin. Over the Vest they wear an Out-coat, with short Sleeves, lined or bordered after the same Manner.

Confined to
Colours.

ALL Colours are not suffered to be worn indifferently. None but the Emperor and Princes of the Blood may wear yellow. Satin, with a red Ground, is affected by certain *Mandarins* on Days of Ceremony; but they are commonly dressed in black, blue, or violet; and the People are generally clad in blue, or black Calico.

HERETOFORE they oiled their Hair very much; and were so exceeding fond of this Ornament, that many chose to die, rather than shave their Heads after the *Tartarian* Fashion. However, at present, they let Hair enough grow on the Hind-part, or Top of the Head, to braid into Tresses^a.

Their Hats,
or Caps.

In Summer they wear a Kind of small Hat, or Cap, shaped like a Funnel: It is covered on the Outside with Rattan, very curiously worked, and lined with Satin. At the Top is a large Lock of Hair, which spreads over it to the very Edge. This Hair, which is mighty fine and light, grows on the Legs of a certain Kind of Cows, and is dyed of a very bright Red. There is another Sort of Cap proper to the *Mandarins* and *Literati*, which the People dare not wear: It is of the same Fashion with the former, but made of PASTE-board, lined on the Inside commonly with red, or blue Satin: The Outside Satin is white, covered with a large Lock of the finest red Silk. People of Distinction often make use of the first Sort, especially when they ride, or in foul Weather; because it keeps out Rain, and defends the Head, both before and behind, from the Sun. In Winter they wear a very warm Sort of Cap, edged with Sable, Ermin, or Fox-skin, covered at Top with a Lock of red Silk. This Edging of Fur is two or three Inches broad, and looks very handsome, especially when made of the fine, black, shining Sable.

Boots in all
Seasons.

THE *Chinese*, especially those of any Quality, dare not appear in public without Boots: These are generally of Silk, particularly Satin, or of Calico, and fit exactly; but have neither Tops, nor Heels. When they travel on Horseback, they are made of Neats, or Horse-Leather, so well dressed, that nothing can be more pliable. Their Boot-Stockings are made of Stuff, stitched and lined with Cotton, whereof Part comes above the Boot, and has a broad Border of Plush, or Velvet: But these, though very good for

Qualities.
Dress.

keeping the Legs warm in Winter, are almost intolerable in hot Weather. They have therefore another cooler Sort; but the People, often, to save Expence, have something of this Kind made of black Cloth. Persons of Quality wear such in their Houses, made of Silk; which are very neat and handsome.

Visiting Habits.

WHEN they go abroad, or make a Visit of any Consequence, over their under Garments, which are usually of Linen, or Satin, they wear a long Silk Gown, commonly blue, with a Girdle about them; and, over all, a short Coat of black or violet Colour, reaching only to their Knees, but very wide, with large and short Sleeves: Also a little Cap, shaped like a short Cone, and covered with loose waving Silk, or red Hair; lastly, Stuff-Boots on their Legs, and a Fan in their Hand^b.

Women's
Dress.

As to the Female Sex, nothing adds more to the natural Charms of the *Chinese* Ladies than the uncommon Modesty which appears in their Looks and Dress. Their Gowns are very long, and cover them from Head to Foot; so that nothing is seen but their Faces. Their Hands are always hid within their wide Sleeves, which would almost drag on the Ground, if they did not take Care to hold them up. The Colour of their Garment is either red, blue, or green, according to their Fancy; only, scarce any but Ladies advanced in Years wear Violet or Black. They walk slowly and gingerly, with their Eyes upon the Ground, and the Head on one-side; so that they look like Nuns, or Devotees, by Profession: But their Treading is unsure, and their Gait disagreeable to Foreigners. This is owing to the forced Little-ness of their Feet; binding them very close to prevent their growing. This Inconveniency they improve as they grow-up; reckoning small Feet an extraordinary Beauty, and always affecting to shew them as they walk.

Little Feet.

THE *Chinese* themselves are not certain what gave Rise to this odd Custom. That the Ancients brought little Feet in Fashion, to oblige their Wives to keep at Home, is looked upon as fabulous by some. Most of them judge it to have been a politic Design, to keep the Women in continual Subjection^c. It is certain, that they are extremely confined, and seldom stir out of their Apartment, which is in the most retired Place of the House; having no Communication with any but the Women Servants. However, they have, generally speaking, the common Vanity of the Sex; and though they are not to be seen by any but their Domestic-ics, they spend several Hours,

^a These were called by the *Portuguese*, *The Chinese* of Cabelo, or of the Hair. They followed *Koxinga*. See Vol. III. p. 501. a. ^b *Du Halde's China*, p. 282, & seq. Also *Le Comte's Memoirs of China*, p. 132.

^c Why might it not be owing to Fancy, since small Feet are almost every-where liked?

Inhabitants. every Morning, in dressing and setting themselves a
Ceremonies. out. It is affirmed, that they rub their Faces
with a Kind of Meal to make them look fair;
but, that this Practice soon spoils their Skin, and
makes it full of Wrinkles.

*Their Head-
Dress.* THEIR Head-Dress usually consists in several
Curls, interspersed with little Tufts of Gold and
Silver Flowers. Some adorn their Heads with
the Figure of the *Fong-whang*, a fabulous Bird^a,
made of Copper, or Silver, gilt, according to the
Quality of the the Person. Its Wings are stretched b
gently over the fore Part of their Head-Dress, and
embrace the upper Part of their Temples. Its long
spreading Tail makes a Sort of Plume on the Top
of the Head. The Body is placed over the Fore-
head. The Neck and Beak hang down upon the
Nose: But the Neck is joined to the Body by a
secret Hinge, that it may easily play and vibrate
at the least Motion of the Head; whereon the
Bird is supported by the Feet, fixed in the Hair.
Women of the first Quality sometimes wear an c
Ornament of several of these Birds, interwoven
together, which forms a Sort of Crown; the
Workmanship whereof alone is very costly.

*Pasteboard
Crown.* THE young Ladies commonly wear a Kind of
Crown made, with Pasteboard, and covered with
a beautiful Skin. The fore Part rises in a Point
above the Forehead, and is covered with Pearls,
Diamonds, and other Ornaments. The Top of
the Head is adorned with natural or artificial
Flowers, mixed with little Bodkins, bearing d
Jewels on their Points. Women who are ad-
vanced in Years, especially those of the ordinary
Sort, are contented with a Piece of very fine
Silk, wound several Times about the Head; and
called *Pau-tew*, that is, *A Wrapper for the
Head*.

THE Fashion, as to Dress, among the *Chi-
nese*, had been always the same, from the Com-
mencement of the Empire to its Conquest by the
Tartars; who changed nothing of their ancient e
Usages, except in obliging them to dress after
their Manner^b.

*Surprising
Neatness.* MAGALHAENS observes, that this Nation
surpasses all others in the Care which they take
of their Garments; the meanest Body, though
ever so poor, being decently clad, and in the
Fashion. It is surprising, continues he, to see
them all, even the most miserable, upon the first
Day of the Year, in their new Cloaths, sprucely
dressed^c.

^a Like the *Phoenix*, among the *Greeks*.

^b *Du Haldé's China*, p. 281, & seq.

^c See also *Le Comte's Me-
moirs of China*, p. 125, & seq.

^d *Magalhaens's Relation of China*, p. 102.

^e This seems to be a
self-evident Maxim, and not to want any Example to support it.

SECT. II.

In saluting.
Ceremonies observed in their Salutations, Com-
pliments, and Visits.

*Fine Notion of Civility. Fixed Rules of Beha-
viour, binding on all. A Tribunal of Rites.
Salutation with Men: Among the Women:
Among the Quàn: And the common People.
Complimental Terms. Form of Visiting. Vi-
siting Billet. Visits from one Quàn to another.
The several Formalities: From an Envoy: Or-
der of his Procession: Reception given him:
Presents made him: Form observed in receiving
them. Formality in writing and sending Letters.*

THERE is nothing in which the *Chinese* *Fine Notion*
seem more exact than in their Ceremonies *of Civility*.
and Compliments; being persuaded, that a due
Attention, in performing the Duties of Civility,
goes farther than any Thing else, to purge the
Mind of its innate Roughness, to infuse a Sweet-
ness of Temper, and to maintain Peace, good
Order, and Subordination, in a State^d. Among
their Books, containing the Rules of Civility,
there is one which has upwards of three thou-
sand^e; every Thing being set down at large.
The common Salutations, the Visits, the Pre-
sents, the Feasts, and whatsoever is done in pub-
lic or private, are, rather, so many standing Laws,
than Fashions gradually introduced by Custom.

THE Ceremonial is fixed for the Behaviour *of Fixed Rules
of Beha-
viour*,
all Degrees of Persons towards one another,
when they have any Business either with their
Equals or Superiors. The Grandees know the
Respect due from them to the Emperor and the
Princes, and in what Manner they ought to be-
have to each other. Even the Mechanics, the
Peasants, and the very Dregs of the People, per-
form all the Formalities prescribed them; and,
in their Meetings, observe Politeness and Com-
plaisance. No Person whoever can dispense with
these Rules, pay less Respect, or exact more than
they require.

WHEN the Body of the late Empress was car- *Binding on*
rying to be interred, one of the Princes of the *all*.
Blood calling a *Ko-lau* to speak with him, the
Ko-lau approached; and having answered him on
his Knees, the Prince left him in that Posture,
f without bidding him rise. Next Day, a *Ko-li*
accused the Prince, and all the *Ko-lau's*, before
the Emperor: The Prince, for suffering such a
considerable Officer to appear before him in so

Inhabitants.
Ceremonies.

humble a Posture: The *Ko-lau's*, chiefly him who kneeled down, for dishonouring the highest Post in the Empire; and the rest, for not opposing, or, at least, giving the Emperor Notice of it. The Prince excused himself, in that he was ignorant of what Custom or the Law directed in the Case, and did not require that Submission. But the *Ka-li*, in Answer, alledged a Law of an ancient Dynasty.

A Tribunal
of Rites.

HEREUPON, the Emperor ordered the *Li-pü* (or Tribunal of Ceremonies) to search for such Law in the Archives; and, in Case it could not be found, to make a Rule on that Head, which might take Place for the future. It is the principal Business of that Tribunal to preserve the Ceremonies of the Empire; even Strangers are not exempted from the Obligation. Before Ambassadors are introduced to Court, the Custom is to instruct them privately for forty Days together, and exercise them in the Ceremonies of the Country; like so many Comedians rehearsing their Parts before they come to act on the Stage.

ALMOST the whole of these Ceremonies may be reduced to the Manner of bowing, kneeling down, and prostrating one or more Times, according to the Occasion, Place, Age, or Quality of the Persons; especially in visiting, making Presents, or treating Friends.

Salutation
with the
Men,

THE common Way of Saluting, for the Men, is, to clap the Hands together before the Breast, moving them in an affected Manner, and to bow the Head a very little, saying, *Tsin-tsin*; which is a Word of Compliment, of an unlimited Signification. When they meet a Person, to whom they ought to pay greater Deference, after joining their Hands, they first lift them up, and then let them fall almost to the Earth, bowing their Body very low at the same Time. When two Persons, who are acquainted, meet, after a long Separation, they both fall on their Knees, and bow to the Earth; then rising again, perform the same Ceremony two or three Times. They commonly make use of the Word *Fo* in their Civilities. If any Person is newly-arrived, the first Question they ask him, is *Na-fa*, that is, *If all Things have happened well in his Journey?* When they asked, how they do, they reply, *Kau-lau-ye-hung-fa*, *Very well, Thanks to your abundant Felicity*: When they see a Man who is in Health, they accost him with *Yung-fa*; which is as much as to say, *Prosperity is painted on your Face, or, You have a happy Countenance*.

Among the
Women,

In the Beginning of the Monarchy, when Simplicity reigned, Women were permitted, in making a Courtesy to a Man, to use the Words *Kan-fa*, that is, *All Happiness or good Luck attend you*. But when the Purity of Manners began to corrupt, this Sort of Address was not thought decent in the Sex; whose Salute was confined

a to the mute Courtesy: And, to destroy the Custom entirely, they were not permitted to say the Words even in saluting one another.

Their Com-
pliments.

AMONG the common People, the chief Place is constantly given to the most aged: But if there are Strangers, it is bestowed on him who lives farthest off; unless his Rank or Quality requires it to be otherwise. In those Provinces where the right Hand is most honourable, (for in some the left is so) they never fail to give it.

b WHEN two *Quán*, or *Mandarins*, meet in the Street, if their Rank be equal, they salute, (without either leaving their Chair, or rising) by letting fall their joined Hands, and then lifting them up to the Head; which they repeat several Times, till they are out of each other's Sight. But if one of them be of an inferior Rank, he must stop his Chair, or alight, if he is on Horseback, and make a profound Reverence: For which Reason, the Inferiors avoid such Rencontres as much as possible.

NOTHING is comparable to the Respect which Children have for their Parents, and Scholars for their Masters; speaking little, and always standing in their Presence. Their Custom is, especially at the Beginning of the Year, their Birth-Days, and on several other Occasions, to salute them on their Knees, knocking their Foreheads several Times against the Ground.

REGARD is had to the Rules of Civility, no less in the Villages, than the Cities; and whether they are walking and conversing together, or saluting each other, they always make use of the most humble and respectful Terms. When, for Example, one takes any Pains to please them, *Tey-sin*, they say, *You are lavish of your Heart*: If you have done them any Service, the Expression is, *Sye-pü-tsin*, *My Thanks can never have an End*: If they hinder a Person never so little, who is busy, *Fan-lau*, say they, *I am very troublesome*: *Te-tswi*, *I have committed a great Fault in taking this Liberty*: When one is before-hand in doing them a Kindness, they cry, *Pü-kan*, *Pü-kan*, *I dare not, I dare not, I dare not*; that is to say, *suffer you to take so much Trouble on my Account*: If you speak the least in their Praise, they reply, *Ki-kan*, *How dare I!* meaning, *How dare I believe the Things you say of me!* When they take Leave of a Friend, who has been at Dinner with them, they say, *Yew-man*, or *Tay-man*; *We have received you after a very ordinary Manner; we have treated you after a very ordinary Manner*.

UNLESS they are talking familiarly to intimate Friends, or to Persons of an inferior Rank, they never speak in the first, or second Person: For to say, *I* and *you*, would be a gross Incivility; wherefore, instead of, *I am very sensible of the Service that you have done me*, they will say,

The

Inhabitant's Ceremonies. The Service which the Lord, or the Doctor, has done for his meanest Servant, or his Scholar, has sensibly affected me. In the same Manner, a Son speaking to his Father, will call himself his Grandson, though he is the eldest Son of the Family, and has Children himself. They often make use of their proper Names, to testify their great Respect; for they have several Names, suitable to their Age and Rank^a. Nor does any Nation equal them in the Multitude and Variety of honourable Titles bestowed in their Compliments, which cannot be expressed in any European Language, for want of correspondent Terms^b.

Form of Visiting.

ONE Article of the Chinese Politeness, is to pay Visits on Birth-Days, the Beginning of the New Year, the Festivals, at the Birth of a Son, when one of the Family marries, is raised to some Office, takes a long Journey, or dies, &c. These Visits, which are obligatory on all, (especially Scholars, towards their Masters, and Mandarins, towards those they depend on) are commonly accompanied with Presents, though frequently of no great Value. As for common Visits, though made between Intimates, without Formality, yet Custom, and the Law oblige others to perform a great many Ceremonies.

Visiting Billet.

THEY must begin their Visit, by delivering the Porter a Billet, called *Tye-tse*; which consists of a Sheet of red Paper, slightly embellished with Flowers of Gold, and folded-up like a Screen. On one of the Folds is written their Name, with the Addition of some respectful Terms, according to the Rank of the Person: They say, for Instance, *The tender and sincere Friend of your Lordship, and the perpetual Disciple of your Doctrine, presents himself, in this Quality, to pay his Duty, and make his Reverence even to the Earth*; which they express by these Words, *Tun-shew-pay*. When the Person visited is a familiar Friend, or an ordinary Body, common Paper will serve; only if he be in Mourning, it ought to be White.

Visits from one Quān

ALL Visits to a Governor, or other Person of Distinction, must be made after Dinner; for the Person ought, at least, to abstain from Wine: Because it would shew want of Respect, for any one to appear before a Man of Quality with a Countenance which discovered he had been drinking; and the Mandarin would be offended, if he smelled of Wine. However, when you pay a Visit the same Day you receive one, it may be done after Dinner; for then it is a Sign of your Haste to honour the Person who visited you.

To another.

A Mandarin sometimes contents himself with receiving the *Tye-tse* from the Porter (which is the same as if he received the Visit in Person)

and desiring the Visitor, by a Servant, not to be at the Trouble to alight from his Chair: Then on the same Day, or one of the three following, he goes to return the Visit. If the Visitor be a Person of equal Distinction, as a Mandarin nearly of the same Order with another, his Chair is permitted to pass through the two first Courts of the Tribunal, which are very large, as far as the Entrance of the Hall, where the Mandarin comes to receive him. When you enter the second Court, facing the Hall, you find two Domestic, who sometimes hold the Umbrella, and great Fan, belonging to the Mandarin, inclining toward each other, in such a Manner, that you can neither see the Mandarin advancing, nor be seen by him. When you have alighted from the Chair, your Domestic withdraws; the great Fan that likewise concealed your Person is withdrawn, and then you are at a proper Distance from the Mandarin, to pay your Reverence.

AT this Distance begin the Formalities, which are set down, at Length, in the Chinese Memorial; where you may find the Number of Bows that you are to make; the Expressions you are to use; the Titles that you are to give; the mutual Genuflections; the several Turnings you are to make, sometimes to the Right, sometimes to the Left; (for the Place of Honour is different in different Places;) the silent Gestures, by which the Master of the House invites you to enter; for he says nothing but *Tsin-tsin*; the decent Refusal to enter first, by saying *Pu-kan*, *I dare not*; and the Salutation that the Master of the House is to make to the Chair you are to sit in; for he must bow respectfully before it, and dust it lightly with the Skirt of his Garment.

As soon as you are seated, you are to declare, in a grave and serious Manner, the Occasion of your Visit; and you are answered with the same Gravity, and a great many Bows. You are likewise to sit upright in your Chair, without leaning against the Back; to look down a little, without turning your Eyes either to one Side, or the other, having your Hands stretched out upon your Knees, and your Feet placed exactly even. After a Moment's Conversation, a Servant, finely dressed, comes in, bringing as many Dishes of Tea as there are Persons; and here again you must be very careful to observe the Forms in taking the Dish, in putting it to your Mouth, and in returning it to the Servant. At length the Visit being ended, you withdraw, making use of other Ceremonies. The Master of the House conducts you to your Chair, and, when you are entered, advances a little, waiting till the Chairmen have taken it up; then being ready to de-

^a Du Halde's China, p. 291, & seqq.

^b Magaluen's Relation of China, p. 102.

Ceremonies.
Customs.

From an
Envoy.

part, you bid him adieu; and he returns an Answer to your Civility.

WHEN a *King-chay*, or Envoy^a from the Court, pays a Visit to the chief *Mandarins* of the Cities, through which he passes; at setting out, about thirty Persons go before his Chair, marching two in a Rank, some with Copper Basons in their Hands, which they beat, at Times, like a Drum: Some carry Colours, and others small japanned Boards, whereon are written, in large Characters of Gold, *King-chay-ta-jin*, that is, the Lord^b, the Envoy from the Court. Some bear Whips in their Hands, others Chains: Many carry on their Shoulders, certain Instruments, painted with Variety of Figures, and gilt; some in the Form of huge Crosses, with Dragons Heads at the Top; and others like Vergers Staves. Among the rest, there are some with high Caps, of red Felt, in Form of a Cylinder, from which hang down two large golden Feathers; whose Business it is to call to People in the Streets, to clear the Way. At the Head of this Cavalcade is a Porter, or inferior Officer of the Tribunal, who carries, in a large Letter-Case, the *Tye-tse*, or visiting Billets, prepared for all the *Mandarins*, and other Persons of Distinction, whom the *King-chay* designs to visit. On each Side of the Chair walk two, or four of his domestics, finely dressed, and several others close the March; for all the rest are occasionally hired to attend him, while he stays in the City. Besides, there are fifteen who never stir from the House; six wait at the Door with Hautboys, Fifes, and Drums, as if hired to deafen the Neighbourhood with the Noise of their Instruments, striking-up every Time any Person of Distinction goes in or out. The rest are employed within Doors.

Order of his
Procession.

Reception
given him.

THE Reader may form a just Notion of the Manner, wherein the *Mandarins* are to receive an Envoy from the Court, from the Reception given to *Bouvet*, the Jesuit, at *Nan-chang fû*; of which an Account has been already inserted^c: But there must be added, two or three Particulars to make it compleat. 1. That before they went on board the Bark to cross the Water, the under Secretaries of the Vice-Roy, and great *Mandarins*, came to meet them, and presented the *Tye-tse*, or Billets of Complement, on Behalf of their Masters. 2. That after the Regale with Tea, the Vice-Roy, and the General, rising-up with the rest of the Company, presented the Envoy^d with Billets of the Presents, they were obliged to make them, of Provisions to put into their

a Barks, and then invited them to sit at Table.

3. That a little Time after the Envoys had re-embarked, the chief *Mandarins* sent them visiting Billets, and came presently themselves, one after another. The Governour of the City, accompanied by the Presidents of the two inferior Tribunals, followed the Example of the chief *Mandarins*; and their Visits were attended with as many *Li-tan*^e, or Lifts of the Presents, which they were to make of Provisions and Refreshments.

Visits
Presents

b In their Passage by Water, instead of Tables covered with Victuals, which the *Mandarins* of all the Cities keep in Readiness to regale the *King-chay*; the Custom is, to send the same Sort of Provisions on board the Bark that accompanies him. One may judge of the Nature of these Presents, by that of the Vice-Roy, viz. two Measures, or Bushels, of fine white Rice; two Measures of Meal, one Hog, two Geese, four Fowls, four Ducks; two Bundles of Sea-Herbs, two of Stags Pizzles, which, when picked and dried, are deemed in *China* exquisite Eating; two of the Entrails of a certain Sea-Fish, two more of dried *Me-yu*, or Ink-Fish, and two Jars of Wine. The Presents of the other *Mandarins* were much the same. There is no Occasion to make any other Provision on board the Barks, because there is more than enough for the Envoy and all his Attendants.

WHEN he, who makes the Present, comes in Person, after the common Civilities, he offers you the Billet; which you take from him, and give to one of your Servants to keep; making a low Bow by Way of Acknowledgment. The Visit being over, you read the List, and take what you think proper: If you accept of every Thing set down, you keep the Billet; and sending another immediately to return Thanks, acquaint him, that you accept of the Whole: If you detain but Part, you mention the Particulars in the Billet of Thanks; and in Case you keep nothing at all, you send back the Billet and the Present, with a Billet of Thanks; upon which you write *Pi-sye*, that is, *These are precious Pearls, I dare not touch them*.

Presents
made him.

Form above
served in

IF the Donor thinks fit only to send the Present by his Servants, or, if he sends the Things with the Billet, then you observe the same Ceremonies as when he offers them in Person. But in Case he transmits the Billet before the Things are purchased, intending to buy those you pitch-on, you take a Pencil, and make Circles on the Things you accept of; which being immediately bought and sent, you write a Billet of Thanks,

Receiving
them.

^a This is, properly, no more than a State-Messenger, only invested with greater Authority; and, for Dignity Sake, qualified with the Name of Envoy.

^b This is a Piece of red Paper, like the *Tye-tse*; whereon is written the Name of him who offers it, and a List of Particulars.

^c Or, The great Man.

^d See Vol. III. p. 544.

Ceremonies.
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and mention what you have received; adding, a *Tu-pi*, that is, *The rest are precious Pearls*. On several Occasions, as in the Beginning of the Year, in the fifth Moon, &c. when you accept of a Present, Complaisance requires you should send another in Return. When it comes from a Person considerable, either by Birth or Office, the Receiver makes a low Bow before it.

Formality in
writing

EVEN the Letters, that are written by private Persons, are subject to a great Number of Formalities; which often puzzle the *Literati* themselves. If you write to a Person of Distinction, you are obliged to use white Paper, with ten or twelve Folds, like a Screen; they are to be accompanied with little Bags, and Slips of red Paper. You begin to write on the second Folding, and put your Name at the End. A great deal of Pains must be taken about the Style; which ought to be different from that used in common Conversation. Regard must also be had to the Character; for the smaller the Size, the more respectful. There are proper Distances to be kept between the Lines; and Titles to be made use of, according to the Rank and Quality of the Persons. The Seal, if any be used, is put in two Places; that is, over the Name of the Person who writes, and over the first Words of the Letter; but they are usually contented with putting it on a little Paper Bag which incloses it. If the Writer is in Mourning, he puts a Slip of blue Paper over his own Name.

And sending
Letters,

THE Letter being put into the Bag, they paste a Slip of red Paper on the Middle of it, the Length of the Letter, and two Inches broad, writing thereon *Nwi-ban*, that is, *The Letter is within*. They then put it into a second Bag of thicker Paper, with a Band of red Paper, as before, on which they set down, in large Characters, the Name and Quality of the Person to whom the Letter is addressed; and on the Inside, in smaller Characters, the Province, City, and Place of his Abode. The Openings at the Top and Bottom of this second Bag are neatly pasted together, and the Seal impressed on both Ends, with these Word, *Hu-fong*, that is, *guarded and sealed*; also, between the Seals, they write, from Top to Bottom, the Year and Day on which the Letter is delivered. When the *Mandarins* send Dispatches to Court, that require more than ordinary Expedition, they fasten a Feather to the Packet; and then the Courier is obliged to travel Night and Day without stopping ^a.

SECT. III.

Their Feasts and Entertainments.

Form of Invitation. Tables, how set out. Com-

pliments used, before sitting down. Comedy acted. Nature of their Plays. Order of serving the Feast, and the Desert. Money gathered for Servants. A Vice-Roy's Feast: Persons invited: Manner how received: Ceremonies on sitting down: Tables how ranged. Evening Entertainment: Concert of Music: Order of the Feast: Dishes and Courses. Chinese Broths and Cooks excellent. Hogs and Mares Flesh. Stags Pizzles. Bird's Nests. Bear's Paws Dainties: Dogs, Cats, and Rats, eaten. Rice Bread. Kidney-Bean Paste. Rice Wine, how made. Mutton-Brandy, and Lamb-Wine.

Entertain-
ments.

THE Chinese Politeness is, on all Occasions, very troublesome and disgusting to the rough and unpolished Europeans; but in nothing so much as in their Feasts: For the Whole is made up of Ceremonies and Compliments. These Entertainments are of two Sorts; the ordinary, consisting of about twelve or sixteen Dishes; and the more solemn, which require twenty-four upon each Table, as well as more Formalities. When the Ceremonial is punctually observed, three *Tye-tse*, or Billets, are sent to those who are invited. The first Invitation is made the Day, or two Days, before the Feast; but this last is rare: The second, in the Morning of the Feast-Day, to put the Guests in Mind, and intreat them not to fail coming: And the third, when every Thing is ready; and the Master of the House is disposed, by a third Billet, carried by one of his Servants, to let them know, he is extremely impatient to see them.

THE Hall, wherein the Feast is served-up, is commonly adorned with Flower-Pots, Pictures, *China Ware*, and such-like Ornaments. There are as many Tables as Persons invited; unless the Number of Guests obliges them to set two at a Table; for they rarely put three at these great Feasts. These Tables are ranged in a Row, on each Side the Hall; and the Guests placed so as to face each other, sitting in their Arm-Chairs. The fore Part of the Tables is set-off with Silk Ornaments of Needle-work, resembling those belonging to *Romish* Altars; and though there are neither Table-Cloths nor Napkins, the curious Japanning makes them look very neat. The Ends of each Table are often covered with several great Dishes loaded with Meats ready carved, and piled up like a Pyramid, with Flowers and large Citrons on the Top. But these Pyramids are never touched, being only for Ornament, like the Figures made of Sugar, at Feasts in *Italy*.

WHEN he who gives the Entertainment introduces his Guests into the Room, he salutes

them

^a D. Halde's China, p. 295, & seq.

Ceremonies.
Customs.

them all, one after another; and then calling for a Wine in a small Cup, either of Silver, precious Wood, or Porcelain, placed on a little japanned Salver, he takes it with both Hands, and, bowing to all the Guest, turns his Face towards the great Court of the House, and advances to the fore Part of the Hall; then, lifting up his Eyes and Hands with the Cup, pours the Wine on the Ground, by Way of acknowledging, that whatever he is possessed of, is the Gift of Heaven. He next causes Wine to be poured into a *China* or Silver Cup; and, after making a Bow to his principal Guest, places it on the Table where he is to sit. The Guest returns this Civility by endeavouring to hinder him from taking the Trouble; and, at the same Time, causing Wine to be brought in a Cup, advances a few Steps, as though he would carry it to the Place of the Master of the Feast, which is always the lowermost; and who, in Return, prevents him, with certain common Terms of Civility. Immediately after, the Steward brings two small Ivory Sticks, (called *Quay-tse*; and by the *English*, *Chop-Sticks*) adorned with Gold or Silver, which serve instead of Forks, and places them on the Table, in a parallel Position, before the Chair, if there were not any placed before, as there usually are. This done, the Host^a leads the chief Guest to a Chair, which is covered with a rich Carpet of flowered Silk; and then making another low Bow, invites him to sit: But the Guest does not comply, till after a great many Compliments, excusing himself from taking so honourable a Place. He next prepares to do the same to all the rest; but they will by no Means suffer him to take so much Trouble.

Comedy
acted.

ALL these Ceremonies being over, they sit down to the Table; at which Instant, four or five principal Comedians, in rich Dresses, enter the Hall, and make low Bows all together, knocking their Foreheads four Times against the Ground. This they perform in the midst of the two Rows of Tables, with their Faces towards a long Table^b, set out like a Buffet, full of Lights and perfuming Pans. Then rising up, one of them presents a long Book, containing, in Letters of Gold, the Names of fifty or sixty Plays, which they have by Heart, for the principal Guest to choose one. He refuses, and sends it to the second, with a Sign of Invitation; the second to the third, and so on. But they all make Excuses; and returning him the Book, he, at last, consents, opens it, runs it over with his Eyes in an Instant, and pitches-on the Play which he thinks will be most agreeable to the Company; who being shewed the Title by the Comedian, they

testify their Approbation by a Nod. If there should be any Thing in it liable to Objection, such as one of the principal Persons in the Play having the same Name with one of his Auditors, or the like, the Actor ought to apprise the Chooser of it.

Entertain-
ments

THE Representation begins with the Music; *Nature of* which are Balloons of Brass or Steel, whose *their Plays.* Sound is harsh and shrill; Drums of Buffalo-Skins, Flutes, Fifes, and Trumpets, whose Harmony can charm none but *Chinese*. There are no Decorations for these Banquet-Plays. They only spread a Carpet on the Floor; and the Comedians make use of some Rooms near the Balcony, from whence they enter to act their Parts. There are commonly a great Number of other Spectators in the Court, let-in by the Servants: And the Ladies, who are willing to be present, are placed out of the Hall over-against the Comedians; where, through a Lattice made of Bambú, and a Sort of filken Net, they see and hear all that passes, without being seen themselves.

As the Feast always begins with drinking un-*Order of* mixed Wine, the Steward, on one Knee, says to *servant* all the Guests, with a loud Voice, *Tsing Lau ya, men kyu poy*, that is, *You are invited, Gentlemen, to take the Cup*. On this, every-one takes his Cup in both Hands; and having first moved it up to his Head, and then down below the Table, they all put it to their Mouths at once, and drink slowly three or four Times; the Master all the while pressing them to drink it up after his Example; turning the Cup up-side-down, to shew that it is empty. Wine is served two or three Times; and while they are drinking, on the Middle of each Table is set a *China* Dish full of Meat ragou'd; so that they have no Occasion for Knives: Then the Steward invites them to eat in the same Manner as he did to drink; and immediately every-one takes some of the Ragou very dextrously with his Chop-Sticks. When they have done eating of one Dish, the Servants bring in Wine and another Dish; and then the Steward invites them again to eat or drink. Twenty or twenty-four of these Dishes are served-up on each Table, with the same Ceremony every Time one is brought in, which obliges them to drink as often: But then they may do it as sparingly as they please; besides, the Cups are very small. The Dishes are never taken away as they are done with; but continue on the Table till the Repast is over.

BETWEEN every six or eight Dishes they *The Pass,* bring in Soup, made either of Flesh or Fish, with a Sort of small Loaves or Pies, which they dip into it with their Ivory Sticks: Hitherto no-

^a In the Original, it is the Steward, who seems to be confounded with the Master of the House. ^b This must be placed at the upper End of the Hall.

Ceremonies.
Customs.

thing is eaten but Flesh! At the same Time a they serve-up Tea, which is one of their most common Drinks, and taken hot as well as the Wine; the *Chinese* never using to drink any Thing cold: For this Reason there are always Servants ready to pour hot Wine into their Cups out of Vessels for the Purpose; and to put back that which is cold into others of *China*. In serving-up Victuals, the Waiters order it so as to place the twentieth or twenty-fourth Dish on the Table just in the Time when the Comedy is to break-off. Afterwards, Rice, Wine ^a, and Tea, is presented. Then the Guests rising, walk to the lower End of the Hall to pay their Compliments to the Master of the Feast; who conducts them into the Garden, or another Hall, to chat and rest a little before the Fruit is brought in.

And the De-
sert.

MEAN Time the Comedians take their Repast; and their Domestic are employed: Some, in carrying warm Water for the Guests to wash their Hands and Faces, if they think fit; others, to take the Things off the Table, and prepare the Desert; which likewise consists of twenty or twenty-four Dishes of Sweetmeats, Fruits, Jellies, Hams, salted Ducks dried in the Sun, which are delicious eating, and small Dainties made of Things which come from the Sea. When all is ready, a Servant approaches his Master, and with one Knee on the Ground, in a low Voice acquaints him with it. He, as soon as every-one is silent, rises up, and very complaisantly invites his Guests to return to the Feast-Hall; where being come, they gather at the lower End; and after some Ceremonies about the Places, take those they had before. Now bigger Cups are brought, and they press you mightily to drink large Draughts. The Play also is continued; or else, to divert themselves more agreeably, they call for the Book of Farces, and each chooses one, which he acts very gracefully. There is at this Service, as well as the former, five great Dishes, for State, on the Sides of each Table; and while it lasts, the Servants belonging to the Guests go to Dinner, in a neighbouring Room, without any Ceremony.

Money gathered for
Servants.

At the Beginning of this Desert, every Guest causes one of his Servants to bring, on a Salver, or in the Hand, several little Bags of red Paper, containing Money for the Cook, the Stewards, the Comedians, and those who served at the Table. They give more, or less, according to the Quality of the Person who made the Treat;

Entertain-
ments.

but never any Thing, unless there is a Play. Every Domestic carries his Salver to the Master of the Feast ^b; who, after some Difficulty, consents, and makes a Sign to one of his Servants to take, in order to distribute it. These Feasts, which last about four or five Hours, always begin in the Night, or when it grows dusky, and do not end till Midnight; the Guests separating, with the Ceremonies used in Visits already described. The Servants, who wait on their Masters, walk before the Chairs, carrying great Lanthorns of oiled Paper, whereon their Quality, and sometimes their Names, are written in large Characters. The next Morning each of them sends a *Tye-tse*, or Billet, to thank him, who had entertained them so handsomely ^c.

BOUVET, the Jesuit, was invited to one of these Feasts at Kanton (when sent by the Emperor to Europe ^d) along with *Tong-lau-ya*, and two other Missionaries, by the *Tjong-tu* of the Province; who for that Purpose borrowed the Palace of the *Tsyang-kyung*, his usual Residence being at *Chau-king fu*. Although the Ceremonies, observed at this Banquet, are nearly the same with those already related; yet it was accompanied with many Singularities worth the Reader's Notice. The Place where the Feast was made, is a vast Edifice, at the Bottom of two great square Courts, composed of three large Halls, one behind the other, which communicates, by Means of two long and wide Galleries, that have each their Courts on both Sides. The Hall in the Middle, where the Feast was made, which is the largest and finest of the three, was remarkable for the Length, and extraordinary Thickness of the Pillars, Beams, and all the Wood-Work in general.

ALL the General Officers of the Province were invited to this Feast, viz. First, the Vice-Roy, the *Tsyang-kyun*, the two *Tu-tong*, and the *Yen-yuen* ^e: Next the chief Mandarins of the Customs; who, as they are changed every Year, bear the Title of *King-chay*, or Envoys of the Court. Lastly, the *Pu-ching-tse*, or Treasurer-General, the *Ngan-cha-tse*, and the *Tau*: Who, though General Officers, and very considerable, yet being inferior in Rank to the former, sat in a different Line from them; that is, their Chairs were placed a little more behind: Which Distinction was observed also at Table.

THE Guests were received, at their Arrival, in the first Hall; the *Tjong-tu* going to meet the principal as far as the Staircase, to do them

^a In the Original, Wine, Rice, and Tea.

commonly placed at the lower End of the Hall.

^b p. 540.

^c The Dutch Ambassadors were treated splendidly, at Kanton, by the Vice-Roy: But the Account of the Entertainment is not circumstantial enough to give a full Idea of the *Chinese* Ceremonies: See Vol. III. p. 405.

^d This seems to be the Superintendent of the Salt.

^e According to Bouvet, they lay them on a Table, com-

monly placed at the lower End of the Hall.

^f Du Halde's China, p. 298, & seq.

^g See Vol. III.

Ceremonies.
Customs.

Honour: They also advanced a few Steps, to meet the rest as they arrived; who, to return the Civility, having first saluted the Master of the Feast in particular, and the Company in general; afterwards went, and saluted each in particular, according both to the *Tartarian* and *Chinese* Manner; and received from them a like Number of Bows, with a surprizing Politeness. These Ceremonies being over, they took their Places in the Elbow-Chairs, ranged in two Lines, over-against each other, waiting for the rest of the Guests; during which Time Tea was served up, after the *Tartarian* and *Chinese* Fashions: That is to say, every one holding, in his right Hand, a Dish of *Tartarian* Tea, made a low Bow to the Vice-Roy, both before and after they had drank. As for the *Chinese* Tea, the Custom is to take the Dish in both Hands, and making a low Bow to touch the Ground therewith; then they drink it at several Sips, holding the Dish in their left Hand.

Ceremonies on
sitting down.

WHEN all the Guests were come, they went out of the first Hall into the second, or Feast-Room: On this Occasion, many Bows were made, after the *Chinese* Manner: Which done, the *Tsong-tu*, and chief *Mandarins*, following his Example, did the *King-chay* the Honour to invite them to sit at the uppermost Tables. After this, he approached to place a Cup of Wine and the Ivory Sticks on the Tables, first of *Bouvet*, and then of the other Guests; as is practised in the Feasts made after the *Chinese* Fashion: Which Ceremony being over, each sat down at the Table designed for him. These Tables, sixteen or eighteen in Number, were all square, and japanned, in two Rows opposite to each other, and so disposed, that the upper Tables, where the Persons of chief Distinction sat, were placed a little more forward than the rest. They were all adorned before with violet-coloured Satin, embroidered with golden Dragons, with four Claws; and the Chairs, whose Arms and Back formed a Kind of Semicircle, in an oblique Position, covered with the same Sort of Furniture.

Evening En-
tertainment.

As this Feast was divided into two Parts, that in the Morning was conducted without much Formality; but the Evening Entertainment was accompanied with all the *Chinese* Ceremonies. When the Guests went to this last, they found all their Tables double: That is to say, there was a second Table placed before each, set with a Banquet for State-Sake; consisting of sixteen Pyramids of Flesh, Fruit, and other Sorts of Eatables, each a Foot and half high, all adorned with Painting and Flowers. These, as soon as the Company sat down, were all taken away, and at the End of the Feast distributed to the

Entertain-
ments.

Servants belonging to the Guests; or rather to the Chairmen, and under Servants of the Tribunal. The other Table had, upon the Fore-part, a small Stand, on which were a little Brass perfuming Pan, a Box of Perfumes, a Vial of odoriferous Water, a Tube, or Horn, made of Agate, containing small Instruments, to put the Incense into the perfuming Pan, and stir the Ashes. At each of the two Fore-corners of the Table, was placed a small japanned Board, named *Wey*, adorned on one Side with an Emblem, and on the other with some little Pieces of Poetry: The other Corners were furnished with three small China Plates, full of Herbs, Pulse, and Pickles, to procure an Appetite; between which there was a little Silver Cup on a Salver.

THE Moment the Feast began, the *Come-Concert of Musicians* appearing, the Head of them presented *Bouvet* with the Lists of Plays; but he excused himself from chusing one, alledging, that Plays were not a Diversion agreeable to Persons of his Profession. Hereupon the *Tsong-tu*, and rest of the *Mandarins*, had the Complaisance to content themselves with a Concert of musical Instruments; which playing methodically, by Intervals, regulated the Time of each Course. During the Feast, all the Motions and Words of the Company, as well of the Servants, were so very formal and affected, that an *European*, at first Sight, would be apter to take it for a Play, than a Feast, and have much ado to refrain from laughing.

THE Feast was divided into several Courses, each opened by a Piece of Musick. The *Pre-Feast*, ludes to it, were two small Cups of Wine, one after the other, containing about a Spoonful each; which two Masters of the Ceremony, in the *Tsong-tu*'s Name, invited the Company to drink: They kneeled down in the Middle of the Hall, saying, very gravely, with a loud Voice, *Ta-lau-ya Tsing-tsyu*, that is, *My Lord invites you to drink*; and, after every one had drank Part of his Cup, he cried a second Time, *Tsing-chau-kan*, *Drink it all, even to the last Drop*. This Ceremony is repeated, not only when there is an Occasion to drink, but as often as a fresh Dish is set on the Table, or touched by the Guests. As soon as the Dish is placed, the two Masters of the Ceremony kneeling down, invite them to take their *Quay-tse* (or Chop-sticks) and taste the Victuals newly served up; the *Tsong-tu*, at the same Time intreating them, they obey; and it is necessary to taste of every Thing.

THE principal Dishes consist of Ragous, Meats hashed, or boiled (with divers Sorts of Herbs, or Pulse) and served up with the Broth in fine China Vessels, of the same Size and Shape, almost as

* That is, *Bouvet* and his Companions.

Ceremonies.
Customs.

Chinese
Broths, and

deep as wide. They place, on each Table, a twenty such Dishes, ranged four and four in a Row; so that at the End of the Entertainment, they all formed a Kind of Square: Those who serve them up, receive them at the lower End of the Hall, where as many Servants belonging to the Kitchen, as there are Tables, bring them, one by one, upon japanned Salvers, and present them on their Knees. In order to distinguish the Courses at the End of every fourth Dish, they served up a particular Kind of Broth, and a Plate of *Mazarine* Tarts, but of a different Taste: The Whole was concluded with a Dish of Tea. At length the Feast terminates with a great many Professions of Thanks; and, after a Quarter of an Hour's Conversation, every one withdraws. The *Tartars*, who do not like Restraint, have retrenched a great Part of these Ceremonies; and, though their Meat and Fish are cut in small Pieces, their Cooks have such an Art of seasoning them, that they are very palatable ^a.

It must be observed, that the *Tartars* use the same Sort of Sticks as the *Chinese*; but their Tables are little, and low, like those of *Japan*; and they sit not on Chairs, but on Cushions and Carpets. As to the rest, they use neither Table-Cloths, Napkins, nor other Utensils common with *Europeans* ^b. And here it may not be amiss, to give some Account of the Victuals served at these Feasts, and of the common Diet of the *Chinese*.

Cooks, excellent.

THEIR Broths are exceeding good; and to make them, they use the Fat of Hogs, which in *China* are very excellent; or else the Gravy of different Animals, such as Pork, Fowls, Ducks, &c. Their Hashes, and minced Meats, are boiled up in this Gravy. In every Season of the Year, they have several Sorts of Herbs (as well as Pulse) not known in *Europe*; of whose Seed they make an Oil, which is much used in Sauces. The *French* Cooks, who have refined so much in every Thing which concerns the Palate, would be surprized to find, that the *Chinese* can out-do them far in this Branch of their Business, and at a great deal less Expence. They would hardly be persuaded to believe that, with nothing but the Beans that grow in their Country, particularly those of the Province of *Shan-tong*, and with Meal made of Rice and Corn, they can prepare a great many Dishes, quite different both to the Sight and Taste. They vary their Ragous, by putting in several Sorts of Spices, and strong Herbs.

Hogs and
Mares Flesh.

THE *Chinese* prefer the Flesh of Hogs, to that

of all other Animals, and make it the Foundation of their Feasts. Almost all People keep Hogs in their Houses, to fatten; for they eat Pork the Year round. It is far better tasted than the *European*; nor is there finer Eating in the World, than a *Chinese* Ham. Wild Mare's Flesh is also in great Esteem: But the most delicious Food of all, and most used at the Feasts of great Men, are Stags Pizzles ^c, and Birds Nests. To preserve the Pizzles, they dry them in the Summer Sun, and roll them in Pepper and Nutmeg. They are first soaked in Rice-Water, and, after being boiled in the Gravy of a Kid, are seasoned with Spices.

Diet.

Stags Pizzles.

As for the Nests, they are found on the Sides of the Rocks, all along the Coasts of *Tong-king*, *Java*, *Kochinchina*, &c. where they are built by Birds, feathered like Swallows: The Materials are supposed to be little Fishes, which they catch in the Sea, and fasten to the Rocks with a viscous Juice that distils from their Beaks: They have also been observed to make use of the Froth that floats on the Sea; as the Swallows do of Mud, to cement the Parts of their Nests together. This Matter, when fresh, is white; being dried it becomes solid, transparent, and inclining a little to green. As soon as the young ones have quitted their Nests, the People of the Place are very eager to get them down, and sometimes load whole Barks with them. They resemble the Rind of a large candied Citron, in Shape as well as Size; and mixed with other Meats, give them a good Relish ^d.

Birds Nests.

NEXT to these, Bears Paws, and the Feet of divers wild Creatures, brought ready salted from *Siam*, *Kamboja*, and *Tartary*, are Dainties fit for the Tables of great Lords: Which are likewise furnished with Fowls, Hares, Rabbits, and other Animal Food common elsewhere. Though all Provisions of these last Kinds are generally cheaper in the largest Cities of *China*, than they are in the Country-Towns of the most plentiful Parts of *Europe*; yet the People are very well pleased with the Flesh of Horses and Dogs, even though they die of Age, or Sickness: Nay, they do not scruple eating Cats, Rats, and such like Animals; which are openly sold in the Streets. It is very good Diversion, to see all the Dogs (drawn together by the Cries of those going to be killed, or the Smell of those, already slain, carrying along) fall, in a Body, upon the Butchers, who are obliged to go always armed with a long Staff, or Whip, to defend them from their Attacks; and to keep the Places close shut where they kill them, if they would do it undisturbed ^e.

Bears Paws
Dainties.

Dogs, Cats,
and Rats,
eaten.

^a Du Halde's *China*, p. 300, & seq.

^b Navarrette in *Chur. Coll.* vol. 1. p. 13.

^c In great Request

at *Shrewsbury*, and other Places, in *England*, where they are called *Inch-Pins*.

^d Du Halde, as before, p.

302. ^e The same, p. 314.

THOUGH

Ceremonies.
Customs.
Rice Bread.

THOUGH there is Corn every where in China, yet they generally live upon Rice, especially in the Southern Parts: They even make small Loaves of it, which in less than fifteen Minutes are prepared in the Steam of a Pot, and eaten very soft. The Europeans bake them a little at the Fire, which makes them very light and delicious. In the Province of Shan-tong, they make a Kind of a thin wheaten Cake, which does not taste amiss, especially when mixed with certain Herbs, for creating an Appetite^a. Besides the common Herbs, Roots, and Pulse, they have many others, not known in Europe, and more valuable than ours; which, in Conjunction with Rice, make the chief Food of the People everywhere^b.

Kidney-Bean
Pulse.

NAVARETTE observes, that the most common and cheap Food, all China over, is called *Tau Feu*, that is, *Paste of Kidney-Beans*. They draw the Milk out of the Beans, and, turning it, make great Cakes of it like Cheeses, five or six Inches thick: The whole Mass is as white as Snow. If eaten crude, it is insipid; but when boiled, and dressed with Herbs, Fish, and other Things, as it generally is, it proves very good, and is excellent fried in Butter. They have it also dried and smoked, mixed with Carraway-Seeds; which is best of all. It is incredible what vast Quantities of it are consumed, it being eaten by all People, from the Emperor and great Men, who reckon it a Dainty, to the meanest Peasant. Many will leave Pullets for it: One may have a Pound (which is above twenty Ounces) any where, for a Halfpenny; and because one who eats it finds no Alteration from the different Air and Seasons, those who travel make use of it^c.

Rice Wine,
how made.

THOUGH Tea is their most usual Liquor, yet they often drink Wine, made of a Kind of Rice different from that which is eaten. There are different Sorts, and various Ways of making it; the following is one: They let the Rice soak in Water, with some other Ingredients, for twenty or thirty Days; afterwards boiling it till it is dissolved, it immediately ferments, and is covered with a light Froth, like that of new Wines: Under this Froth is very pure Wine; and the Clear being drawn off into well-glazed Vessels, they make of the Lees, which remain, a Kind of Brandy, sometimes stronger, and more inflammable, than the European. There is great Vent for it among the People. That which the Mandarins make use of, comes from certain Cities, where it is reckoned very delicious: That of *Vu-si hyen*, in *Kyang-nan*, is in great Esteem, owing to the Goodness of the Water found

there^d: But that brought from *Shau-hing fu*, in *Che-kyang*^e, is in greater Request, as being more wholesome.

THEY have a Kind of very strong Spirit, or distilled Water, said to be drawn from Mutton, which the Emperor, *Kang-hi*, drank sometimes; but few make use of it besides the Tartars, as it has a disagreeable Taste, and soon intoxicates. They have another very extraordinary Sort of Wine, made in the Province of *Shen-si*, and called *Kau-yang-tsyew*, or *Lamb's Wine*: It is very strong, and has a disagreeable Smell; but among the Tartars chiefly, it passes for excellent Liquor: None of it is carried into other Countries^f.

THE Chinese have several other Sorts of Liquors; some mentioned in the Dutch Embassies, as the *Sam-su* distilled from Milk^g; and *Bean-Broth*^h: This *Nieuhof* seems to call *Tartarian Tea*ⁱ. *Cunningham*, in his Account of the Island of *Chew-shan*^k, says, what is called *Bean-Broth*, is only an Emulsion made of the Seed of *Sesamum*, and hot Water. The Tartars use Camel's, as well as Colt's Flesh, in their Feasts, as great Dainties.

SECT. IV.

Their Marriages.

Grounds for Marriage. Wives and Children, procured from Hospitals. Children adopted. Match-makers necessary. The Marriage Ceremony. Second Wives, and their Children. Second Marriages: Some forced to it: Others sold. Divorce allowed, on several Occasions. Other Causes of Divorce, defended by Jesuits. Dead People married. Farther Ceremonies, relating to Marriage. Womens Retiredness: Their Superstition. Names given Children. Sodomites in China.

NO Obligation is reckoned more incumbent among the Chinese, than that of Marriage. A Father lives in some Dishonour, if he does not marry-off all his Children; and a Son is wanting in the principal Duty of a Son, if he does not leave Posterity to perpetuate his Family. An elder Brother, though he inherit nothing from his Father, must bring-up the younger, and marry them: Because, for want of their Father, he ought to be a Father to them; and if the Family become extinct through their Fault, their Ancestors will be deprived of the Honours and Duties they are intitled to from their Descen-

^a Du Halde's China, p. 303.
before, p. 26. e.

^c Page 43. a.

^b The same, p. 318.

^f Du Halde, as before.

^e Navarette in Chur. Coll. p. 248.

^g See Vol. III. p. 428, &c.

^k Described from him before, p. 42.

^d See

^h The

dants:

*Ceremonies,
Customs.*

dants. On these Principles the Inclinations of the Children are never consulted in Matrimony, the Choice of a Wife belonging to the Father, or the nearest Relation; who makes the Match with the Father, or Relations of the Maiden, paying a certain Sum to them (for in *China* the Daughters have no Fortunes) which is laid out in new Cloaths, and other Things, for the Bride.

*Wives and
Children.*

THIS is the Practice among Persons of mean Condition; for the Grandees, the *Mandarins*, the *Literati*, and all rich People in general, expend much more than the Present they receive amounts to. A *Chinese*, who is in mean Circumstances, often goes to the Foundling-Hospital, and demands a Girl, to bring her up, that she may be a Wife for his Son. By this Means, he saves the Money that he must otherwise have given to purchase one: The Maid is accustomed to have greater Respect for the Mother-in-Law; and there is Reason to believe, that she will prove more submissive to her Husband, than another would do.

*Procured
from Hospi-
tals.*

THE *Chinese* are so fond of leaving Posterity, that it is said the Rich sometimes, who have no Children, pretending their Wife is with Child, go privately, and fetch one from the Hospital, who passes for their own Son. These Children, being supposed legitimate, pursue their Studies, and obtain their Degrees of Bachelor and Doctor; a Privilege which is denied the Children taken publicly from the Hospital.

*Children
adopted.*

THOSE who have no Male Issue, adopt a Son of their Brother, some other Relation, nay of a Stranger, and sometimes give Money to the Kinsfolks for their Consent. The adopted Child is intitled to all the Privileges of a real Son, assumes the Name of the Adopter, and becomes his Heir, in case he happens to have no Children of his own; and, if he has, the Son by Adoption shares the Inheritance equally with the rest, unless the Father does something more for his own Son. It is also with the same View, that the *Chinese* are permitted, by the Law, to take Concubines, or rather second Wives, besides the one legitimate Spouse; in chusing whom, they have Regard to Quality and Birth. However, there is a Law, that prohibits the People from marrying a second Wife, unless the first has arrived to the Age of Forty, without having any Children.

*Match-
makers neces-
sary.*

As the Females are never seen by the Men, Matches are brought to a Conclusion solely on the Credit of the Relations of the Maid, or the old Women, whose Business it is to transact such Affairs. These the Parents are very careful to engage by Presents, to make advantageous Reports of the Beauty, Wit, and Talents of their

Daughter: But they are not much relied on; and if they carry the Imposition too far, will be severely punished. When by Means of these Go-betweens every Thing is settled, the Contract signed, and the Sums agreed upon, delivered, Preparations are made for the Nuptials: During which certain Ceremonies intervene, whereof the principal consist in both Parties sending respectfully to demand the Name of the intended Bridegroom and Bride; and in making Presents to their Relations, of Silk, Calicos, Meats, Wine, and Fruits. Many consult the fortunate Days set down in the Kalendar, as proper for marrying on: And this is the Business of the Relations of the future Bride, to whom are sent Rings, Pendants, and other Jewels of the same Nature. All this is done by Mediators, and by a Sort of Letters, written on both Sides: But it is what is practised only among the Vulgar; for the Marriages of Persons of Quality are managed and conducted in a more noble and truly magnificent Manner.

Marriages.

THE Day of the Nuptials being come, the Bride is put into a Chair, pompously adorned, and followed by those who carry the Fortune she brings; which, among the Vulgar, consists of Wedding-Cloaths, laid up in Boxes, some Goods and Moveables, given by her Father. A Train of hired Men accompany her with Torches and Flambeaux, even at Noon-Day; her Chair is preceded with Fifes, Hautboys, and Drums, and followed by her Relations, and the particular Friends of the Family. A trusty Servant keeps the Key of the Door belonging to the Chair, which he is not to deliver to any-body but the Husband, who waits at his own Door, richly dressed, to receive his Bride: As soon as she is arrived, he takes the Key from the Servant, and eagerly opening the Chair, is then a Judge, if he never saw her before, of his good, or bad Fortune. There are some who, not content with their Lot, immediately shut the Chair again, and send back the Maid, along with her Relations; chusing rather to lose the Money they gave, than be tied to their Bargain: But this, by the Precautions that are taken, very rarely happens. When the Bride is gotten out of the Chair, she walks beside the Bridegroom into the Hall, where they make four Reverences to *Tyen*^b; and having done the like to the Husband's Relations, she is put into the Hands of the Ladies invited to the Ceremony, with whom she passes the whole Day in Feasting and Diversions; while the new-married Man treats his Friends in another Apartment.

*Marriage
Ceremony.*

SECOND Wives are received into the House without any Formality: All they do on the Oc-

*Second
Wives.*

^a That is, Heaven, or God.

casion,

PROCESSION of a BRIDE going home to her HUSBAND.



Ceremonies
Customs.

And their
Children.

Second Mar-
riages.

Some force

caſion, being to ſign a Writing with their Pa-
rents, whereby, on delivering the Sum agreed
upon, they promiſe to uſe their Daughter well.
Theſe ſecond Wives are intirely dependent on
the legal Wife, whom they reſpect as the only
Miſtreſs of the Houſe. The Children born of
them are alſo deemed to belong to her, and have
equally a Right to inherit; none but ſhe has the
Name of Mother: And if the real Mother hap-
pen to die, they are not obliged to go in Mourning
for three Years, nor to be abſent from their
Examinations, nor to quit their Offices and Go-
vernments; as it is cuſtomary to do at the Death
of their Father and the lawful Wife: However,
very few fail to expreſs that Token of Tender-
neſs and Reſpect for their own Mother.

THERE are ſome, who, to gain the Reputa-
tion of good Huſbands, take no Concubines with-
out the Conſent of their Wives, under Pretence
providing a greater Number of Women for
their Service. Others take a ſecond Wife, only
with a View of getting a Son; and the Moment
he is born, if ſhe diſpleaſes their Wives, ſend her
away, and give her Liberty to marry whom ſhe
thinks proper; or, which is moſt uſual, procure
her a Huſband themſelves. The Cities of *Yang-
chow ſü* and *Sä-chew ſü*, in *Kyang-nan*, are fa-
mous for furniſhing great Numbers of theſe Con-
cubines; who are bought-up elſewhere, and edu-
cated for the Purpoſe.

THE Men, as well as Women, may, in Caſe
of Death, marry a ſecond Time; and are at Li-
berty to eſpouſe whom they think fit, even one
of their Concubines: But, in theſe ſecond Nup-
tials, there are but few Ceremonies obſerved.
As for Widows, when they have had Children,
they become intirely their own Miſtreſſes, free
from their Parents Constraint. However, it is
diſreputable for ſuch to marry a ſecond Time,
without great Neceſſity. A Woman of Diſtinc-
tion, though ſhe was married but a few Hours,
or but only contracted, thinks herſelf obliged to
paſs the reſt of her Days in Widowhood; there-
by to teſtify the Reſpect ſhe preſerves for the Me-
mory of her deceaſed Huſband, or the Perſon to
whom ſhe was engaged.

BUT it is otherwiſe with thoſe of a middling
Rank: whoſe Relations^b being deſirous to get-
back Part of the Sum that ſhe coſt her firſt
Spouſe, may marry her again, if ſhe has no Male
Iſſue; and often force her to it: Nay, ſometimes,
the new Huſband is actually procured, and the
Money paid, without her Knowledge. If there
happen to be a Daughter yet unweaned, ſhe goes
along with the Mother; who has no Way of
avoiding this Oppreſſion, unleſs her own Relations

are able to maintain her, but either by reimbursing
thoſe of her deceaſed Huſband, or elſe becoming
a *Bonzeſſi*, that is, a Nun; whoſe Condition is
ſo contemptible, ſhe cannot embrace it without
diſhonouring herſelf. This Violence is not ſo
common among the *Tartars*. As ſoon as a poor
Widow has been ſold in this Manner, they have
her carried in a Sedan to her Huſband's Houſe.
The Law which forbids ſelling a Woman before
the Time of their Mourning expires, is ſome-
times neglected; ſo eager they are to get-rid of
them. However, when this Treſpaſs is com-
plained of, the *Mandarin* will ſuffer if he has in
the leaſt connived at it.

THE Marriages duly ſolemnized, according
to the preſcribed Ceremonies, cannot be diſſolved.
If a Woman elopes from her Huſband, he
may ſell her, after ſhe has undergone the legal
Correction: But the Law inflicts ſevere Penalties
on thoſe who ſecretly ſell their Wives, or proſti-
tute them to others, with all concerned in the
Affair. On the other Hand, if the Huſband
abandons his Houſe and Wife, after three Years
Abſence, ſhe may preſent a Petition to the *Man-
darins*; who, after they have maturely examined
the Caſe, may liſenſe her to take another Huſ-
band: But ſhe would be ſeverely puniſhed, if ſhe
married without obſerving this Formality. How-
ever, there are particular Caſes, ſuch as Adul-
tery, which is very rare; Antipathy, or different
Tempers; Exceſs of Jealouſy, Indiscretion, or
Diſobedience; Barrenneſs, and contagious Diſ-
tempers; wherein the Law permits a Divorce:
Yet, Inſtances of this Kind are ſeldom to be
found, except among the common People.

THERE are other Circumſtances which forbid
Marriage, and make it void; as, 1. If a young
Woman has been promiſed to a young Man, ſo
far as that Preſents have been ſent and accepted
by the Relations of both Families, ſhe cannot
marry another. 2. If any Deceit has been made
uſe of: For Inſtance, if inſtead of a beautiful
Perſon, who has been ſhewn to the Match-
makers or Go-betweeners, they ſubſtitute a diſagree-
able one; if the Daughter of a Freeman be mar-
ried to his Slave; or, if a Man gives his Slave to
a Free-woman, and perſuades her Relations
that he is his Son, or Relation. 3. If a civil
Mandarin marries into any Family of the Pro-
vince or City where he is Governor. 4. If a
Son or Daughter marries during the Time of
Mourning for a Father or Mother: Nay, if Pro-
miſes were given before the Death, the Obliga-
tion ceaſes; and the young Man, who has loſt
his Parent is, by a Billet, to acquaint the Rela-
tions of the betrothed Damſel: However, theſe

^a See before, p. 26, and 27.
whoſe Hands ſhe was left.

^b By her Relations, are to be underſtood, the Huſband's Relations, in

Ceremonies
Customs

latter do not, on this Account, think themselves a^a disengaged; but wait till the Time of Mourning is expired, and write, in their Turns, to the young Man, to put him in Mind of his Promise: Then, indeed, if he will not listen to their Proposal, the Maid is at Liberty, and may be married to another. The Case is the same, if the Father, or near Relation, is imprisoned, or any extraordinary Affliction befalls a Family: For the Marriage cannot take Effect till the Prisoner gives his Consent; and then there is no Feasting, nor Signs of Rejoicing, at the Wedding. 5. Lastly, Those of the same Family, or even Name, cannot marry; though ever so distant in Point of Affinity. In like Manner, the Laws do not permit two Brothers to espouse two Sisters, or a Widower to marry his Son to a Daughter of the Widow whom he takes to Wife. A Breach of the Law, in any of these Respects, is punishable ^a.

Other Causes
of Divorce,

THE Causes that make Matrimony void, taken from their Books by *Navarette*, are, 1. The Woman being talkative, and given to Prating; even though she had been long married, and borne Children. The Author thinks, such a legal Curb would be of great Use in *Europe*. 2. Disobedience to the Father and Mother-in-law ^b. 3. To steal any Thing in the House. 4. The Leprosy. 5. Barrenness. 6. Jealousy. On this Occasion the Author observes, that it being usual for one to be better beloved than the rest, they are never without Discontents; and some hang, others throw themselves into Wells. He adds, that when the first Wife has no Children, she herself courts the Husband to take a Concubine; and thus she secures herself from being turned-off. Among the common People, many pawn their Wives in Time of Need; and some lend them for a Month, or more, according as they can agree.

Defended by
Casuists.

THE moral Casuists, among the *Chinese*, say, ^c that when a Woman has any bad Quality, it is both just and reasonable to turn her out of Doors. *Zu Zu* ^e, the Son of their Philosopher *Confucius*, turned his Wife out several Times; so did others, whose Names are mentioned in their Books. They justify the Ancients, who turned-away their Wives because the House was full of Smoak, or, they frightened the Dog with their disagreeable Noise; and insist, that, in such Case, the Man may marry again: But, that Persons of Note, such as the Emperor, petty Kings, and *Mandarins*, who have Concubines to attend and offer Sacrifice to them, when dead, ought not: Yet, the Emperor *Shun-chi* put-away his first Wife, and sent her into her own Country, when big with Child. Two Jesuits,

at *Pe-king*, told *Navarette*, that two *Tartars*, ^{Marriages.} who were Husband and Wife, parted and married other Persons; that *John Adams* writing to those of his Society, said, that the *Tartars* married till they had a Mind to take another Wife; and, that great Men used to change Wives, and marry one another's ^d. It is very usual for the Parents to make Matches for their Children whilst yet very young: Nay, sometimes, when their Wives are with Child, they agree, that, in Case they prove Boy and Girl, they shall marry. This they call *Chi-fo*, which signifies, *To mark-out Bellies*.

IN the Province of *Shan-si*, they have a ridiculous Custom, which is to marry dead Folks: ^{Dead People married.} This the Author had from *Michael Trigautius*, a Jesuit, who lived several Years in that Province. When it falls-out, that one Man's Son, and another's Daughter die, whilst the Coffins are in the House (and they use to keep them two or three Years, or longer) the Parents agree to marry them. They send the usual Presents, as if they were alive, with much Ceremony and Music: After this they put the two Coffins together, keep the Wedding-Dinner before them, and, lastly, lay them both in one Tomb. The Parents, from this Time, are looked-upon not only as Friends, but Relations, as they would have been, had their Children been married living.

IN that Case, the first Thing they do, is to go ^{Another Ceremony} to the Temple of their Ancestors. There they acquaint them particularly, how such a one, their Grandson, of such an Age, designs to marry *N. &c.* therefore they beg their Assistance in the Affair. The Wife's Parents do the same. The Husband brings a Portion to his Wife, which her Parents keep; but sometimes they give the Daughter Part of it. When the Bridegroom's Parents send the Portion, it is carried in the greatest State they possibly can. Before it goes the Music: Then follow the Tables, each carried by four Men, in a very decent Manner. Upon one of them are a Piece of Silk, Pieces of Cotton on another, Fruit on the third; Meat, Dainties, and Plate on the fourth: But the Shew and Noise is much more than the Substance.

THEY make Choice of a fortunate Day to ^{Marriage} send the Portion, and be married upon ^e; and having notified the same to their Ancestors departed, the Bridegroom's Parents send a Kinsman, or some grave Person, with a close Sedan, to conduct the Bride. Being come to her House, she takes Leave of her Parents; who having given her good Advice, she gets into the Sedan, where she finds a little Rice, Wheat, and other Grain, to signify that the Bride carries along

^a *Du Halde's China*, p. 303, & seq.

^b By this Subjection they endure great Misery.

^c *Tsu-tsu*, or *Tse-tse*. ^d *Navarette*, as before, p. 66, & seq.

^e They marry commonly in one of the nine Days of the New Moon. See hereafter at the End of the Festivals.

with,

A CHINESE FUNERAL, from du Halde.



Ceremonies.
Customs.

with her abundance of Goods, and that her Husband's Estate and Income shall increase by her Assistance. As the Bride goes into the Chair, they usually break an Egg (this is not ordered by the Ritual) to signify that she shall be fruitful.

THE Bride being come to the Bridegroom's House, which is richly adorned and set-out; the Father and Mother-in-law receive her with all possible State and Kindness. After they have performed their Obeisances to Heaven and Earth, to their Kindred and Acquaintance, the Entertainment begins. The Men eat in the Forepart of the House, the Women in the Inner. At Night the Bride being conveyed into the Bridegroom's Chamber, on the Table she finds Scissars, Thread, Cotton, and other Things, to denote that she is to work, and not be idle.

Women's Relations.

THE Father-in-law, after that Day, never sees the Face of his Daughter-in-law again, till she is dead, if she happens to die before him. Although they live in the same House, he never sets his Foot in her Chamber; and if ever she goes abroad, he hides himself, or goes out. All Relations are not allowed to talk with a Woman alone: The Cousins, who are younger than they, may; for it is imagined they will not presume to be bold with them: But those who are elder than such Female, are not permitted; because it is thought they may take Advantage of their Superiority, and pretend to that which is not lawful. Sometimes in the Year, the Wives go out to visit their Parents; which is the Extent of their Diversions and Recreations.

Their Superstitions.

WHEN they perceive themselves to be with Child, they repair to the Temple of their Ancestors, to acquaint them with their Condition, and beg their Assistance towards a good Delivery. After they are brought to Bed, they return thither, to give Thanks for their happy Time, and beg of them to preserve the Child. Some Time after, they present it in the same Temple a second Time, thanking the Dead for having preserved it till then, and desiring they will bring it to Age and Maturity.

Names given to Children.

THE Parents give their Child, at Birth, the Name of the Family; which is common to all who are descended from the same Grandfire. About a Month after, they give him a diminutive, or *Milk-Name*, as they term it, being commonly that of a Flower, Animal, or such like Thing. When he begins his Studies, he

receives, from his Master, a new Name, which is joined to the Family-Name; and this he is called by at School. Being arrived to Man's Estate, he takes, among his Friends, another Name; and this is it which he retains, and commonly signs at the End of his Letters, or other Writings. In a Word, when he attains some considerable Office, he then assumes a Name agreeable to his Rank and Merit; which is the Name that Politeness requires to be used in speaking to him. It would be an Incivility to call him by his Family-Name; unless the Person who did so was of a much superior Rank.

Mourning.
Funerals.

NAVARETTE affirms, that Sodomy is frequently practised in China, and that in the Time of the Chinese Emperors, there were public Stews of Boys at *Pe-king*: That the *Tartars* suppressed them there; but that they are still kept-up at *Jang chew*. Those young Catamites dress like other Men; but very gay, and never marry.

Sodomy in China.

SECT. V.

Their Mournings, and Funerals.

The Ceremonies fixed. The first Rites. The Staff and Tablet. Tricks of the Bonzas. Wives hang themselves. Coffins highly prized: Their Form: Things put in. Time of solemn Rites. Ceremony of Condolence, practised by Missioners. The Entertainment. Funeral Procession. Burying-Places. Sepulchres of the Great: Ceremonies there. Prostration. Bonzas Procession. Funeral of the Emperor's Brother. Term of Mourning. Mourning Colour. Corpse kept for Years. Respects paid the Dead, in the Hall of Ancestors, and at the Graves: On what Authority. Chinese Bravery.

FILIAL Piety being the great Article on which the whole Frame of the Chinese Government is built, the ancient Sages of that Nation were persuaded, that the Veneration which young Persons saw given to deceased Relations, as if they were still alive, brought them betimes acquainted with the Submission and Obedience due to their living Parents. For this Reason, their Rituals, and other Classic Books, are very exact in setting-down the Ceremonies respecting the Dead, as used by those of the established Religion, who are the *Literati*, or Followers of *Confucius*. Those of other Sects use the same, only mixing

The Ceremonies fixed.

^a In my Time, says Navarette, a Christian (that is, a Chinese Convert to Popery) seeing this Ceremony performed at the Marriage of his Daughter, in a Passion, threw the Egg against the Wall; saying, *Why, is my Daughter a Hen, that she should lay Eggs?* Methinks, his new Religion made him silly; for there is nothing amiss in this Custom. ^b Navarette's Description of China, p. 69, 5 seq. ^c Du Halde's China, p. 294.

^d Navarette, as before, p. 68.

Ceremonies.
Customs.

The first
Rites.

them with certain superstitious Rites, which in the following Account shall be distinguished from the rest.

ACCORDING to the Ritual, says *Navarette*, when a Man is ready to die, they take him out of his Bed, and lay him on the Ground, that he may there end his Days where he began to live. In like Manner, when a Child is born, they lay it on the Ground, as the *Jews*, and other Nations did, to shew they are to return from whence they came. As soon as he is dead, they put a little Stick into his Mouth, that it may not close: This done, one of the Family, with the dead Man's Garment, gets on the Ridge of the House, and stretching it out, calls aloud on the Soul, by Name, intreating it to return. Then he comes down, and spreading the Garment over the Corpse, they wait three Days, to see whether it will rise again, before it is put into the Coffin. This Ceremony is approved of by some Missioners. In some Places, it is performed at the Door of the House.

The Staff
and Tablet.

THE next Thing is to make a Staff, which they call *Chung*; that the Soul may have something to rest, or kneel upon. This Staff is hung in the Temples of the Dead: They also make those Tablets, which the Missioners call *Tablets of the Dead*; and the *Chineses*, the *Thrones*, and *Seats of the Soul*: For they suppose the Souls of their deceased Friends to be there, and that they are fed by the Steam of the Meats left there for them. This the Author has read in their Books, and heard them declare. In the third Place, they put Gold and Silver Coin into his Mouth, (which for this Intent they keep open) Rice, Wheat, and some other small Things. Rich and mighty Men put in Pearls. All the above Ceremonies are mentioned in the Rituals, and the Book *Kay ju*, written by *Confucius*.

Trials of the
Bonzas.

AMONG the *Chineses*, it is usual, when the sick Person is in Danger, to call the *Bonzas* to pray for the Party: They come with little Basons, small Bells, and other Instruments, and make a Noise enough to hasten his Death; but they pretend it diverts him, and eases his Distemper. If the Disease increases, they say his Soul is gone-out; and, therefore, three or four of them, in the Close of the Evening, walk-about hastily with a large Bason, a Drum, and a Trumpet, seeking for it. They make a little Stop at the crossing of Streets, play on their Instruments, and then go-on. The Author saw this practised several Times. They likewise go into the Fields upon the same Errand, singing, praying, and sounding

their Instruments among the Bushes; and when they find some large Bee, or Wasp, they carry it, with a great deal of Noise and Joy, to the sick Man's House, pretending it is his Soul; and, as the Author was told, put it into his Mouth.

Mourning.
Funerals.

IT is the Custom among the *Tartars*, when a Man dies, for one of his Wives to hang herself, to bear him Company in his Journey to the other World. In the Year 1668, a *Tartar* of Note in *Pe-king* dying, a Concubine of seventeen Years of Age was to give this Proof of her Affection: But her Relations, who were People of Figure, being much troubled to lose her; they presented a Petition to the Emperor, begging he would dispense with that Custom received and established among his Nation. His Majesty accordingly abolished this inhuman Usage, ordering that it should be no longer in Force. The *Chineses* have the same Custom; but it is not common, nor approved and received by their Philosopher. In the Author's Time, the Vice-Roy of *Kanton* being near his Death, called the Concubine he loved best, and putting her in mind of the Affection he had borne her, desired she would bear him Company. She gave him a Promise; and, as soon as he died, hanged herself.

BEFORE they put the Corpse into the Coffin, they wash it, using strange Ceremonies on that Occasion. Others say, that they seldom wash the dead Bodies; but dressing the Deceased in his best Cloaths, and laying over him the Ensigns of his Dignity, put him in the Coffin they have bought, or that he had ordered to be made in his Life-time; about which they are extremely anxious. Those who have but nine or ten Pistoles in the World, will lay it out on a Coffin, above twenty Years before they want it, looking upon it as the most valuable Moveable in their House: Sometimes the Son will sell, or mortgage himself, to procure Money to buy a Coffin for his Father.

SOME Coffins are made of delicate Woods, of twelve, twenty, fifty, an hundred Ducats a-piece, or more. They are to be found, of all Sizes, in the Shops. The great *Manu* sometimes shew their Charity in giving a Dozen, or twenty, to poor People; whose Corpse, if they want a Coffin, are burned, like those of the *Tartars*. Many, in their Life-time, get a Coffin, and make a Treat the Day it comes home. They keep it in Sight for several Years; and some now and then go into it. It is customary for the Emperor to have his Coffin some Time

* *Du Halde*, p. 310, says, these Fancies have been introduced by the *Bonzas*, and prevail only among the Vulgar, being quite opposite to the true *Chinese* Doctrine: Yet, below, *Navarette* affirms, they were taught by *Confucius* himself.

* *Navarette's* Description of *China*, p. 70, & seqq.

* Which, *Navarette* says,

are kept for that Purpose.

* *Du Halde's* *China*, p. 280, and 306.

Ceremonies.
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in the Palace^a. The Coffins for those in easy a Circumstances, are made of Planks above half a Foot thick, and last a long Time. They are so well daubed with Pitch and Bitumen on the Inside, and japanned without, that no bad Smell can break through them: Some are finely carved, and gilded all over. In a Word, many rich Persons lay out, from three hundred, to a thousand Crowns, to purchase a Coffin of precious Wood, adorned with Variety of Figures^b.

Nails put in.

In the Coffin they lay a small Quilt, Bolster, b and Pillows, Coals and Wicks for Lamps: All these Things serve to soak-up the Moisture that may proceed from the Corpse^c: They also put in Scissars, to pare their Nails; and, before the Tartars Time, Combs to comb their Hair. They place the Parings of the Nails they cut-off the Deceased, as soon as expired, in little Purses in the four Corners; then they cast their Lots, and lay-in the Body with great Shouts and Cries^d. It would be, in their Opinions, an unheard-of Cruelty, to open a dead Body, and taking-out the Heart and Entrails, bury them separately: In like Manner, it would be a monstrous Thing to behold, as in Europe, the Bones of dead Persons heaped one upon another; for this Reason they do not bury several Persons, though Relations, in the same Grave, so long as the Sepulchres keep their Form.

Time of solemn Rites.

THE Tyau, or solemn Rites, which they render to the Deceased, commonly continue seven d Days, unless some good Reason obliges them to reduce the Number to three. During that Time, all the Relations and Friends, whom they take-care to invite, come to pay their last Duty to the Deceased; the nearest Relations remaining together in the House. The Coffin is exposed in the principal Hall, which is hung with white Stuffs, sometimes intermixed with Pieces of black, and violet Silk, and other Ornaments of Mourning. Before the Coffin they set a Table, e and place on it the Image of the Deceased; or else a carved Piece of Work, whereon his Name is written^f with Flowers, Perfumes, and lighted Wax-Candles on each Side^g. Navarette says, that before they bewail the Dead, they place a Porringer in the Middle of the Room; then the Bonzas having performed some Ceremonies, break it, saying, *They open the Gates of Heaven*: After

this, they begin the Lamentations, nailing up the Coffin, with abundance of Ceremonies^h.

Mourning.
Funerals.

Ceremony of Condolence, practised by Missioners.

THOSE who come to make their Compliments of Condolence, salute the Deceased, by prostrating themselves, and knocking their Fore-heads several Times against the Ground, before the Tableⁱ; on which they afterwards place Wax-Candles, and Perfumes brought with them, according to Custom. Particular Friends accompany these Ceremonies with Tears, and loud Groans. While they are performing these Duties, the eldest Son, attended by his Brothers, comes from behind a Curtain, which is on one Side of the Coffin, crawling on the Ground, and shedding Tears, with a mournful and profound Silence. The Compliment is paid with the same Ceremony that is used before the Coffin; while the Women, from behind the Curtain, send forth, by Intervals, very doleful Cries.

The Entertainment.

THE Ceremony being ended, they rise up; and a distant Relation of the Deceased, or some Friend in Mourning, who received them at the Door, when they came-in, performs the Honours of the House, and conducts them into another Apartment; where they are presented with Tea, and sometimes dried Fruits, or the like Refreshments; after which he conducts them to their Chairs. Those who live but a little Way from the City, come to pay those Rites in Person; and such as are hindered by the Distance of the Place, or some Indisposition, send a Servant with a visiting Billet, and their Presents, in order to make their Excuse. The Children of the Deceased, or at least the eldest Son, are afterwards obliged to return all those Visits; but then it is sufficient to go to the Door of every House, and send in a visiting Billet by a Domestic.

WHEN the Day for the Funeral is fixed, Notice is given to all the Relations and Friends of the Deceased, who are sure to be there at the Time. The Procession is begun by Men carrying various Pastebord Figures, representing Slaves, Tigers, Lions, Horses, &c. Several Companies follow, marching two and two; some carry Standards, Flags, and perfuming Pans full of Perfumes; others play doleful Tunes on divers musical Instruments. In some Places, the Picture of the Defunct is elevated above all the rest, with his Name and Dignity written in large Characters.

Funeral Procession.

^a Navarette's Description of China, p. 71.

^b Du Halde's China, p. 306.

^c Du Halde says,

Lime is placed at the Bottom, and for that Purpose; to which the Pillow or Cotton put-in to raise the Head, and fill up Vacancies, helps.

^d Navarette, as before.

^e Navarette says, the Name is placed in a

small Tabernacle, in the midst of an Altar, made upon the Coffin.

^f Du Halde, as before, p. 206.

^g &c. seq.

^h Navarette, as before, p. 71.

ⁱ Navarette accuses most of the Jesuits with this Practice.

He says, Antonio de Gouvea, Superior of the Missioners of that Society, owned to him, that he had once performed this Ceremony: That he was told, Julius Alcin, (or Aleni) had done the same, but repented; and that another Jesuit wrote in these Terms to the Dominicans: *My Hair stands on-end to think that a Priest of the true God should prostrate himself at the Feet of a Heathen Carcase, whose Soul, I am positively assured, is burning in Hell; and this just after saying Mass, when, I believe, the sacramental Species were still in his Stomach.*

Ceremonies.
Customs.

acters of Gold; then follows the Coffin, under the Canopy, in Form of a Dome, made of violet-coloured Silk, with Tufts of white Silk at the four Corners, which are embroidered, and curiously intermixed with Twist. The Machine, whereon the Coffin is placed, is carried by Men, sometimes to the Number of sixty-four. The eldest Son, at the Head of the other Sons, and Grandchildren, follows on foot, covered with a hempen Sack, and leaning on a Staff, with his Body bent, as if ready to sink under his Grief. Afterwards appear the Relations and Friends, all in Mourning; and a great Number of Chairs, covered with white Stuff, wherein are the Daughters, Wives, and Slaves of the Deceased, who make the Air echo with their Cries.

Burying-
Places.

THE Sepulchres are built without the Cities^a, and, as often as may be, upon Eminences. It is also usual to plant Pine and Cypress Trees round them. About a League from every City one meets with Villages, Hamlets, and Houses, scattered up and down, diversified with little Groves; likewise a great many Hillocks covered with Trees, and inclosed with Walls, which are so many different Sepulchres, affording no disagreeable Prospect.

THE Form of their Sepulchres is different in different Provinces: They are, for the most Part, very prettily built in the Shape of an Horseshoe, and well white-washed, with the Names of the Family written on the principal Stone. The Poor are content to cover the Coffin with Stubble or Earth, raised five or six Feet high, like a Pyramid. Many inclose it in a Place built with Brick, like a Tomb.

Sepulchres of
the Great.

As for the Grandees and Mandarins, their Sepulchres are of a magnificent Structure. They build a Vault, in which they put the Coffin, and raise a Heap of tempered Earth over it, shaped like a Hat, about twelve Feet high, and eight or ten in Diameter; covering it with Mortar, that the Water may not penetrate, and planting it round with Trees of different Kinds. Near to it stands a long Table of white polished Marble; whereon is a perfuming Pan, two Vessels, and two Candlesticks, also of Marble. On each Side are placed, in several Rows, a great many Figures of Officers, Eunuchs, Soldiers, Lions, Saddle-Horses, Camels, Tortoises, and other Animals, in different Attitudes, discovering Signs of Grief and Veneration: For the Chinese are skilful in imitating and expressing all the Passions in their Sculptures.

Ceremonies
there.

A FEW Paces from the Tomb you find Tables set in Halls built on Purpose; and while the

usual Ceremonies are performing, the Servants prepare an Entertainment to regale the Company. Sometimes, after the Repast, the Relations and Friends prostrate themselves, with expressing their Thanks; which Civilities, the eldest Son, and the other Children, return by exterior Gestures; but with profound Silence. At the burying Places of great Lords, there are several Apartments; and after the Coffin is brought to be interred, many of the Relations stay there for a Month or two together, to renew their Grief every Day with the Sons of the Deceased^b.

Mourning,
Funerals.

Prostrations.

ACCORDING to *Navarette*, if the dead Man was a Person of Note, the *Bonzas* make great Processions; the Mourners following them with Candles and Perfumes burning in their Hands. They offer Sacrifices at certain Distances, and perform the Obsequies; in which they burn Statues of Men, Women, Horses, Saddles, and other Things, and abundance of Paper Money: All which, they believe, in the next Life, are converted into real ones, for the Use of the Party deceased. But the *Chinese* kill no human Creature to bear the dead Company, as some have affirmed. Being arrived at the Tomb, they sacrifice to the Spirit of that Place, begging of it to be kind to the new Comer. After the Funeral, they offer before the Image of the dead Person, and his Tablet, for several Months together, a certain Number of Times every Month, and every Day, Flesh, Rice, Herbs, Fruit, Broth, and such like Things; believing, as hath been before observed, that his Soul feeds on them^c.

Bonzas
Processions.

THEY come, sometimes, a great Way to visit them, and examine the Colour of the Bones, to discover whether a Stranger has died a natural or violent Death; but the *Mandarin* must be present at the opening of the Coffin; and there are Officers in the Tribunals, whose Employment is to make this Enquiry; in which they are very skilful. Some, indeed, open the Tombs to steal Jewels, or rich Dresses; but it is a Crime that is punished very severely^d.

THE Ceremonies observed at the Obsequies of the Grandees are very magnificent. In those performed at the Death of *Ta-wang-ye*, the eldest Brother of the late Emperor *Kang-hi*, the Procession began with a Band of Trumpeters and Musicians; after which marched two and two, in the following Order: Ten Mace-bearers, whose Maces were of gilt Copper; four Umbrellas, and four Canopies of Cloth of Gold; six unloaded Camels, with Sable-Skins hanging at their Necks; six Camels carrying Tents, and hunting Equipages, covered with great red Houplings,

Funerals.

^a *Navarette* observes, this was a Custom with both *Jews* and *Heathens*.

^b *Du Halde's China*, p. 307, & seq. ^c Afterwards, he says, they often visit them, weep, offer Meat, and burn sealed Paper. See *Navarette's Description of China*, p. 72, & seq.

^d *Du Halde*, as before.

which

Chinese Sepulchres, from Nieuhof

p. 94.



Chinese Hufbaudmen, from Nieuhof

p. 95.



N. 141.

A. Parr Sculp

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Ceremonies.
Customs.

which trailed the Ground; six Hounds led in a Leash; fourteen led Horses unfaddled, with yellow Bridles, and Sable-Skins hanging down; six other Horses, carrying magnificent Portmanteaus full of Habits that were to be burnt; six other Horses with embroidered Saddles, gilt Stirrups, &c. fifteen Gentlemen carrying Bows, Arrows, Quivers, &c. eight Men bearing a Couple of Tartarian Girdles, from whence hung Purfes filled with Pearls; ten Men carrying in their Hands, Caps proper for every Season; an open Chair, like to that in which the Emperor is carried in the Palace; another Chair, with yellow Cushions.

The Emperor's Brothers.

NEXT came the two Sons of the deceased Prince, supported by Eunuchs, and weeping; the Coffin, with its great yellow Canopy, carried by sixty or eighty Men, clothed in Green, with red Plumes in their Caps; the Agos in Companies, surrounded with their Servants; the Regents, and other Princes; two other Coffins, containing the Bodies of two Concubines who were hanged^a, that they might serve the Prince in the other World; the Grandees of the Empire; the Chairs of the deceased Prince's Wife, and the Princesses, his Relations; a Multitude of People, *Lamas*, and *Bonzas*, closed the Procession. The eight Banners, with all the *Mandarins*, great and small, were gone before, and ranged themselves in Order of Battle, to receive the Body at the Entrance of the Garden, where it was to be deposited till the Tomb was built: In a Word, they reckoned above sixteen thousand Persons at this Ceremony^b.

Term of Mourning.

THE usual Time of Mourning for a Parent, ought to be three Years^c; but they commonly reduce them to twenty-seven Months; and, during this Time, they cannot exercise any public Office: ^d ~~the~~ a *Mandarin* is obliged to quit his Government^d, and a Minister of State the Administration of Affairs, to live retired, (at home) and give himself up to Grief; (unless the Emperor, for some extraordinary Reasons, dispenses theewith^e, which very rarely happens) nor can he re-assume his Office till the three Years are expired^f. Their continuing so long in this melancholy Situation, is to express their Gratitude for their Parents Care of them during

the three first Years of their Infancy; wherein they stood in continual Need of their Assistance. The Mourning for other Relations is longer or shorter, according to the Degree of Kindred^g. This Practice is so inviolably observed, that their Annals perpetuate the Piety of *Yen-kong*, King of *Tsin*; who, being driven out of the Dominions of his Father *Hyen-kong*, by the Cunning and Violence of *Li-ki*, his Step-mother, travelled into several Countries, to divert his Uneasiness, as well as avoid her Snares; and when informed of his Father's Death, refused to take-up Arms, though invited, to recover his Kingdom, during the Time set apart for Mourning^h.

Mourning.
Funerals.

WHITE is the Mourning Colour both among Princes and the meanest Mechanics. Those who wear it compleat, have their Cap, Vest, Gown, Stockings, and Boots, all white. In the first Month after the Death of a Father or Mother, the Habit is a Kind of hempen Sack of a bright red Colour, much like packing Cloth; their Girdle is a Sort of loose Cord; and their Cap, which is of a very odd Figure, is also of hempen Cloth: Affecting, by this melancholy Attire, and negligent Outfide, to express their inward Grief.

The Mourning Colour.

THE *Chinese* are permitted to keep the Dead in their Houses, inclosed in Coffins, as long as they please; nor can the Magistrate ever compel them to inter them. Many, to give the greater Proof of their Respect and Tendernefs for their deceased Fathers, keep their Corpse by them for three or four Years; and, during the whole Time of Mourning, their Seat, in the Day, is a Stool covered with white Serge; and in the Night, they lie near the Coffin, on nothing but a Mat made of Reeds. They deny themselves the Use of Meat and Wine; frequenting no Feasts, nor any public Assemblies: And if they are obliged to go out of the City, which is not usual till a certain Time be over, the Chair, they are carried in, is sometimes covered with white Cloth: Yet, the Body must be buried at last. If the Son neglected to have it laid in the Tomb of his Ancestors, he would live without Reputation; especially in his own Family, who would refuse to place his Name in the Hall where they pay them Honours. For this Reason, when

Corps kept for Years.

^a It is presumed, they hanged themselves to bear him Company, as mentioned before to have been the Custom.

^b *Du Halde's China*, p. 309. ^c *Navarette* says, it certainly lasts so long. ^d The same Author says, the Relations present a Petition to the Emperor for that Purpose.

^e *Navarette* takes Notice, that, in his Time, the Emperor reduced the chief Governor of *Kanton's* Term of three Years Mourning to that of one Month; but that the Dispensation cost him thirty thousand Ducats. This he applied for, in order to keep his Post; which, without oppressing the People, as he had seen elsewhere, was worth to him above three hundred thousand Ducats a Year, besides his Salary.

^f The same Author says, they give him another Employment; but, that, sometimes, he waits for it. ^g *Du Halde*, as before, p. 306; and *Navarette's Description of China*, p. 72.

^h But this was carrying Things too far; and he might have lost his Kingdom through his Scruples; as the late Emperor did the Possession of *Madrid*, and, in Consequence, all *Spain*, for his Bigotry in stopping to visit the Image of the Lady *del Pillar* at *Zaragoza*.

Ceremonies.
Customs.

rich Merchants, or Persons of Distinction, die in Employments out of their own Province, it is usual to transport the Corpse to the Place where their Family resides. However, they are not permitted to enter or pass through the Cities without an Order from the Emperor; but must keep on their Way without the Walls ^a.

Respects
paid the
Dead

BESIDES the Duties which regard the Mourning and Funeral, there are two other Sorts of Ceremonies that are usually paid by every Family to their deceased Ancestors. The first are performed in the *Tse-tang*, or *Hall of Ancestors*, which is built for this Ceremony by every Family. All the Branches thereof, sometimes eighty-seven in Number, amounting to seven or eight thousand Persons, assemble in this Hall in Spring, and sometimes in Autumn. At these Times there is no Distinction of Rank; the Mechanic, the Husbandman, the *Mandarin*, are all mixed together, and own one another. It is Age here that gives Precedence; the oldest, though the poorest, having the first Place.

In the Hall
of Ancestors,

THERE is in the Hall a long Table standing against the Wall, with Steps to go-up to it; whereon, commonly, is placed the Image of the most eminent Ancestor, or, at least, his Name. And on small Tablets, or little Boards, about a Foot high, ranged on both Sides, are written the Names of the Men, Women, and Children of the Family; together with the Age, Quality, Employment, and Day of the Decease of each.

THE richest among these Relations prepare a Feast. Several Tables are loaded with Variety of Dishes of Meat, Rice, Fruit, Perfumes, Wine, and Wax-Candles: Likewise, much the same Ceremonies performed as were observed by their Children, in approaching them, whilst living; and are practised, in Respect of *Mandarins*, on their Birth-Days, or when they take Possession of their Governments. As for the common People, who are not able to build proper Places for this Use, they content themselves with hanging the Names of their nearest Ancestors in those Parts of their Houses where they may be most in View ^b. *Navarette* says, their Commemoration of the Dead falls on the Day of the New-Moon; and that then the Kindred meeting in the Temple of their Forefathers, in their best Apparel, perform many Genuflexions, and offer sundry Sorts of Meats and Drinks: He adds, that Prayers and Petitions are made directly to those dead Persons ^c.

And at the
Graves.

THE other Ceremonies are practised at least

a once a Year, at the Burial-Place of their Ancestors; which being often in the Mountains, the Descendants, both Men and Children, resort thither. Some Time in *April*, they begin with plucking-up the Weeds and Bushes from about the Sepulchre ^d; after which they express Signs of Veneration, Gratitude, and Grief, according to the same Forms that were observed at their Death: They then place upon the Tomb, Wine and Victuals, with which they afterwards regale themselves.

Mourning.
Funerals.

IT cannot be denied, says our Author, but that the *Chinese* carry their Ceremonies to Extremes, especially with respect to honouring the Deceased. *Confucius* says, in the Book *Lu-nyu*, that the same Duties must be paid to the Dead, as if they were present, and alive: And one of his Disciples tells us, that when his Master made the accustomed Offerings to the Dead, he did it with great Affection. To raise his Warmth the more, he imagined, that he saw them, and heard them speak; and because they had been long deceased, often called them to mind.

On what
Authority.

THE ancient *Chinese* made use of a little Child, as a living Image, to represent the Deceased; in Place of whom their Successors have substituted an Image ^e, or Tablet; because it is easier to procure a Tablet, than a Child, as often as they have Occasion to make their Acknowledgments to their dead Relations, for the Life, Fortune, and good Education received from them ^f.

IT remains only to observe, with regard to the *Chinese*, that although they are said to exceed almost all other Nations in an excessive Fondness for Life; yet it is confessed, that for the most Part when they are dangerously ill, they are willing enough to die, and even to be told they are near their End ^g. Not to mention those of both Sexes, who make-away with themselves through Anger, Jealousy, Despair, Magnanimity, and other Causes.

Chinese
Bravery.

SECT. VI.

Magnificence of the *Chinese* in their Journeys, Festivals, and public Works.

1. Pomp in which they appear abroad, or travel; and in their public Festivals, or Rejoicings.

Pomp of the *Quan*: Of a Vice-Roy, when he appears abroad: Of the military *Quan*, when they travel: Of the Emperor's Court. New-Year

* *Du Halde's China*, p. 306, & seq.

^b The same, p. 309.

^c *Navarette's Description of China*, p. 72.

^d *Navarette* observes, that they are very careful to keep the Sepulchres clean, and pull up the Weeds that grow about them.

^e Because, their Doctors say, a Child stands in need of a sensible Object to put him in Mind of his deceased Parents. In *Europe*, it is thought, the Men stand as much in need of such Memorandums as Children.

^f *Du Halde*, as before, p. 309, & seq.

^g The same, p. 280.

Festival.

Chinese
Magnificence

*Festival. Odd Superstition. Festival of Lan-
thorns. The Lanthorns described. Moving Fi-
gures. Splendid Fireworks. Artificial Vine-
Arbour. Odd Ceremony. Origin of this Feast.*

In their
Journies.

When he ap-
pears abroad.

ALTHOUGH the Laws have banished
Luxury and Pomp from the *Chinese*, in
private Life; yet they not only permit, but re-
quire the Use of them on public Occasions, as
when they appear abroad, or travel; when they
make, or receive Visits; when they repair to

Pomp of the
Quân,

Court, and are admitted into the Emperor's Pre-
sence. IT is hard to express the Grandeur with which
the *Quân*, or Officers, Civil and Military (whom
Europeans call *Mandarins*, after the *Portuguese*)
appear, when they go abroad, or in Procession,
on any public Occasion. When a *Chi-fu*, who
is a Civil Magistrate, or *Mandarin* of the fifth
Order, goes-out, the Officers of his Tribunal
march in order on each Side the Street; some
carrying before him an Umbrella of Silk; some
striking, from Time to Time, on a Copper Ba-
son, and giving Notice to the People, with a
loud Voice, to shew him Respect as he passes
along. Some carry great Whips, others long
Staves, or Iron Chains; the Din of all which
Instruments makes the People tremble. As soon
as he is in Sight, all who are in the Street, shew
their Respect: Not by saluting him in any Manner
whatsoever, for that would be a Familiarity,
deserving Punishment; but by withdrawing out
of the Way, standing upright with the Feet
close together, and their Arms hanging; in
which Posture they continue till the *Mandarin*
has passed-by.

Of a Vice-
Roy,

WHEN the *Tsong-tu*^a, or a Vice-Roy, goes
abroad, he is always accompanied with an hun-
dred Men at least in his Train, which sometimes
takes up a whole Street. First, two Kettle-
Drums, beating upon Copper Basons, give No-
tice of the March: Next follow eight Persons
bearing Colours (with japanned Staves) whereon
are written his Titles, in large Characters; Then
fourteen other Ensigns, exhibiting the Symbols
peculiar to his Office; such as the Dragon, Ti-
ger, *Feng-twang*^b, flying Tortoise, and other
wiggled Animals: Six Officers carrying a Board
in Shape of a large Shovel, suspended aloft;
whereon the particular Qualifications of the
Mandarin are inscribed in Gold. Two others
bearing, the first a large triple Umbrella of yel-
low Silk; the second a Case, wherein the Um-
brella is kept. Two Archers on Horseback, at
the Head of the chief Guards. The Guards
armed with strait Scythes, adorned with Locks

a of Silk in four Rows: Two other Files of armed
Men, some carrying Maces, either with long
Handles, else in the Form of a Hand, or Serpent
of Iron; others armed with large Hammers and
long Hatchets, like a Crescent. A second Com-
pany of Guards, some armed with sharp Battle-
Axes, others with strait Scythes like the former,
Soldiers carrying three-pointed Halberts, Ar-
rows, or Axes. Two Porters with a Kind of
handsome Coffer, containing the Seals of his
Office. Two other Kettle-Drummers, who
give Notice of the *Mandarin's* Approach. Two
Officers with Plumes of Geese-Feathers in their
Hats, and armed with Canes, to keep the Croud
in Awe. After them come two Mace-Bearers,
with gilt Maces, in the Shape of Dragons, and
a great Number of Officers of Justice; some
holding Whips, or flat Staves, to give the *Basto-*
nado; others armed with Chains, Whips, and
Cutlasses, or carrying silk Scarfs. Lastly, two
Standard-Bearers, and the Captain, who com-
mands the Company.

THIS is the Equipage that precedes the Vice-
Roy, who appears in the Middle of the Proce-
sion sitting in a large gilt Chair, carried by eight
Porters, and surrounded with Pages and Foot-
men; having near his Person an Officer, who
carries a large Fan, shaped like a Skreen. He
is followed by several Guards, some armed with
Maces, in Form of Polyhedrons; others with
long-handled Sabres. After these come several
Ensigns and Cornets, with a great Number of
Domestics on Horseback, every one carrying
something for the Use of the *Mandarin*; as the
second Cap, inclosed in a Case, if the Weather
should oblige him to change the one he wears,
and the like. When he is abroad in the Night,
they carry several very handsome, large Lanthorns,
with his Titles and Quality inscribed on them,
in order to inspire every one with the Reverence
due to him; as also that those who are walking
may stop, and others who are sitting may rise.

THE military *Quân*, who travel commonly of the mili-
tary *Quân*, on Horseback, affect no less Grandeur. Their
Harness is exceeding sumptuous, the Bits, and
the Stirrups, being either Silver, or gilt; the
Saddle very rich; the Bridle-Reins of coarse-
pinked Satin, two Fingers broad. From the
upper Part of the Chest two great Locks of fine,
red Hair (such as their Caps are covered with)
hang-down from Iron Rings, either gilt, or sil-
vered. Their Retinue consists of a great Num-
ber of Horsemen, Part going before, and Part
behind them; without reckoning their Domest-
ics, who are clad either in black Satin, or dyed
Calico, according to their Master's Quality^c.

^a Who commands two Provinces; the Vice-Roy, only one.
China, p. 252, & seqq. and *Le Comte's Memoirs of China*, p. 159, & seq.

^b A Sort of Phoenix

^c Du Halde's

Chinese
Magnificence

NOT only the Princes, and Persons of the highest Rank, appear in public with a Train; but even those of a meaner Quality go always on Horseback along the Streets, or in a close Sedan, followed by several Footmen. The Tartarian Ladies do often make use of Calashes with two Wheels; but they have not the Use of the Coach^a.

When they
travel.

IN Europe, instead of making a great Figure upon the Road, People are commonly unprovided, and have nothing in Order: But the Custom is otherwise in China, where a great Mandarin always travels in State. If by Water^b, his own Bark is very splendid, sailing at the Head of a great Number of others, which carry his Attendants. If he goes by Land, besides the Domestics and Soldiers, who precede and follow him with Spears and Ensigns; he has, for his own Person, a Litter, a Chair carried by Mules, or eight Men, and several led Horses; making use of these Vehicles by Turns, according to his Fancy, and the different Changes of Weather.

Of the Em-
peror's Court.

BUT the Chinese Magnificence never appears with so much Splendor, as when the Emperor gives Audience to Ambassadors; or when sitting upon his Throne, he beholds, at his Feet, the principal Lords of his Court, and all the great Officers, Civil and Military, in their Habits of Ceremony, paying him Homage. It is a Spectacle truly august, to see a prodigious Number of Soldiers under Arms, an inconceivable Multitude of Mandarins, with all the Marks of their Dignity, each placed according to his Rank, in exact Order; the Ministers of State, the Presidents of the supreme Courts, the Regulo's, and Princes of the Blood; the Whole appearing with extraordinary Grandeur, and conveying a most lofty Idea of the Sovereign, to whom such profound Reverence is paid^c.

New-Year
Festival.

THE Chinese affect great Magnificence in their public Rejoicings and Festivals, especially two, which are celebrated with vast Expence. The one is called the *Beginning of the Year*; the other the *Fest of Lanthorns*. By the *Beginning of the Year*, is to be understood the End of the twelfth Month, and about twenty Days of the first Moon of the following Year; which is properly their Vacation Time: Then all Business ceases, they make Presents, the Posts are stop-

ped, and the Tribunals are shut-up throughout the Empire. They call this *shutting-up the Seals*; because at this Time the little Coffer, wherein the Seals of each Tribunal are kept, is shut-up with much Ceremony. This Vacation lasts a whole Month, and is a Time of great Rejoicing; especially during the last Days of the old Year, which are celebrated with great Solemnity. Inferior Mandarins go to salute the superior, Children their Fathers, Servants their Masters, &c. This is called *taking Leave of the Year*. In the Evening all the Family meet, and feast together.

In their Festivals.

IN some Places they will not suffer a Stranger among them, although one of their nearest Relations; for Fear that the Moment the new Year begins, he should catch the good Luck, which was to light on the House, and carry it away with him. On this Day, therefore, every one keeps close at home, and rejoices with none but his own Family: But on the next, and following Days, they express Signs of extraordinary Joy; for all the Shops are shut, and every-body is wholly taken-up with Sports, Feasts, and Plays. All put on their best Cloaths, and visit their Friends, Relations, and all those they have any Interest in. They act Plays, treat each other, and mutually wish all Kinds of Prosperity^d.

Festival of
Lanthorns.

THE *Fest of Lanthorns* falls on the fifteenth of the first Moon, on which Day all China is illuminated, and, to look from some high Place, seems to be on-fire. It begins on the thirteenth in the Evening, and continues to the sixteenth or seventeenth. Every Person, both rich and poor, in City and Country, on the Sea Coast, or on the Rivers, lights up painted Lanthorns^e of several Fashions^f; hanging them in their Courts, Halls, and at their Windows. The Rich lay-out sometimes two hundred French in Lanthorns; and the chief Mandarins, the Vice-Kings, and the Emperor, three or four thousand livres^g. On this Occasion the Gates are left open every Evening; and the People are even permitted to enter the Tribunals of the Mandarins, who adorn them in a splendid Manner^h.

THESE Lanthorns are very largeⁱ, the Frames of some, containing six Panes, being of japanned Wood, adorned with Gildings. These Panes consist of fine transparent Silk, whereon are painted

The Lan-
thorns de-
scribed.

^a Le Comte's Memoirs of China, p. 160, & seq.

^b Du Halde's China, p. 285, & seq.

^c The same, p. 290.

^d Le Comte says, they also light Bonfires and Crackers: Magalbaens, that they play-off Squibs and Fireworks, burning in the Air in the Shape of Boats, Towers, Dragons, Tigers, &c.

^e Magalbaens, p. 110, says, that Yang chow fu, in Kyang-nan, is the most famous Place in the Empire, for the Beauty and Richness of its Lanthorns.

^f According to Le Comte, two thousand Crowns.

^g Magalbaens, p. 111, relates a Story that seems to account for this Liberty.

^h The same Author says, twenty Cubits, (that is, thirty Feet) and sometimes more, in Diameter. He adds, that they are hung in the Halls, or in the Courts, on Scaffolds erected on Purpose. Le Comte says, they are Halls, or Chambers themselves, fit to visit, or act Comedies in; and that those of all Sorts lighted-up throughout the Empire may amount to two hundred Millions: If it be not a Mistake of the Translator for two hundred thousand.

ⁱ Flowers,

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Flowers, Trees, Animals, and human Figures; a which, being disposed with Art, receive, as it were, Life from the great Number of Lamps and Candles, wherewith the Lanthorns are lighted-up. Others are round, and made of blue transparent Horn, very beautiful to the Sight. The Top of this Machine is adorned with Variety of carved Works; from the Corners whereof hang Streamers of Satin and Silk of divers Colours.

Moving
Figures.

SEVERAL of them represent Sight, purposely to amuse and divert the People: There you see Horses galloping, Ships sailing, Armies marching, Kings with their Retinues, People dancing, and the like; the Figures being put in Motion by Wires. Some, by Shadows, represent Princes and Princesses, Soldiers, Buffoons, and other Characters; whose Gestures correspond so nicely with the Words of the Operator, that one would think they really spoke. Others carry a Dragon sixty or eighty Feet long, full of Lights from Head to Tail, which they cause to wind and turn like a Serpent.

Splendid
Fireworks.

BUT what gives a new Splendor to this Feast is the Fireworks, which are plaid-off in all Parts of the City; and wherein the *Chinese* are thought to excel. *Magalhaens* relates, that he was extremely surprized with one he saw in the Province of *Se-chuen*; to which the Tyrant *Chang hyen chung* had invited him and *Buglio*: It represented an Arbor, covered with a Vine; all the Joiners Works burnt without consuming: But the Vine itself, as well as the Branches, Leaves, and Grapes, consumed by Degrees: What was most curious, the Grapes appeared red, the Leaves green; and the Colour of the Stem was imitated so artificially, that any Person might have been deceived. But the Reader will be better able to judge of these Fireworks from the Description of one which the Emperor *Kang-hi* caused to be plaid-off for the Diversion of his Court; whereat the Missioners of his Train were present.

Artificial
Vine- Arbor.

It began by setting-fire to half a Dozen Cylinders planted in the Earth: These spouted Flames in the Air; which, at the Height of twelve Feet, fell down again in golden Rain or Fire. This was followed by a Sort of Bomb-Cart, supported by two Stakes or Pillars; from whence proceeded a Shower of Fire, with several Lanthorns; many Sentences wrote in large Characters, the Colour of burning Sulphur; and half a Dozen branched Candlesticks, in the Form of Pillars; which, in a Moment, turned Night into

Day. At length, the Emperor set-fire to the Body of the Machine, which presently became all in a Blaze; being eighty Feet long, and forty or fifty broad. The Flame having caught hold of several Poles, and Paper Figures placed on every Side, a prodigious Quantity of Squibs flew up in the Air, and a great Number of Lanthorns and Branches were lighted all over the Place. This Show lasted for half an Hour; and, from Time to Time, there appeared, in some Places, violet or bluish Flames, in the Form of Bunches of Grapes, hanging on a Vine-Arbor; which joined to the Lights, that were like so many Stars, yielded a very agreeable Spectacle.

In their Festi-
tivals.

THERE is one remarkable Ceremony observed at this Festival: In most Houses, the Head of the Family writes in large Characters, on a Sheet of red Paper, or japanned Board, the following Words, *Tyen-ti, San-kyay, She-fun, Van-lin, Chin-tsay*; the Sense of which is, *To the true Governor of the Heaven, the Earth, the three Limits, and of the ten thousand Intelligences.* This Paper is either put in a Frame, or pasted on a Board. At Court they place it on a Table, on which is set Corn, Bread, Meat, or some other Thing of that Nature; and then prostrating themselves on the Earth, offer Perfume-Sticks.

Odd Cere-
mony.

THE common Opinion is, that this Festival took its Original some Time after the Establishment of their Empire, from a certain Mandarin, who having lost his only Daughter near the Bank of a River, went, and sought for her, attended by the People, who loved him for his Virtues, with Flambeaux and Lanthorns, weeping and wailing as he did; but without Effect. In regard this Story is very like that relating to the Festival, called by the *Chinese, Long chwen*, that is, *Dragon Bark*; and by the Portuguese of *Ma-kau, Lumba lumba*, which is celebrated the fifth Day of the fifth Moon, by Diversions on the Water; the *Literati* assign another Original for the Lanthorn Festival. They pretend, that the Emperor *Kye*, the last of the first Family of *Hya*, complaining of the Shortness of Life, as divided into Day and Night, for the Enjoyment of Pleasures, by the Advice of his voluptuous Queen, built a Palace without Windows; wherein he assembled a Number of both Sexes, who went naked; and, in order to banish Darkness, had it continually illuminated with Torches and Lanthorns; from whence this Feast took its Rise.

Origin of
this Feast.

THE fifteenth Day of the eighth Moon is so-

Another Festi-
tival.

^a *Le Comte*, who seems to copy *Magalhaens*, in his Account of this *Lanthorn Feast*, seems to ridicule this Account of the Fire expressing the Colours of Fruits; but owns, he never saw these Fireworks. ^b Meaning, the whole World. ^c That is, an innumerable Multitude. ^d *Magalhaens's* Relation of *China*, p. 104, & seq. *Le Comte's* Memoirs of *China*, p. 161, & seq. and *Du Halde's* *China*, p. 290, & seq.

^e This seems to be the same with that mentioned before, p. 46. c. ^f *Magalhaens*, as before, p. 107. *Le Comte*, as before, p. 165.

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lemnized with great Feasting and Rejoicing. From Sun-set and Moon-rise till Midnight, they are all abroad with their Friends and Kindred in the Streets, in the Piazzas, in their Gardens, and upon the Terrasses; feasting, and watching to see the Hare which that Night appears in the Moon^a. The preceding Days, they send one another Presents of little round Loaves and Sugar-Cakes, called *Xue-ping*, or *Moon-Cakes*. The biggest, which are about ten Inches in Diameter, and represent the Full Moon, have a Hare in the Middle, made of a Paste of Walnuts, Almonds, Pine-Apple Kernels, and other Ingredients. These they eat by the Light of the Moon, and have their Music playing about them^b.

Other Holi-
days.

THE same Author observes, elsewhere, that the first nine Days of the Moon are great Holidays; especially the ninth. He adds, that, during these Holidays, they marry their Children; and, that, at the Feast, they never fail of having one Dish which represents the Apartment in the Palace encompassed with nine Towers^c; each answering to one of the nine Days. For, they suppose the Number nine to be more excellent than all other Numbers; and endowed with the Virtue of conferring Honour, Riches, and long Life. For this Reason, both Rich and Poor, on the ninth Day, get upon Terrasses and Towers in the Cities; and in the Country upon Hills, or other elevated Places; where they feast with their Relations and Friends. Those nine Towers in the Palace were built for the same Purpose^d.

2. *Magnificence in their public Works, so far as relates to Cities.*

Kinds of public Works. Walls of Cities: Their Gates: Forts and Fortresses: Ornamental Towers. Temple at Nan-king. The Porcelain Tower: The Stories: The spiral Top. Temples of the Bonzas. Triumphal Arches: Their Ornaments: Their Architecture. Other public Buildings. Private Houses, how built. Houses Position: Those of the Vulgar: Of the Nobility: Of the Quán. Out-Houses, Gardens, &c. Their Furniture, and Moveables. Beds and Curtains. Curious Stove-Beds: Their Conveniences.

Kinds of
Works.

THE Magnificence of the Chinese is conspicuous in nothing so much as their public Works, such as the Fortifications used for Defence of their Cities, their Forts, and Castles, their Temples, Halls of their Ancestors, Towers

for Ornament, triumphal Arches, Bridges, Roads, Canals, and the like. *Public Works, Walls.*

THE most remarkable Works that concern Cities, are their Walls and Gates, the Temples, Towers, and triumphal Arches, and other public Structures; that, on the first Approach, attract the Eye with Surprise: To which the prodigious Number of Barks, the Multitudes of People, and Hurry of Business, makes no small Addition.

THE Walls of most of the Cities of China are oblong Squares, built on a Line at right Angles, and facing the four Cardinal Points as near as may be. They are generally so high^e, that they hide the Buildings; and so broad, that one may ride on Horseback on them. They are either of Brick or square Stone, surrounded by a wide Ditch, and fenced behind with a Rampart of Earth, as well as fortified with square Towers, at certain Distances. *Walls of Cities.*

EVERY Entrance has two Gates; between which is a Place of Arms for exercising the Soldiers. When one enters the first Gate, the second is not to be seen, because not opposite. Though they are not adorned with Figures in Basso-Relievo, like other public Works, yet the Sight is extremely affected by the prodigious Height of the two Towers or Pavilions built over them, serving for Arsenals and Guard-Houses; by their Arches, that, in some Places, are of Marble; by their Thickness, and by the Strength of the Work^f. *Their Gates.*

THE Forts also, and Fortresses, are farther Instances of the Chinese Magnificence: Of these, some Account will be given when we come to speak of the Strength and Forces of the Empire. What renders this Grandeur in Building more remarkable, is the great Number of Instances to be met with: For there are no fewer than one thousand five hundred and eighty-one walled Cities, and above two thousand eight hundred and twenty one Forts and fortified Places of seven different Orders or Rates; without reckoning the Towers, Castles, and Redoubts, three thousand in Number, built along the famous Wall^g; which, itself, for Grandeur, surpasses all the Works in the World besides^h. It employed every third Man, capable of working, out of every Province. For laying the Foundation in the Sea, several Ships, loaden with Iron and huge Stones, were sunk: On this the Wall was raised with surprising Art; the Workmen having been obliged not to leave the least Chink between the Stones on Pain of Death. Hence the Work is as intire, at present, as when first builtⁱ. *Forts and Fortresses.*

^a See before, p. 20.^b Magalbaens's Relation of China, p. 318.^c See before, p. 20.^d Ma-

galbaens, as before, p. 316, & seq.

^e Those of Pe-king are forty Feet in Height.^f Du Halde's China,

p. 240, & 288.

^g See before, p. 5.^h See before, p. 69.ⁱ Du Halde's China, p. 5, & 262.

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Magnificence
Ornamental
Towers.

IN the most frequented Parts of each City, there is one or more Towers, called *Pau-ta*, which make a very beautiful Appearance on Account of their Architecture and Height; some consisting of nine, but none of fewer than seven Stories; one less than the other the higher they go, with Windows on every Side. The most famous Structure of this Kind is that in the City of *Nan-king*, commonly called *The Great or Porcelain Tower*; of which some Account has been already given. But *Le Comte's* Description is the best to be met with^a.

Temple at
Nan-king.

THE Pau-ghen-tse, or *Temple of Gratitude*, built by the Emperor *Yong-lo*, standing without the City, is erected on a Pile of Bricks, which form a great Perron, surrounded with Rails of unpolished Marble, and a Staircase of ten or twelve Steps. The Hall, which serves for the Temple, is an hundred Feet high, and stands on a small Marble Basis, no more than a Foot in Height; but jutting-out two Feet beyond the rest of the Wall all-round. The Front is adorned with a Gallery, and several Pillars. The Roofs (for there often are two; one bearing on the Wall, the other covering that again;) are of japanned Tiles, green and shining. The Joiners Work, on the Inside, is painted, and adorned with an infinite Number of Pieces, engaged, in different Manners, with one another; which is no small Ornament among the *Chinese*. It is true, that this Forest of Beams, Joists, Rafters, and Spars, that appear on all Sides, has something very singular and surprizing; because, one is apt to imagine, that there is a great deal of Labour and Expence in Works of this Kind: Though, in Reality, the Confusion proceeds from the Ignorance of the Workmen^b, who have not yet discovered that lovely Simplicity, wherein the Strength and Beauty of the *European* Buildings consists.

The Porcelain
Tower.

THE Hall has no Light but what it receives through the Doors; of which there are, on the East Side, three very large ones, leading into the famous Tower we are going to speak of, which makes Part of the Temple. It is an Octogon, about forty Feet in Diameter; so that every Side of it is fifteen Feet in Length^c. It is encompassed on the Outside by a Wall of the same Figure, which is two Toises (or Fathom) and an half distant from the Edifice; and, at a moderate Height, supports a Roof, covered with japanned Tiles, that seems to proceed from the Body of the Tower, and makes, underneath, a very handsome Gallery. The Tower has nine Stories,

a each adorned with a Cornice three Feet above the Windows; and a Roof like that of the Gallery, except, that it does not jut-out so far, as not being supported by a second Wall. The Wall, on the Ground-Floor, is, at least, twelve Feet thick, and eight and an half high, cased with Porcelain. It is true, the Rain and Dust have impaired its Beauty; but yet it is still intire enough to shew that it is made of China-Ware, though of a coarser Sort: For it is not probable, Bricks would have continued three hundred Years in so good Condition.

Public Works.
Towers.

THE Staircase, which is made on the Inside, is small, and inconvenient; because the Steps are extremely high. Every Story is separated by thick Beams, placed cross-ways, which support a Floor, and form a Room, the Cieling of which is adorned with Variety of Paintings; if the *Chinese* Painters be capable of embellishing an Apartment. The Walls of all the upper Stories are full of small Niches, containing Images in Basso-Relievo; which make a very pretty Sort of inlaid Work. The Whole is gilded, and seems to be of Marble, or polished Stone; though I believe it to be nothing but Brick made in a Mould: For the *Chinese* are surprizingly skilful in stamping all Sorts of Figures on their Bricks; the Earth of which being extremely fine, and well tempered, is much fitter than ours for taking the Impression of the Mould. All the Stories are of an equal Height, except the first, which is higher than the rest: As the Author reckoned one hundred and ninety Steps, almost every one ten Inches thick, by exact Measure, they must make one hundred and fifty eight Feet: If to this you add the Height of the Perron, the ninth Story, which has no Steps, and the Roof, the Tower will be from the Ground about two hundred Feet high.

THE Top of all the Work is one of its greatest Beauties; for it is a thick Mast, reaching from the Floor of the eighth Story, whereon it stands, more than thirty Feet above the Roof.

It seems to be inclosed in a large Iron Hoop of the same Height, which winds round it like a spiral Line, or Screw, at the Distance of several Feet; so that it looks like a Sort of hollow Cone, pierced through, rising in the Air, with a golden Ball on the Top, of an extraordinary Magnitude. This, which the *Chinese* call the *Porcelain Tower*, is certainly the best contrived, most solid, and magnificent Work in all the East^d.

OF Temples (called by *Europeans* Pagods) erected to fabulous Divinities, there is a prodigious Number in *China*; the most celebrated are

Temples of
the Bonzas.

^a *Du Halde's China*, p. 240, and 288. ^b This requires farther Confirmation, *Le Comte* being apt to depreciate the *Chinese* Works.

^c Hence one hundred and twenty Feet in Circumference; Though *Gemelli*, who borrows most of his Account from *Le Comte*, reckons but forty; yet makes the Wall at the Bottom twelve thick.

^d *Le Comte's Memoirs of China*, p. 77, & seqq. and *Du Halde's China*, p. 288, & seq.

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built in barren Mountains; but the Canals cut at a great Expence, to conduct the Water from the Heights into Reservoirs; the Gardens, Groves, and Grotto's, made in the Rocks for Shelter, against the excessive Heat, render these Solitudes charming.

Their Struc-
ture.

THE Structure consists partly of Porticos, paved with large, square, polished Stones; and partly of Halls and Pavilions, which stand in the Corners of Courts, and communicate by long Galleries, adorned with Statues of Stone, and sometimes of Brass. The Roofs of these Buildings shine with beautiful Tiles japanned green and yellow, and are adorned at the Corners with Dragons of the same Colour, projecting forward.

THESE Temples generally have a great Tower, standing by itself, and terminating in a Dome, to which they ascend by a handsome Staircase, that winds round about it. A square Temple commonly occupies the Middle of the Dome, which is often adorned with *Mosaic Work*, and the Walls covered with Stone Figures of Animals and Monsters, in Relief.^a

THIS is the Form of most Temples. *Magalhaens* says, that they reckon about four hundred and fourscore of these, which are very famous, and much frequented, by reason of their Riches, their Magnificence, and the Miracles pretended to be wrought by their Idols. These are the Habitations of the *Bonzas*.^b

Triumphal
Arches.

TRIUMPHAL Arches, called *Pay-fang*, and *Pay-lew*, are very numerous in every City: Many of them are clumsily made, and deserve little Notice: Some are wholly of Wood, except the Pedestals, which are of Marble. Those at *Ning-po*, according to *Le Comte*, have generally three Gates; a large one in the Middle, and two small ones on the Sides: The Piers, or Jambs, are square Pillars, or Posts, consisting of one Stone: The Entablature is composed of three or four Faces, generally without any Projection, or Moulding, except the last, or the last but one; which is in Place of a Frieze, and has some Inscription engraven on it. Instead of a Cornice, the Piers support a Roof, that makes the Top of the Gate, and is only to be described by the Pencil; our *Gothic Architecture* itself not having any Thing so odd in it. Every Gate consists of the same Parts, which differ only in Size; and, though of Stone, are joined together by Tenons and Mortises, as if they were made of Wood.

Their Orna-
ments.

THESE triumphal Arches, which are seldom above twenty, or twenty-five Feet high, are set-off with Figures of Men, Antics, Flowers, and

Birds, in pierced Work; jutting out beyond the Arch in various Attitudes, with other Ornaments indifferently well carved; so neatly detached from the Body of the Arch, that they are joined together only by Cordons, and thus run into one another without Confusion. This shows the superior Skill of the ancient Workmen; for the modern triumphal Arches fall vastly short of the old ones: The Sculpture is very sparing, and appears coarse: The Work is all solid, without being pierced, or having any Thing to enliven it.

HOWEVER, the Order, which is in both the same, is very different from ours, both as to the Disposition and Proportion of the Parts: They have neither Chapiters, nor Cornices; and that which bears some Likeness to our Friezes, is of a Height shocking to an *European*: Although so much the more agreeable to the *Chinese Taste*, as it affords more Room for the Ornaments, which garnish the Sides of the Inscription engraven thereon; consisting, says *Le Comte*, of beautiful Figures, and embossed Sculptures, with Knots wrought loose one within another, Flowers curiously carved, and Birds flying, as it were, from the Stone; which in his Mind are Master-Pieces. In short, these Pageants, though slight enough, have their Beauties; and several of them placed at certain Distances in a Street, especially if it be narrow, discover something grand, and make an agreeable Show.^c They reckon more than eleven hundred^d Monuments erected in Honour of their Princes, and illustrious Men, or Women, renowned for Knowledge, or Virtue; which consist principally in triumphal Arches, to be found in almost every City.

AMONG the public Buildings may be reckoned the Halls erected in Honour of Ancestors, the Libraries, and the Palaces of the Princes and *Mandarins*. Of the first, there are seven hundred and nine, considerable for their largeness and Beauty. Of the second, two hundred and seventy-two, built at a vast Expence, finely ornamented, and stored with Books. Thirty-two Palaces of the *Regulos*, built after the Model of the Emperor's at *Pe-king*, and thirteen thousand six hundred and forty-seven of the *Quán*. To these may be added six hundred and eighty-five Mausoleums, or Sepulchres, famous for their Architecture and costly Ornaments.^e

BUT the far greater Part of such Buildings, (especially the Palaces of the *Quán*) though built at the Expence of the Emperor, have not the least Appearance of Magnificence, more than those of private Persons, who are restrained, not excepting *Mandarins* and Noblemen, by sum-

^a *Du Halde's China*, p. 289. ^b *Magalhaens's Relation of China*, p. 46. ^c *Le Comte's Memoirs of China*, p. 86. *Du Halde*, as before, p. 17, and 288. ^d *Magalhaens* makes one thousand one hundred and fifty-nine. ^e See *Magalhaens*, as before, p. 45, & seq.

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tuary Laws. While *Le Comte* was at *Peking*, a one of the chief *Mandarins*, (who, he thinks, was a Prince) having built him an House somewhat more lofty and stately than the rest, he was accused before the Emperor: On which, being fearful of the Event, he pulled it down again, while the Business was under Examination ^a.

Private
Houses,

THE Houses of the middling Sort of People are very plain; for they have no Regard to any Thing but Convenience. The Rich adorn theirs with japanned Works, Sculpture, and Gildings; which render them very pleasant and agreeable.

THEY commonly begin with erecting Pillars, and placing the Roof thereon: For, the greater Part of their Buildings being of Wood, they seldom lay the Foundation deeper than two Feet. They make their Walls of Brick or Clay; though, in some Places, they are all of Wood. These Houses are generally nothing but a Ground-Floor; excepting those of the Merchants, which have often one Story above it, called *Lew*, where they place their Goods.

How built.

IN the Cities, almost all the Houses are covered with very thick Ridge-Tiles. They lay the convex Side downwards; and cover the Chinks, where the Sides meet, by laying on others in a contrary Position. The Spars and Joists are either round or square. Upon the Spars, they lay either very thin Bricks, in the Shape of large square Tiles, else, some Pieces of Boards, or Mats made of Reeds, plaistered over: When it is a little dry, they lay on the Tiles; joining them, if they can afford it, with Roche-Lime ^b.

Houses Position.

WHATEVER Way the Streets are disposed, the Houses ought always to front the South, in order to avoid the Sharpness of the North Wind, which does not agree with the *Chinese*: And, for this Reason, the Door is commonly made slanting in one of the Sides of the Court ^c. In most Houses, after passing through the Porch, you enter into a Hall, thirty or thirty-five Feet long, and half as much in Breadth: Behind which, there are three or five Rooms in a Range, from East to West: the middlemost serving for an inner Hall. The Roof is supported by Pillars erected on stone Bases; in such Sort, that, in a Hall of thirty Feet, there will be twenty-four Pillars forward, and as many backward, with one at each End. These Pillars, which are commonly ten Feet high, support great Beams, laid length-ways; and between every two Pillars, at the Ends, they lay other Pieces of Wood, to support the Timber-work of the Roof; after which, they begin to build the Walls.

THE Magnificence of the Houses usually con-

sists in the Thickness of the Beams and Pillars, in the Excellency of the Wood, and in the fine Carvings on the Gates or Doors. They have no Stairs but the Steps at the Entrance of the House, which is raised a little above the Level of the Ground: But, along the Front, there is a close Gallery, six or seven Feet wide, and lined with fine hewn Stone. There are several Houses, whose middle Doors answering one another, discover, on entering, a large Series of Apartments.

Private
Buildings.

THE Vulgar use unburnt Bricks in building their Walls; only in Front they are cased with burnt Bricks. In some Places they are made with tempered Clay; and in others of nothing but Hurdles covered with Lime and Earth: But in Houses of Persons of Distinction, the Walls are all of ground Bricks, very artificially carved. In the Villages, especially of some Provinces, besides being very low, the Houses are generally made of Earth; and the Roofs so obtuse, or else round, so much by Degrees, that they seem to be flat. They are composed of Reeds that lie upon the Rafters or Joists. In some Provinces, instead of Wood, they burn Pit-Coal, or else Reeds or Straw. As they make use of Stoves with very small Chimneys, and sometimes none at all, when Fires are made in any Place besides the Kitchen, one is almost stifled with the Smoak; especially if the Fuel be Reeds; which is unsupportable to those not used to it.

THE Houses of the Nobility, and rich People, are mean, compared with those in *France*: It would be an Abuse of the Term to call them Palaces, as being but a Ground-Floor, raised something higher than common Houses, and the Roof set-off with several Ornaments at Top. The Tribunals of Justice are not more pompous. The Courts are large, the Gates lofty, and sometimes adorned with elegant Carvings; but the Inner-Halls, and Chambers of Audience, are neither splendid, nor very neat ^d.

It must be confessed, however, that the Palaces of the chief *Mandarins*, and the Princes, as well as of those who are rich, and in Power, are surprizing for their vast Extent; and that the great Number of Courts, and Apartments, make Amends for want of Beauty and Magnificence. They consist of four or five Courts, with as many Ranges of Buildings at the Ends; the Sides being taken-up with meaner Edifices for Offices, and lodging the Domestics. Every Front has three Gates; that in the Middle is the largest, and each Side adorned with Lions of Marble ^e. Near the Gate is a Place, inclosed with Rails,

^a *Le Comte's Memoirs of China*, p. 62.

^b *Du Halde's China*, p. 283. *Le Comte*, as before, p. 148.

^c *Du Halde*, as before, p. 240.

^d The same, p. 283, & seq. and *Le Comte*, as before, p. 148.

^e They seldom use Marble in their Houses on other Occasions, though very common.

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finely japanned with either red or black: On the Sides are two small Towers, wherein are Drums, and other Instruments of Music, which are played on at different Hours of the Day; especially when the *Mandarin* goes-in or out, or ascends the Tribunal.

On the Inside there appears first a large, open Place, where those wait, who have any Case, or Petition to present: On each Side are small Houses, serving as Offices for the Officers of the Tribunal: Then you perceive three other Gates, which are never opened, but when the *Mandarin* ascends the Tribunal: The middlemost is very large, and none but Persons of Distinction pass through it. Beyond this is another large Court, at the End whereof is a great Hall, where the *Mandarin* administers Justice: Lastly, follow successively two very neat Halls, for receiving Visits in, furnished with Chairs, and Variety of other Moveables. Such are generally the Tribunals of the great *Mandarins*.

Out-Houses,
Gardens, &c.

You afterwards pass into another Court, with a Hall much handsomer than the former, where none but particular Friends are admitted, surrounded by Out-Houses for the Domesticks. Beyond this Hall is another Court, where is the Apartment of the Women and Children, with a great Gate to it, through which no Man dares enter. This Part is very neat and commodious, being furnished with Gardens, Woods, and Lakes, and every Thing that is agreeable to the Eye. Some delight in artificial Rocks and Mountains, pierced through, and full of Windings like a Labyrinth, to take the fresh Air in^a. When they have Room enough, they make little Parks to keep Deer, and Ponds for Fish and Water-Fowls^b.

Their Furni-
ture,

THE *Chinese* are not curious, like the *Europeans*, in adorning and beautifying the Inside of their Houses, where neither Tapestry, Looking-Glasses, nor Gildings are to be seen. The *Mandarins* indeed, as the Emperor owns their Palaces, and they are so frequently removed, do not care to be at any great Expence in furnishing them. Besides, as Visits are never received in the inner Apartments, but only in the great Hall before the House, it is not surprizing, that they are sparing of Ornaments; which would be, in some Measure, useless, as not being seen by Strangers.

And Move-
ables.

THE principal Things, that set-off their Halls and Apartments, are large silk Lanthorns painted, and hanging from the Cieling; Tables, Cabinets, Screens, and Chairs, japanned with their

Private
Buildings.

a beautiful red and black Varnish (so very transparent, that the Veins of the Wood appear through it) and painted with Variety of Figures, in Gold and Silver, or other Colours; the Tables, the Boufets, and the Cabinets, are adorned also with fine China-Ware: All these appear exceeding neat and agreeable to the Eye. Besides this, they hang up, in several Places, Pieces of white Satin, painted with Flowers, Birds, Mountains, and Landskips^c. On others are written, in large Characters, moral Sentences, two and two together. Some are contented with whitening, or papering the Walls of their Rooms, wherein the *Chinese* are very skilful.

THE Beds, especially of the Nobility, are curious and handsome: The wooden Part is painted, gilt, and carved: The Curtains, during Winter, in the Northern Provinces, are of double Satin; and, in Summer, either of white Taffety, adorned with Figures, or of very fine Gauze; which is both open enough to let the Air through, and close enough to keep-off the Gnats, that are extremely troublesome in the Southern Parts. The common People use, for the same Purpose, a very thin Cloth, made of a Sort of Hemp: Their Matresses are very thick, and stuffed with Cotton.

Beds and
Curtains.

IN the Northern Provinces they make Places of hollow Bricks, in the Form of Beds, which are larger, or smaller, according to the Number of the Family: Beside it is a small Stove of Charcoal, whose Heat is dispersed to all Parts by Pipes, terminating in a Funnel, which carries the Smoak through the Roof. In the Houses of Persons of Distinction the Stove comes through the Wall, and the Fire is lighted on the Outside^d; by which Means the Bed, and even the whole House is warmed, so that they have no Occasion for the Feather-Beds of *Europe*. Those who are afraid of lying on the hot Bricks, hang a Sort of Sacking-Hammock over them, made of Cords, or Ratan.

Curious
Stove-Beds.

IN the Morning every Thing of this Kind is taken away, and Carpets, or Mats, put in their Room, on which they sit. As they have no Chimneys, nothing can be more convenient; for the whole Family work upon them, without feeling the least Cold, or being obliged to wear furred Garments. The meaner Sort dress their Victuals, warm their Wine, and prepare their Tea over the Mouth of the Stove. The Beds of this Sort belonging to the Inns are large enough for several Travellers at a Time^e.

Their Conve-
niences.

^a Some make Grottos in their Gardens, and raise artificial Mounts, according to *Le Comte*. ^b *Magalban's* Relation of *China*, p. 272. *Du Halde's China*, p. 284.

^c *Le Comte* says, they hang up Pictures of their Ancestors; and, that some paint the Walls of their Chambers with a Kind of Architecture.

^d We presume, like the Stoves in *Germany*, and the Northern Countries.

^e *Le Comte*, as before, p. 147, and 156, & seq. *Du Halde*, as before, p. 184, & seq.

Chinese
Magnificence

3. In their High-Roads, Canals, Sluices, and Bridges.

Beautiful High-Roads. Resting Places. The Royal Inns. Watch-Towers. Pillars in Honour of good Mandarins. Book of Roads. Artificial Channels: The greater: The lesser. Royal Canal: Its Course, Length, and Depth: By whom made: Its Origin and Source. Sluices: How passed: Secured by Banks. Barks hoisted-up a surprizing Height. Another Canal, more about. Great Canal, its Extent. Multitude of Barks. Bridges over Canals: How built. Most beautiful Bridge. Admirable one. Famous Iron Bridge. Others of the Sort.

Beautiful
high Roads.

THE Care of the Chinese Government, like that of the Roman, extends to the high Roads, and exerts itself to render them safe, handsome, and commodious. Persons are continually employed to keep them even, and often well-paved, especially in the Southern Provinces, where they use neither Horses, nor Waggon. They are commonly very broad, and in many Places dry, almost as soon as the Rain ceases. They have made Ways over the highest Mountains, by cutting through Rocks, levelling the Tops of Hills, and filling-up the Valleys. In some Provinces the high Roads are like so many great Walks, being lined on each Side with tall Trees, and sometimes Walls eight Feet high, to keep Travellers from riding over the Fields; with Openings into the Cross-ways leading to the Villages.

Resting
Places.

In the great Roads, there are, at proper Distances, very neat resting Places. Most of the cashiered *Mandarins*, on their Return to their own Country, endeavour to recommend themselves by Works of this Kind. There are also Temples, which afford a Retreat in the Day-time; but rarely any Person is permitted to stay there all Night, except the *Mandarins*, who have that Privilege. Some charitable Persons hire Men to distribute Tea to poor Travellers in the Summer; and in the Winter a Kind of Water, with Ginger infused in it. The Inns too are very large and handsome; but those on the lesser Road very wretched, or ill-contrived.

The royal
Inns.

At the End of every Stage there is a House called *Kong-quan*, appointed to receive the *Mandarins*, and others, who travel by the Emperor's Order: But generally they are not so elegant as might be expected, or as they are represented in the Relations of Authors, imposed on by the Natives. They are sometimes large, sometimes small: Some also are handsome and commodious enough. By that of *Kanton*, which is one of the common Sort, the Reader may judge of the

a rest: It is of a moderate Size, consisting of two Courts, and two principal Buildings; one at the Bottom of the first Court, which is a *Ting*, or large, open Hall, for receiving Visits: The other, standing at the End of the second Court, is divided into three Parts; that in the Middle serving for a *Salon*, or Anti-chamber, to the two great Rooms which are on the Sides, with each a Closet behind. This Disposition is observed in most of the Houses belonging to Persons of any Distinction. The Hall and Anti-chamber are each adorned with two great Lanthorns of transparent Silk painted, hung-up in the Manner of a Branch: Also the Gate towards the Street, and those of the Courts, are each enlightened with two large Paper-Lanthorns, adorned with large Characters.

In these
High-Roads

ON the great Roads, at proper Distances, there are a Sort of Towers, with Centry-Boxes upon them for Centinels, and Flag-Staffs to make Signals, in Case of Alarms. These Towers are made of Turf, or tempered Earth: They are square, and built slanting with Battlements about twelve Feet high. In some Provinces, there are large Bells of cast Iron on the Top of them; but most of those which are not upon the Road to *Pe-king*, have neither Centry-Boxes, nor Battlements. According to the Laws, these Towers ought to be found on all frequented Roads, at the Distance of every five *Li* (or half League) one small, and another large alternately, with Soldiers in Guard-Houses continually upon Duty to observe what passes, and prevent any Disturbance. They are repaired as often as they fall to Ruin; and when the Number of Soldiers is not sufficient, the Inhabitants are obliged to find Men.

Watch-
Towers

VILLAGES full of Temples, are very numerous on the Roads. In the great Roads over-against their Temples, one meets with a great many Monuments, called *She-pei*, with Inscriptions on them; being large Stones generally of Marble, standing upright upon Bases of the same; wherein a Mortise being made, the Stones are fixed in by Means of Tenons cut at the Ends, and joined together without farther Trouble. Some of these Stones are eight Feet high, two broad, and almost one thick; though commonly the Height is not above four or five Feet, and the other Dimensions in Proportion.

Pillars in
Honour of

THE largest of all are erected on a Stone Tower: Some few are surrounded with large Halls; others only inclosed with a small Brick-Building, and covered with a neat Roof: They are exactly square, except towards the Top, which is somewhat rounded or covered with some Grotesque Figure, often cut out-of another Piece of Stone. The Inhabitants of the Cities erect them in Memory of their *Mandarins*, when they are satisfied

Good Man-
darins.

Chinese
MagnificenceBook of
Roads.Artificial
Channels.

The greater.

with their Government. The Officers erect a them to perpetuate the extraordinary Honours bestowed on them by the Emperor; and for several other Reasons. When they are erected on Account of some Favour, or Honours received from the Emperor, they carve two Dragons variously twisted ^a.

^b *MAGALHAENS* observes, that there are printed Itineraries, or Books, containing all the Roads and Passages, as well by Water, as by Land, from *Pe-king* to the utmost Parts of the Empire; with the several Stages and Distances from Place to Place, set down for the Convenience of the *Mandarins* and other Travellers. In this Book all the Royal Highways in the Empire are divided into eleven hundred and forty-five Days Journeys, with each a Royal Inn. These eleven hundred and forty-five Places are called *Ye*, or *Chin*, that is to say, *Places of Entertainment and Attendance*: Seven hundred and thirty-five in the Cities of the first and second Order, in the Frontier Towns, and in the Castles in the Heart of the Empire: Two hundred and five in the Places called *Ye*; and three hundred and three in those called *Chin* ^b. But there is a Difference here between the general and particular Numbers, which we cannot reconcile.

BESIDES the Roads by Land, *China* is full of Conveniences for Travelling, or Carriage, by Water; the navigable Rivers and Canals being very numerous. The first are bordered with Foot-paths, and the latter with Quays of hewn Stone; and, in low, marshy, and watery Places, very long Causeways have been raised for the Convenience of Travellers, and those who draw the Barks. There is commonly, in every Province, a great River, or broad Canal, serving for a Highway; whose Banks are often lined, to the Height of ten or twelve Feet, with fine square Stone, which, in many Places, seem to be grey Marble, of a Slate Colour: And those of some Canals being twenty or twenty-five Feet high, there is need of many Chaplet-Engines to raise the Water into the Fields.

SOME run above ten Leagues in a strait Line; as that from *Sü-chew fü* to *Pu-si-hyen*. That to the North-West of *Hang-chew fü* extends very far in a right Line, and is every-where more than fifteen Fathom in Breadth. The Sides are lined with Stone, and bordered with populous Houses close together. The great Canals, from Space to Space, are covered with Bridges of three, five, or seven Arches. The middle Arch is sometimes thirty-six, nay, forty-five Feet wide; and so exceeding high, that Barks may pass through without taking down their Masts. Those on the Sides are seldom less than thirty; and diminish in Proportion to the Sloping of the Bridge. The Tops of the Arches are well built; and the Piers so narrow, that, at a Distance, the Arches seem to hang in the Air.

^a *Du Halde's China*, p. 265, & seq.

^b *Magalhaens's Relation of China*, p. 38, & seq.

Comte's Memoirs of China, p. 101, & seq. *Du Halde*, as before, p. 265, 286, and 325.

^c *Le Page* 285.

he makes it six hundred Leagues; p. 326, only three hundred.

^d See Vol. III. p. 417, 469, &c.

^e In

Pe-che-li. See before, p. 23.

Chinese about through the Provinces of *Quang-fi* and *Hu-quang*, which may be done, especially if the Waters be high: For the Rivers of *Hu-quang* and *Kyang-fi* run Northwards into the *Yang-tse-kyang*. To facilitate the Navigation of this Canal, they commonly allow a Fathom and an half Water. But when the Stream is swelled, and threatens to overflow its Banks, to prevent it, they make Trenches in divers Places, which are afterwards closed-up again ^a.

THIS grand Work, which is one of the Wonders of the Chinese Empire, was executed by the Emperor *Shi-tsu*, or *Hu-pe-lye*, that is, the famous *Kublai Khan*, Grandson of *Jenghiz Khan*, and Founder of the twentieth Dynasty of the *Yuen* ^b. This Prince having conquered all China, and being already Master of Western Tartary, resolved to fix his Residence at *Pe-king*, to be, as it were, in the Center of his vast Dominions. But, as the Northern Provinces were unable to furnish Provisions, and other Commodities, sufficient for the Maintenance of his numerous Court and Troops, he caused a vast Number of Vessels and long Barks to be built, in order to fetch them from the maritime Provinces: Yet finding this Method did not answer, the Vessels often being lost by Storms, or delayed by Calms, he undertook to remedy those Inconveniences, by causing this Canal to be made; in which innumerable Workmen were employed at an infinite Expence.

THE great Capacity of the chief Person, or Persons, concerned in conducting this grand Work, shines in the Choice made of a proper Place where to begin to break Ground. This they judged to be at some River; from which the Land on each Side declined so equally, that the Stream might be divided and carried contrary Ways. Upon Search, they found the *Wen-ho*, a River ^c of an ordinary Size, in the Province of *Shan-tong*, fit for the Purpose. The Point of Division, according to the Missioners, is near a small Eminence, three Leagues from the little City of *Wen-shan hyen*. This Place is called *Fu-shwi-myau*, or *The Temple of the Division of the Waters* ^d, because consecrated to *Long-vang*, who, with the *Bonzas*, is Master of the Waters ^e.

The larger Quantity, after such Division, supplies that Part of the Canal which runs to the North; where, after it has received the River *Wey-ho*, from the Province of *Ho-nan*, and run a long Course, it falls near *Tyen-tsing-wey*, before-mentioned, into the River (*Pay-ho*) which comes from *Pe-king*, and discharges itself into the Eastern Ocean. The other Branch, which is scarce one-third Part of the Stream, running Southward, (in the Canal) towards the *Wang-ho*, or *Yellow River*, meets, at first, with Pools and Marthes; some whereof serve for its Channel, and others supply it with Water, by Means of Sluices, called *Gha*. These are opened and shut at Pleasure, with wooden Planks laid across the Mouth of the Sluce, in Groves cut into the Stone Piers that line it ^f.

THESE are very improperly called *Dikes* ^g by Travellers, because they are built in the Canal itself, to contract its Breadth, leaving only Space for a large Bark to pass; and serve, like Sluices, to restrain the Water, when they want to stop its Course more or less. This Precaution is often necessary, especially in Times of Drought: For the divided Stream of the *Wen-ho* not being able to furnish more than five or six Feet of Water, they have endeavoured to retard, and even stop the Course of it, by the Elbows made in the Canal by frequent Turnings and Windings. Some Years, for want of Rain, there is not above three Feet of Water; which is not sufficient to bear the great imperial Barks that carry the Provisions and Tributes to Court. In Parts therefore subject to that Inconvenience, they have Recourse to this Sort of Sluices, since they have no other Basin besides the Canal itself. Neither is their Number so great as reported, not exceeding forty-five ^h, and their Breadth not above thirty Feet; nor are the Sides of the Canal lined with Stone, except here and there. They often need repairing, either in those Places where the Earth, being sandy and loose, easily tumbles down; or else near Ponds, which, swelled by Rains, sometimes break-down the Banks that are commonly of Earth; probably, the same that was thrown up in digging the Canal ⁱ.

MAGALHAENS observes, that there is a *How* passed,

^a Du Halde's China, p. 17, 286, 326.

^b In the Year 1220.

^c Magalhaens, p. 117, relates, that

about half a Day's Journey, East of the Canal, there lies a great Lake, between high Mountains, which formerly supplied a good large River that fell into the Eastern Sea: That the Chinese having opened a Canal through the Mountain, diverted the Stream Westward to the Temple; and dug two other Canals for dividing the Water into two Parts, and conveying each a contrary Way: That a Bark lies across the River, with its Prow facing the Temple; and that the Water coming to it, runs on one Side Northward, and on the other Southward.

^d Magalhaens calls it *Faen Shyew Myau*, or *The Temple of the Spirit which divides the Waters*. It is on the Royal Canal, mid-way between the Cities *Tong-ping cheu* and *Tsi-ning cheu*; mentioned, p. 50.

^e Gemelli says, this Water comes from a Lake Eastwards, conveyed by a Canal cut through a Mountain, stopping the natural Course of the River, and conveying it so artificially to this Temple, that when it comes over-against it, one half runs North, and the other half South.

^f Magalhaens's Relation of China, p. 114. Du Halde, as before, p. 17, and 325, & seq. ^g They are thus called by Le Comte. See Vol. III. p. 518. c. ^h Nicubof and Navarette say, seventy-two.

ⁱ Du Halde, as before, p. 18. Magalhaens, as before, p. 115.

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great deal of Trouble and Danger in shooting a some of these Sluices; especially one, which the *Chineses* call *Tyen-fi-cha*, or the *Queen and Mistress of Heaven*; to express the extraordinary Height of it. Up this Fall of Water the Barks are drawn by four or five hundred Watermen, or more, if required; who haul by a great Number of Cables and Ropes fastened to the Prow; while others labour at Capstans placed upon the Walls.

WHEN the Ropes are all fastened, they begin to haul-off the Sluice leisurely, by the Sound of a Bafon, on which at first they strike slowly; but when the Bark is half raised above the upper Channel, the Current being then much stronger, they rap faster on the Bafon, and then the Watermen hauling all together, at one Pull mount the Vessel up, which is secured in the dead Water between the Sides of the Canal, and the Middle of the Current. The Barks descend this Fall with more Speed and Ease, but with more Danger: To prevent which, those who hold the Cords on each Side of the Canal, hold them slack, or tight, as they see Occasion. There are others in the Vessel with long Poles to keep her in the Middle of the Canal. As soon as she is gotten down into the lower Stream, the Ropes are let go, and she is carried by the Current, for some Space^a, as swift as an Arrow out of a Bow.

Secured by
Banks.

THE Workmen who dug the Canal had greater Difficulties to struggle with beyond the *Whang-bo*: For to carry the Canal from thence to the *Kyang*, it was necessary to raise great Banks of Stone and other Works, near *Whay-ngan fû*, to resist the Waters both of a great Lake, which is to the West, and of the River *Quay-bo*, which overflowing in the great Rains, fell with Fury on the Canal: These Works are the best that have been made for its Security: There are also some pretty good ones towards *Yang-chew fû*, which serve as Quays to that City.

BEYOND the *Yang-tse-kyang*, the Canal (which is continued from *Chin-kyang fû*, through *Chang-chew fû*, and *Sû-chew fû*, and receives the several Canals of the Province of *Che-kyang*) is more commodious, as it is not embarrassed with Sluices, or such like Works. This is owing to the Evenness of the Land, the Plenty of Water which has no Descent, and the Nature of the Ground; Advantages not easily to be met with elsewhere.

In the Countries, where there is no Danger of damaging the great Royal Canal, several little Canals have been cut into it, by the Inhabitants of neighbouring Towns, or great Villages, for Sake of Trade^b.

Barks
hoisted-up

LE COMTE observed, in some Places in

^a *Magalhaens's Relation of China*, p. 115. *Le Comte's Memoirs of China*, p. 104. *China*, p. 18.

^c *Le Comte*, as before, p. 104, & seq.

^d *Du Halde*, as before.

^e *Du Halde's*

of Sluices, which are very proper for increasing the Water, by stopping its Course, are commonly made only of Earth, supported by Stakes, and their Mouths secured by Mats, or such like Things,

from

China, where the Waters of two Canals have no Communication together, that they yet make the Barks to pass from the one to the other, although above fifteen Feet high. At the End of the upper Canal they have built a double Glacis, or sloping Bank of Freestone. When the Bark is in the lower Channel, they, by Help of Capstans, hoist it up the first Glacis, till, being raised to the Top, it falls, by its own Weight, down the second Glacis, into the Water of the upper Channel, where it scuds away for a pretty While, like an Arrow: They make it descend after the same Manner, from the higher to the lower Canal. The Author cannot imagine how these Barks, being commonly very long, and heavy laden, escape being split in the Middle, when they are poised in the Air upon this acute Angle, which must needs affect the Vessel: Yet he never heard of any ill Accident that Way, as often as he passed by Water; and all the Caution People take, when they have no Mind to go ashore, is, to tie themselves fast to some Cable, for fear of being tossed from Prow to Poop. You meet with no such Sluices in the grand Canal; because the Emperor's Barks, that are as large as our Frigates, could not be raised by Force of Arm; nay, and would infallibly split in the Fall^c. There is one of these Sluices in the Canals that pass from *Shaw-hing fû* to *Ning-Po fû*. The Barks for this Purpose are made in Form of *Gondolas*, with Keels of a Wood hard enough to sustain the Weight of a Bark^d.

In their
Sluices.A surprising
Height.

IN the Province of *Quang-si*, they have joined the River that falls into the Sea at *Kanton* with that which, after crossing the Province of *Hu-quang*, enters into the great *Kyang*, at the Place where the Royal Canal ends. The Waters, which descend from the Mountains in the North-Part of the Province, form, near the City *Hing-ngan hyen*, a small River, which being stopped by a Bank^e equal to the highest Ground whereon it runs, swells above its Channel, and discharges the surplus Water. But this Canal, which goes not far before it enters the two Rivers just now mentioned, is neither so commodious, nor well kept in Repair as the grand Canal: The Water is often so low, that in many Places the Barks are rather hauled along the Gravel, than carried by the Stream. However, this Road is chosen by the Merchants, who are deterred from taking that to *Kanton*, through the Province of *Kyang-si*; because of the Expence and Trouble of carrying their Goods one Day's Journey over Land, as before observed.

More about.

THERE is some Inconveniency in travelling

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from Kanton, by the Province of *Hu-quang*; for a *China*, than in all the rest of the known World^a.

they must quit the River (which passing to *Shaw-chew fu*, falls into that of Kanton) at *I-chang*, whence it is seven Leagues and an half to the fine City of *Ching-chew* (both in *Hu-quang*) where they embark on another River, which falls into the great *Kyang*; but, when the Waters are high, they are not retarded at all in the Road through *Kyang-fi* and *Hu-quang*. It is doubtless of vast Advantage to the whole Empire, to have a constant Course of Trade so easily kept-up among the Provinces, by Means of the Communication carried-on, as well by the Royal Canal, as the lesser Canals, which terminate in it, like so many cross Roads^a.

Royal Canal,
Extent.

NAVARETTE makes the Length of the Royal Canal two hundred Leagues^b. Being come to the Middle of it, he found a great Temple standing on the Bank, and near it a good Spring^c, which there divides into two small Brooks, one turning to the North, the other to the South. This Water not being sufficient for large Vessels, they are often forced to stay for the Rains; sometimes to the Number of five hundred, sometimes eight hundred Boats. This happened in the Year 1665, when he was going up to *Pe-king*: But to remedy this Defect, they have built eighty strong Sluices, formed by two strong, Stone-Walls, carried-on from the Sides of the Canal towards the Middle of the River, leaving Room for a single Bark to pass. At every Sluice there is a *Mandarin*, with a great many Men to help the Vessels through. When the Sluices are shut, that little Water which runs-in betwixt them in half a Day, rises above a Fathom and an half, which is sufficient to carry the Vessels through.

Multitude of
Barks.

THEY observe great Order, and have their Precedency in passing, according to the Degrees of the Persons on board. Many who come last, buy a Place among the foremost. These Delays make the Voyage tedious; but then the Land-Carriage would be vastly more expensive. Great Art was used in cutting of it, for it is full of Turnings and Windings, to slacken the Force of the Current. The Multitude of Boats of all Sizes which they saw in this Voyage, was so great, that the Missioners skilled in Mathematics, computed there were enough to build a Bridge from *Ma-kau* to *Goa*; which are nine hundred Leagues distant: Yet other Rivers are no less crowded; and the Author agrees with those who affirm, that there are more Vessels in

In their
Bridges.

ALL along the Roads by Water, there is, at the End of every League, a *Tang*^c, or Guard, of ten, five, or fewer Soldiers, who correspond by Signals; in the Night shooting-off small Cannon, and in the Day-time raising a thick Smoke, made by burning Leaves and Branches of Pine, in three small Stoves, shaped like Pyramids, and open at the Top^d.

THE Magnificence of the *Chinese* appears no less in the Quays, that border the Canals, and Bridges that cross them, than in the Canals themselves. It is surprizing to behold of what Length and Breadth the Quays are, and what large Stones they are faced with. The Bridges, as hath been already observed, are remarkable for their Height and Structure; and as there are many of them, so, where the Canal runs in a strait Line, it makes a Perspective both stately and agreeable^e.

SOME of these Bridges have but one Arch, which is semicircular, and built of arched Stones, five or six Feet long, and only five or six Inches thick; some of them are polygonal. Several Bridges, instead of Arches, have three or four great Stones placed on Piers, like Planks; many of them ten, twelve, fifteen, and eighteen Feet long. There is a considerable Number of this Sort, neatly built, over the great Canal.

It is no hard Matter to learn how the *Chinese* How built^f. build their Bridges: For, having finished the Sides of the Arch next to the Land, when the Bridge is only to have one Arch, or raised the Piers, when it is to have several; they then take Stones four or five Feet long, and half a Foot broad, and place them alternately upright and crosswise, in such a Manner, that the Key-Stones may be laid horizontally. The Top of the Arch is commonly no thicker than one of these Stones^g; and because the Bridges, especially when they have but one Arch, are sometimes forty or fifty Feet wide between the Piers, and consequently much higher than the Causeway, the Ascent on each End is by very flat, easy Stairs, with Steps about three Inches thick; though it would be difficult for Horses to pass-over some of them. The whole Work is generally well contrived.

THE Bridges made for Conveniency of crossing Rivers are commonly built like ours, on huge Stone-Piers, capable of breaking the Force of the Stream, and sustaining the Weight of Arches, wide and high enough for the largest Barks to pass. They are very numerous in

^a Du Halde's *China*, p. 18, & seq.

this the River *Luon*, (rather, *Twen*;) and mentions the Effects of its flowing two contrary Ways, without knowing the Cause. See Vol. III. p. 418.

^b See Vol. III. p. 582.

^c Du Halde, as before, p. 17.

eing carried by Porters.

^d Du Halde reckons it an hundred and sixty.

^e Navarette, as before, Vol. I. p. 27.

^f Du Halde, as before, p. 287.

^g So cannot be strong: But Carts never pass over them, the Bales

^c Nieubof calls

^e Or, *Tang*

^f Le Comte's *Memoirs of China*, p.

Chinese Magnificence China; and the Emperor spares no Expence, a when the Benefit of the Public requires them to be built *.

Most beautiful Bridge. MANY of these Bridges are very handsome: That called *Lü-ko-kyau*, two Leagues and an half Westward of *Pe-king*, built over the *When-bo* b, or *Muddy River*, was one of the finest that ever was seen, before Part of it was broken down by a Land-Flood in August 1668, after having stood for two thousand Years, according to the *Chinese*, without having received the least Damage. The Whole was of white Marble, well wrought, and very curiously built. There were on each Side seventy Pillars, a Pace and half distant c, separated by Pannels of fine Marble, whereon are delicately carved Flowers, Foliages, Birds, and several Sorts of Animals. On each Side of the Entrance of the Bridge on the East-End, there were two Lions of an extraordinary Size, on Marble Pedestals, with several little Lions in Stone, some climbing on the Backs of the great ones, some getting-off them, and others creeping between their Legs: At the West-End, on Marble Pedestals also, stood the Figures of two Elephants d, carved with the same Skill e.

That of Fû-chew fû. THERE is scarce a more beautiful Bridge to be seen, than that of *Fû-chew fû* f, Capital of the Province of *Fo-kyen*: The River, a Mile and an half broad, is sometimes divided into small Arms, and sometimes interspersed with little Islands. They are all united by Bridges, which all together make eight *Li*, or Furlongs, and seventy-six *Chinese* Fathoms. The principal Bridge alone has above an hundred Arches, built of white Stone, with carved Banisters on each Side: Upon these, at the Distance of every tenth Foot, are placed little square Pilasters, whose Bases are very large, resembling hollow Barks. Every Pillar bears one or two cross Stones, which support Stone-Steps, more or less in Number, according to the Breadth of the Bridge.

Admirable Bridge. BUT that which surpasses all the rest, is the Bridge of *Stwen-chew fû* g, built over a Point of an Arm of the Sea, which otherwise must be crossed in a Bark, often not without Danger. It is two thousand five hundred and twenty *Chinese* Feet long, and twenty broad, supported by two hundred and fifty-two huge Piers, one hundred and twenty-six on each Side: All the Stones are of a greyish Colour, and of the same Length and Thickness, as well those which cross from Pier to Pier, as those which are laid across to join them together.

IT is not easy to comprehend where they could find so many large Pieces of Rock, or how they could contrive to cut and place Stones of such enormous Weight, high enough for Vessel to pass underneath. This Bridge is likewise studded with Ornaments, made of the same Sort of Stone. In short, the most remarkable Things to be seen elsewhere, however esteemed in the Country, are nothing comparable to this h.

WHERE Bridges could not be built with Stone, they have contrived other Methods for supplying the Place of such. The famous Iron Bridge, as it is called, in *Quey-chew*, upon the Road to *Yun-nan*, is the Work of a *Chinese* General in former Times. On each Bank of the *Pan-ho*, a Torrent not wide, but very deep, they have built a great Gate between two huge Piers of Stone, six or seven Feet broad, and seventeen or eighteen high: From each of the Piers on the East-Side hang four Chains by huge Rings, which are fastened to the Piers on the Western-Side, and linked together by small Chains; which make it look like Net-Work with great Meshes: On this they have laid thick Planks fastened together; but as they do not reach within some Paces of the Gate, because of the bending of the Chains, especially when loaded; they have supplied that Defect by a Floor, supported by Consoles or Brackets: On the Sides of the Planks they have set-up little wooden Pilasters, which sustain a small Roof of the same Materials, the Ends whereof rest on the Piers.

THE *Chinese* have made some other Bridges in Imitation of this: There is one especially pretty well known, on the River *Kin-sha-kyang*, in the ancient Country of the *Lo-lo*, of the Province of *Yun-nan*; and in that of *Se-chwen* there are two or three others, which are supported only by thick Ropes; but these, though small, are tottering, and so insecure, that they are frightful to pass.

IN the Province of *Se-chwen*, at the Foot of the Mountains possessed by the *Myau-tse*, and in that of *Shen-si*, in the District of *Han-chong fû*, they have, by Help of Consoles, fastened wooden Poles into the Rocks of the Mountains: On these they have laid thick Planks, and thus made Bridges hanging over the Valleys; which are more secure than the former, and serve for Roads, sometimes for a considerable Way together i. *Kircher* mentions a Bridge in the same Province, called *The flying Bridge*, of a single Arch, built (between two Mountains) over the *Whang-ho*, near the City *Cho-ngan*, six hundred Feet long, and six hundred and fifty high from the River.

a *Du Halde's China*, p. 17, and 287.

River Puli Sangan, the West Tartar Name.

b *Marco Polo*, l. 2. c. 37. describes this Bridge; calling the

c Seven Feet and an half.

d *Magalhães's Relation of China*, p. 11.

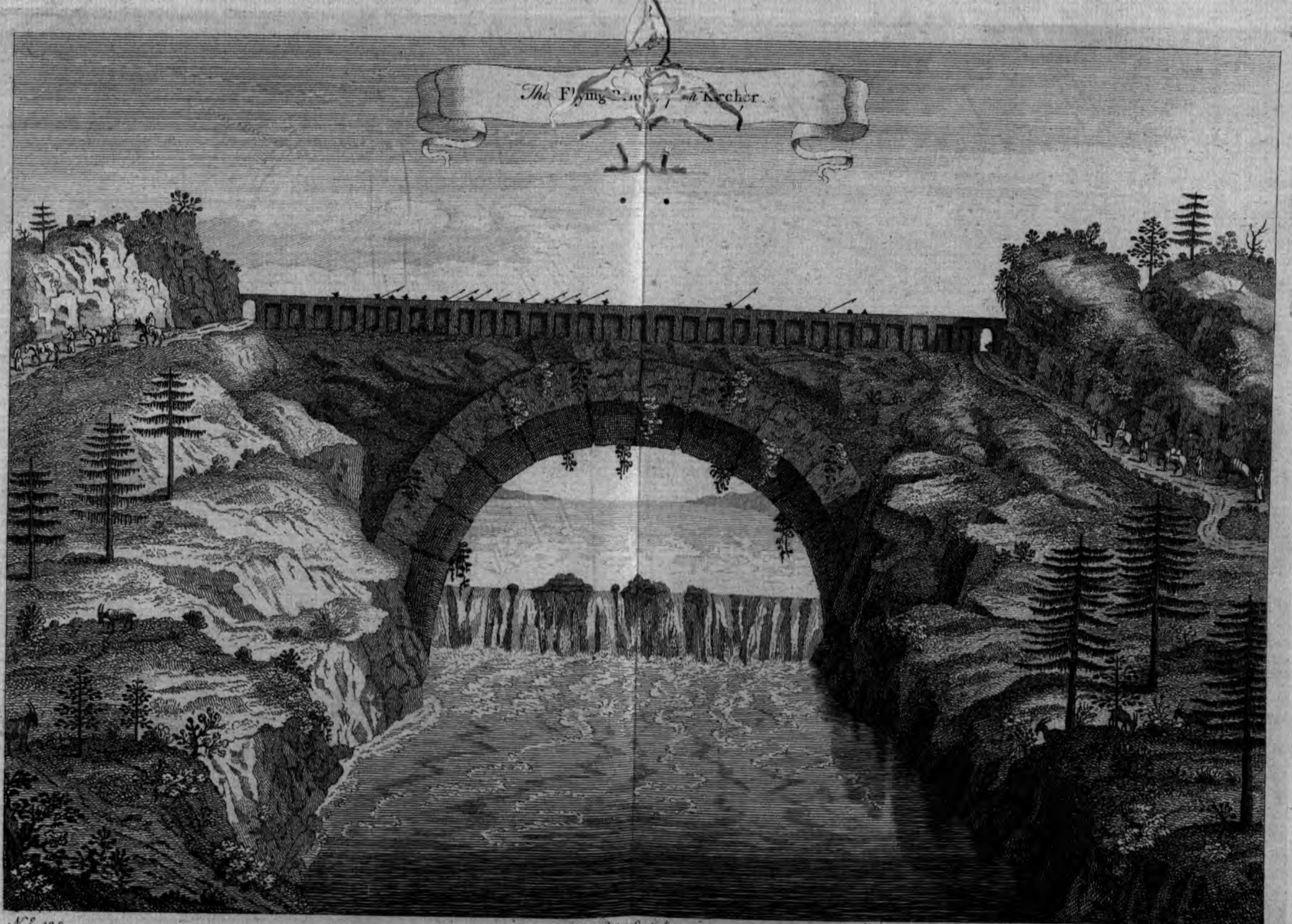
e *Du Halde*, as before, p. 288.

f Mentioned before, p. 33.

g Called also the Bridge of *Lo-jang*, mentioned p. 34, and Vol. III. p. 501.

h *Du Halde*, as before, p. 17.

i The same, p. 34.



C H A P. III.

An Account of the several Classes, into which the People of CHINA are divided.

I N T R O D U C T I O N.

Inhabitants
Class.

Num.
People

BEFORE we treat of the different Classes of People into which the Chinese Nation is divided, it may not be amiss to enquire what Number of Inhabitants there are in the whole Empire. The Missioners who have travelled through the Provinces of *Che-kyang*, *Kyang-nan*, *Fo-kyen*, *Quang-tong*, and some others, where the great Roads, as well as City, are so crowded, that it is troublesome to pass along them, have been greatly misled in making their Computations; some swelling the Number of People in China to one hundred, two hundred, and even three hundred Millions^a. Not considering that they are not so numerous in the Country from *Pe-king* to *Nan-chang fu*, the Capital of *Kyang-si*, and other Parts. However, the later Missioners make no Scruple to assert^b, that China contains more Inhabitants by far, than all Europe together; and *Pe-king* alone three Millions^c.

In China.

THE Tribute paid by every Person in this populous Empire, between the Years of twenty and sixty, amounts to immense Sums; they say, that formerly upward of fifty-eight Millions of Inhabitants paid this Tax. In the Poll made at the Beginning of the Reign of *Kang-hi*, there were found eleven Million fifty-two thousand and eight hundred seventy-two Families; and fifty-nine Million seven hundred eighty-eight thousand and three hundred sixty-four Men able to bear Arms: Yet neither the Princes, nor Officers of the Court, the *Mandarins*, nor the Soldiers who had served, and been discharged; the *Literati*, nor the *Licentiates*, the Doctors, nor the *Bonzas*; Persons under twenty Years of Age, nor the great Multitudes living either on the Sea, or on the Rivers in Barks, were comprehended in that Number.

THE Number of *Bonzas* is a great deal above one Million, of which there are two thousand unmarried at *Pe-king*; besides three hundred and fifty thousand more in their Temples, established in different Places by the Emperor's Patents. The *Literary Bachelors* alone are about ninety thousand. It is true, the Civil-Wars, and Settlement of the *Tartars*, destroyed an innumerable Quantity of People; but they have increased

a extremely since, by Means of the profound Peace^d.

AUTHORS are not well agreed about the Degrees or Classes into which the Inhabitants of China are divided. *Navarette* says, the Chinese divide all their People into four Degrees, *Zu*, *Nung*, *Kung*, and *Zang*, that is, Scholars (or *Literati*) Husbandmen, Handicrafts, and Merchants^e. *Du Halde*, in one Place, affirms, that all the Inhabitants are divided into three Classes, the People, the *Literati*, and *Mandarins*^f. Elsewhere he says, there are properly but two Orders in the Empire; one of the Nobility, and the other of the People: The first comprehending the Princes of the Blood, the *Mandarins* and *Literati*; the second the Husbandmen, Merchants, and Mechanics^g. Which last Division we shall follow.

S E C T. I.

Class of the Nobility, including the *Mandarins* and *Literati*.

Nobility not hereditary. Princes of the Blood, of several Degrees; but without Authority: Very numerous: Their Wives and Children, are under great Restraints. Other Classes of Nobility. Family of Confucius. Nobles by Creation. Verbiest the Jesuit, and Family dignified. The *Literati Nobility*: How taught to read, and write. Rules for composing domestic Compositions. public Compositions. School-Masters and Tutors. Palaces for Examination: Their Description. First Examination of the Candidates. Degree of Bachelor. Penalties of Neglect, and absenting. Degree of Licentiate. Imperial Examination, extraordinary one. Ceremony observed in admitting Bachelors. Increase of the *Literati*. Privileged Bachelors: Those admitted to Degrees: How honoured. Licentiates and Doctors. Bribery punished. Use of Examinations. Carriage of the *Literati*.

NOBILITY is not hereditary in China, though there are Dignities belonging to

^a See Vol. III. p. 553 d.

^b *Du Halde's China*, p. 240.

^c This Computation, regarding *Pe-king*,

is the more certain, as the Head of every Family is obliged to give the Magistrates an Account of the Number of Persons who compose it.

^d *Magalbaens's Relation of China*, p. 40. *Du Halde*, as before, p. 244.

^e *Navarette's Description of China*, p. 48.

^f *Du Halde*, as before, p. 269.

^g The same, p. 241.

some

Inhabitants
Classes.

some Families, which are bestowed by the Emperor on such of them as he judges to have the greatest Abilities. Though a Man had been ever so illustrious, and had arrived to the prime Honours of the Empire; yet his Children have their Fortune to make, and if they want Parts, or love their Ease, they become like the common People, and are often obliged to follow the meanest Occupations. A Son may succeed to his Father's Estate; but to possess his Dignities, or Reputation, he must rise by the same Degrees as his Father did. For this Reason they place their chief Dependence on a constant Study, as the only Road to Nobility; and they are sure to be advanced, let their Condition be what it will, if they have a Disposition for Literature. Thus one sees every Day several very surprizingly jump into Honours, not much unlike the Ecclesiastics in *Italy*; who, though of the meanest Extraction, are allowed to aspire to the prime Dignity in the *Romish* Church.

Princes of the
Blood,

NONE but those belonging to the reigning Family have any Title of Distinction: These possess the Rank of Princes, in whose Favour five honorary Degrees of Nobility are established, much like those of Dukes, Marquisses, Earls, Viscounts, and Barons in *Europe*. These Titles are granted to the Descendants of the Imperial Family; such as the Children of the Emperor, and those to whom he gives his Daughters in Marriage; who have Revenues assigned them equal to their Dignity, but not the least Power. However, there are Princes not at all allied to the Imperial Family; being either Descendants of the preceding Dynasties, or such whose Ancestors have acquired the Title by the Services done to the Public. When the Founder of the present *Tartar* Family was settled on the Throne, he conferred on his Brothers, who were very numerous, and had contributed by their Valour to the Conquest of so many Countries, several Titles of Honour, creating some *Tang-wang*, others *Kyung-wang*, and *Pey-lé*; to which the *Europeans* have given the Appellation of Regulos, or Princes of the first, second, and third Rank. It was then determined, that from among the Children of every Regulo, one should always be chosen to succeed his Father in the same Dignity.

Of several
Degrees;

BESIDES these three Dignities, the Emperor creates others of an inferior Sort; which are bestowed on the other Children, who are most worthy. Those of the fourth Rank are called *Pey-tse*, those of the fifth *Kong-hew*, and so of the rest. The fifth Rank is above that of the greatest *Mandarins* in the Empire; but the Princes of the inferior Ranks have nothing to distinguish them like the former, from the *Manda-*

rins, either in their Equipage, or Habits, except the yellow Girdle. This is common to all the Princes of the Blood, as well those who possess Dignities, as those who have none; but the latter hide it, being ashamed to let it be seen, when their Circumstances are too low to afford an Equipage suitable to their Rank and Birth^a.

THE Princes of the Blood-Royal, however dignified by their Birth, have neither Power, nor Credit, in the State. They are allowed a Palace, and a Court with Officers, and a Revenue conformable to their Rank; but they have not the least Authority over the People, who yet pay them the greatest Respect. Formerly, when they were dispersed in the Provinces, the Officers of the Crown remitted them their Revenue every three Months; that by spending it as fast as it came to Hand, they might be disabled from laying-up any Part of it for seditious Purposes; and they were even forbidden, on Pain of Death, to remove from the Place appointed for their Residence. But since the *Tartars* have been Masters of *China*, the Emperor judged it more proper, that all the Princes should live at Court under his Eye. They have also Houses, Lands, and Rents, besides what the Emperor allows them for their Expences, and improve their Money by the Industry of their Domestics; so that some of them are very rich^b.

ALTHOUGH the Origin of the Princes of the Blood is but five Generations backward, yet their Number amounts at present to no less than two thousand: They hurt one another in Proportion as they multiply, for they have no Estates in Land; and as the Emperor cannot afford Pensions to them all, some of them live in extreme Poverty, and are very little esteemed.

TOWARDS the End of the Dynasty of the *Ming*, there were more than three thousand Families of that Race in the City of *Kyang-chew*, several of whom were reduced to subsist upon Charity. The *Banditti*, who made themselves Masters of *Pe-king*, slew almost all those Princes; which is the Cause that some Part of the City lies waste. The few who escaped, quitting the yellow Girdle, and changing their Names, mixed with the People: But they are still known to be of the Imperial Blood of the *Ming*, and one of them was a Servant of the Missioners, in a House belonging to the Jesuits in that City, which was built by one of those Princes; who knowing that the *Tartars* sought after him, betook himself to Flight, and disappeared^c.

THE Princes, besides their lawful Wife, have commonly three others, on whom the Emperors bestow Titles, and whose Names are entered in the Tribunal of the Princes: Their Children

^a Du Halde's *China*, p. 269, & seq.

^b The same, p. 242.

^c The same, p. 269, & seq. *Megalbaens* says, p. 146, that the *Tartars* put all those Princes to Death, according to the Practice of every new Family.

Death of the last Chinese Emp^r of the Ming in 1644 from Nieuhof.



G. Child Sculpt

Inhabitants
Classes.

take Place next to those of the lawful, and are a more respected than those of common Concubines. They have likewise two Sorts of Servants, the one are properly Slaves, the others are *Tartars*, or *Chinese Tartarized*; whom the Emperor bestows upon them in a greater, or lesser Number, according as he designs to honour them.

THESE latter make the Equipage of the Regulo, and are commonly called *the Men of his Gate*. There are among them considerable *Mandarins*, Vice-Roys, and even *Tsong-tu's*; who, though not Slaves like the first, are almost equally subject to his Will, so long as he possesses his Dignity; and descend to his Children, in Case they are honoured with the same Dignity. But if one of these Princes be degraded from his Rank in his Life-time, or if his Dignity does not descend to his Children, this Kind of Domesticity is kept in reserve, and bestowed on another Prince of the Blood, when raised to the same Honour.

Are under
great Re-
straints.

THE Employment of these Princes of the five first Orders, is most commonly to assist at public Ceremonies, and to appear every Morning at the Emperor's Palace; after which they retire to their own Houses, and have nothing to do but to govern their Families, the *Mandarins*, and the other Officers of their Household; not being allowed so much as to visit one another, nor to lodge out of the City without an express Permission. However, some of them are employed in public Affairs, and do great Services to the Empire; such was the thirteenth Brother of the late Emperor *Kang-hi*.

Other Classes
of Nobility.

THEY reckon in the Rank of Nobility, 1. Those who have been *Mandarins* in the Provinces, whether they were dismissed from their Posts, (of which Sort almost all of them are) constrained to resign by the Death of a Parent, or retired of their own Accord, with the Emperor's Leave. 2. Those, who, not having Capacity enough to obtain the literary Degrees, have yet, by Favour or Presents, procured certain Titles of Honour, which give them a Privilege of visiting the *Mandarins*; whence they are feared and revered by the People. 3. All Students, from the Age of fifteen or sixteen to forty, who undergo their Examinations.

Family of
Confucius.

THE Family, at this Day, accounted the most noble in *China*, is descended from *Confucius*, their celebrated Philosopher. Properly, there are no hereditary Nobility besides this Family, which is the most ancient in the World, having continued in a direct Line for above two thousand Years, from one of his Nephews; who is called, on this Occasion, *Shing-jin-ti-shi-eul*, that is, *The*

Nephew of the great Man. In Consideration of this Original, the Emperors have constantly honoured one of his Descendants with the Dignity of *Kong*; which answers to that of our Dukes, or ancient Earls. He who is now living, resides at *Kyo-few hyen*, in the Province of *Shan-tong*; which is the Birth-Place of his illustrious Ancestor, and always governed by a *Mandarin* of the same Family.

Nobility,
by Creation.

ONE of the principal Marks of Nobility is, the Titles of Honour bestowed upon Persons of distinguished Merit by the Emperor; who sometimes entails them for five, six, eight, or ten Generations, in Proportion to the Service done to the Public: Sometimes he goes farther, and, by distinct Patents, extends them to the Father, Mother, Grandfather, and Grandmother; conferring on each a particular Title of Honour, upon this noble and encouraging Principle, that the Honours granted to those who, by their Merit, have been raised to the Dignities of *Mandarins* and chief Magistrates, ought to be ascribed to the Care of their Ancestors; and that, therefore, these latter are justly intitled to a Share of those Honours.

THE Emperor gave a signal Instance of this excellent Method of rewarding Merit, in the Case of *Verbieft*, the *Flemish Jesuit*, in the Year 1678. This Missioner having finished the Tables, he was ordered to make, of the celestial Motions and Eclipses for two thousand Years, reduced that great Work to thirty-two Volumes of Maps, with their Explanations, entitling it *The perpetual Astronomy of the Emperor Kang-hi*, and presented them to his Majesty, who, in a general Assembly of the Grantees, convened for the Purpose, received the Present with a great deal of Pleasure; and not only caused it to be placed among the Archives of the Palace; but, to reward his Labour and Service, made him President of the Tribunal of the Mathematics, and gave him the Title of *Ta-jin*, (or *Great Man*) which belongs to that Dignity, by Patent; extending it to all his Kindred, and those of his Blood.

THOUGH *Verbieft* had no Relations in *China* And Family, to partake of this Honour, yet all the Missioners passed for his Brothers, and were considered under the said Title by the *Mandarins*. This Quality of *Great Man* gained the Bishop of *Helopolis* an easy Admission into *China*; and most of the Missioners caused it to be inscribed on the Door of their Houses. The Relations of the *Chinese*, who are thus honoured with Titles, are exceeding proud of them, causing them to be written in several Places of their Dwellings, and even on the Lanthorns that are carried before

^a See before, p. 50. b.

Inhabitants
Glosses.

them when they walk in the Night-time; which gains them great Respect. The Emperor, after this, conferred the same Titles on his Ancestors, by so many Patents; one for his Grandfather, *Peter Verbieft*; another for *Paschasia de Wolff*, his Grandmother; a third for *Louis Verbieft*, his Father; and a fourth for *Ann Vanberke*, his Mother.

FROM what hath been said, it appears, that, excepting the Descendants of *Confusius*, and the Princes belonging to the reigning Family, no Person is noble in *China* but in Consequence of the Emperor's declaring his Merit, or advancing him to the Rank which he thinks him worthy of: All who have not taken Degrees being reckoned Plebeians. And hence, as there is no such Thing as an ancient and hereditary Nobility in Families, there can be no Fear of their establishing an Authority in the Provinces dangerous to that of the Sovereign.

The Literati
Nobility.

THE *Literati*, or Men of Letters, have been ennobled merely for the Encouragement of what they call *Learning* in *China*; that is, chiefly, History, the Laws, and Morality, as the Sciences which conduce most to the Peace and Welfare of Society and Government. For studying these Sciences, they have their Schools and Halls, or Colleges, all over the Empire; in which they take their three Degrees, of *Bachelor*, *Licentiate*, or *Master of Arts*, and *Doctor*, as in *Europe*: Out of the two last Classes, all the Civil Officers and Magistrates are chosen. And as there is no Way of arriving at Employments, but by these Steps, all Persons are assiduous in the Pursuit of their Studies, in Hopes of obtaining their Degrees, and thereby making their Fortune.

How taught

ACCORDING to the Accounts of the Missioners, the young *Chinese*, so early as the Age of five or six, begin to study the Letters. But as they are so very numerous, (seventy or eighty thousand) to allure them to it, they have chosen, for the first Rudiments, about an hundred Characters, which express the Things most frequently seen by them: As, the Sky, the Sun, the Moon, a Man, certain Plants and Animals, a House, and the most common Utensils; setting over them the Figures of the Things themselves: Which, though awkwardly represented, quicken the Capacities of Children; and may be called *The Alphabet of the Chinese*.

To read

THEY put next into their Hands a little Book called *San-tse-king*, containing what is necessary for a Child to learn, and the Method of teaching it. It consists of several short Sentences, of three Characters each, ranged in Rhimes, to help the Memories of Children; who must learn all these Characters by Degrees, though many thou-

Literati
Nobility.

sands, as the *Europeans* do their Alphabet. A young *Chinese* must get, at first, four, five, or six, in a Day, by repeating them to himself from Morning till Night, in order to rehearse them regularly to the Master twice a-Day. If he is often deficient in his Lesson, he is chastised. They make him lie flat upon a little narrow Bench, and give him eight or ten Blows upon his Drawers with a Sort of Lath. They are kept so close to their Study, that they have seldom any Holidays; except a Month at the Beginning of the Year, and five or six Days about the Middle of it.

WHEN once they are come to the *Tse-shu*, they are not suffered to read any other Books till they have gotten these by Heart, without missing a Letter; and that before they understand scarce any Thing of them; it being the Custom not to explain to them the Sense of the Characters till they know them perfectly.

And writes.

AT the same Time that they learn the Letters, they are taught how to form them with a Pencil; for they use no Pens. At first, great Sheets of Paper, written or printed in large red Characters, are given them, that they may cover the Strokes with Black. Next, they use a Sheet with black Letters, not so large as the former; and laying a blank transparent Sheet over it, draw the Letters upon it. But they oftener use a Board covered with white, varnished, and divided into little Squares, wherein they write their Characters; rubbing them out with Water when they have done, to save Paper. They take great Care to improve their Hands: For, in the triennial Examination for the Degrees, they commonly reject those who write ill; unless they give great Proofs of their Ability, either in the Language, or treating the Subject in their Compositions.

WHEN they know Characters enough for composing, they must learn the Rules of the *Pen-chang*; a Piece resembling that Sort of Theme which the *European* Scholars make before they enter upon Rhetoric; but more difficult, because its Sense is more confined, and its Style peculiar. They give for a Subject, but one Sentence out of the Classic Authors, which they call *Ti-mu*, or *The Thesis*; and this Thesis is sometimes but one single Character.

Rules for
composing

To find whether the Children improve, in many Places, twenty or thirty Families, who are all of the same Name, agree to send their Children twice a Month into the common Hall of their Ancestors, to compose. Every Head of a Family, by Turns, gives the Theme, and provides the Dinner, which is brought into the Hall: He likewise judges of the Compositions, and determines who has succeeded best. If any one of

this

* Du Halde's *China*, p. 269, & seqq.b The Books containing the Doctrine of *Confusius* and *Mensius*.

Inhabitants
Classes.

Public Com-
positions.

School-
Masters and
Tutors.

Palaces for
Examina-
tion.

this little Society be absent, without a sufficient Cause, his Parents are obliged to pay about twenty-pence.

BESIDES this private and voluntary Care, all the young Scholars are frequently examined by the *Mandarins* of Letters, and obliged to compose together, before the inferior *Mandarin* of that Order, called *Hyo-quan*^a, at least twice a-Year, once in the Spring, and once in the Winter. Some Governors of Cities take the like Trouble on themselves, with regard to Men of Learning in their Neighbourhood, whom they summon every Month to compose in their Tribunal; giving Rewards to those who succeed the best, and bearing the Expence of their Entertainment for that Day.

THERE are School-Masters in every City, Town, and almost every little Village, to instruct Youth in the Sciences: The Children of People of Fortune have Tutors; the Quality use Doctors, or Licentiates; the lower Classes, Bachelors. These teach them Letters, and form their Manners, instruct them in all the Ceremonies relating to Civility^b, and, when of a proper Age, the History and Laws of their Country. Infinite is the Number of these Preceptors, because very few of those, who put-up for the Degrees, obtain them. The Employment of a School-Master is accounted honourable, the Childrens Parents maintain and present them, and every-where give them the Upper-hand. *Syew Seng*, *Our Master*, *Our Doctor*, is the Name they give them; and their Pupils have the highest Respect for them as long as they live.

ALTHOUGH there are no Universities^c in China, as in Europe; yet every City of the first Order has a great Palace set apart for Examination of the Graduates: Those in the Capitals are larger than the rest. As far as the Place will permit, they are all built after the same Manner: They are inclosed with high Walls, the Entrance is magnificent, and before it is a large Square, an hundred and fifty Paces wide, planted with Trees, having Benches and Seats for the Captains and Soldiers, who keep Centry in the Time of Examination. One enters first into a great Court, where the *Mandarins* place themselves with a *Corps-de-Garde*: At the End of this there is another Wall, with folding Gates. As soon as you enter, you cross a Ditch full of Water, over a Stone-Bridge, and come to a third

Gate, at which Guards are planted, who let nobody enter without an Order from the Officers. Having passed this Gate, you discover a great Square, the Entrance to which is by a very narrow Passage. On both Sides of this Square is a vast Number of little Chambers^d, close together, four Feet and an half long, and about three and an half broad, to lodge the Students; who are sometimes to the Number of six thousand^e.

BEFORE they enter the Palace to compose^f, they are stopped at the Gate, and searched with the greatest Exactness, that they may not carry in any Books, or Writings; nothing being allowed there but Pencils and Ink. If any Fraud were to be discovered, the Offenders would be severely punished, and excluded from the Degrees of Literature. When every-body is entered, they shut-up the Gates, and the public Seal is set upon them. There are Officers of the Tribunal^g to overlook every Thing that passes, and to prevent them from going-out of their Chambers, or speaking to one another.

At the End of the narrow Passage above-mentioned, a Tower is erected upon four Arches, and flanked with four Turrets, or a Sort of round Domes; from which, if any Disturbance^h be perceived, the Drum is immediately beaten, to give Notice, that the Disorder may be remedied. Near this Tower there are divers Apartments, and a great Hall well-furnished; in which those assemble who preside at the first Examination. Going-out of this Hall, you enter another Court, in which there is another Hall resembling the first; but more magnificently furnished, with divers Apartments for the President, and principal Officers. There are also Galleries, a Garden, and many little Apartments for the *Mandarins*, Secretaries, and inferior Officers: And, lastly, every Thing which is requisite for lodging commodiously the whole Retinue of the Examinersⁱ.

THE chief Persons, or Presidents, before whom the Examinations are made, are the *Fu-ywen*, the *Chi-fu*, and the *Chi-hyen*; who are the Governors of the Province, and Cities of the first and third Rank. As soon as the young Students are thought capable of passing the Examinations of the *Mandarins*, they must begin with that of the *Chi-hyen*, in whose Jurisdiction they were born. This *Mandarin*, who gives the

Literati
Nobility.

Their Dress
for purpose.

First Exa-
mination

^a That is, *Mandarins*, or Governors of the School. calls them *Colleges*, or *Universities*.

^b See chap. 2. sect. 2. & seq. ^c It is easy to imagine, says *Navarette*, p. 50, how great their Colleges must be: That of *Kanton* has five thousand little Chambers, or Cells, with a Chair and Table in every one; which Rooms are so contrived, that the Vice-Roy, who is in a Tower hard-by, has them all in his View.

^d *Du Halde's China*, p. 374, & seq.

^e Which, *Navarette* says, is the Day before the Examination.

^f The same Author says, there is a Centinel placed over every two of them. ^g Or Fault, above-mentioned.

^h *Du Halde*, as before; and *Navarette's* Description of *China*, p. 50.

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Classes.

Theme, examines these Compositions himself, or orders them to be examined in his Tribunal; and determines which is the best. Of eight hundred Students, for Instance, there are about six hundred named, or, as they express it, have *Hyen-ming*, that is, are inscribed to the *Hyen*: Some of which contain six thousand Students. These six hundred must afterwards appear at the Examination of the *Chi-fu*, or Governor of the first-rate City; who makes a new Choice, selecting not above four hundred, who have *Fu-ming*, that is, who are named for the second Examination. Hitherto they have no Degree in Literature, and therefore are called *Tong-jeng* (of Candidates.)

Of the Can-
didates.

IN every Province there is a *Mandarin*, who comes from *Pe-king*, and is but three Years in his Office: He is called *Hyo-tau*, or, in the finest Provinces, *Hyo-ywen*; and generally hath Intelligence with the great Tribunals of the Empire. During his Term, he must make two Examinations: The first is called *Swi-kau*, the second *Ko-kau*; for this Purpose he is obliged to make a Circuit through all the *Fu*, or first-rate Cities of the Province.

As soon as the *Hyo-tau* arrives in a *Fu*, he goes to pay his Respects to *Confusius*: Then he explains some Passages in the Classic Authors, and the succeeding Days examines. When the four hundred Candidates, who have *Fu-ming*, go to compose in his Tribunal along with the other Students, who come from the rest of the *Hyen*, which are subordinate to that *Fu*; and if their Number be very great, they are divided into two Companies. The greatest Precautions are now used, to prevent the *Mandarins* knowing the Authors of the Compositions. The *Hyo-tau* nominates but fifteen Persons out of the four hundred, supposed to be in each *Hyen*. These take the first Degree, and are therefore said to enter into Study, being called *Syew-tsay*, or Bachelors. They then wear the Formalities, which consist of a blue Gown, with a black Border all round it, and a Silver, or Pewter Bird, upon the Top of their Caps. They are no more liable to be bastonaded by Order of the common *Mandarins*; but have a particular Governor, who punishes them if they do amiss: But if ever it appears, that Favour was the Motive of their Choice, the Envoy of the Court would be ruined both in his Reputation and Fortune.

Degree of
Bachelor.

THE same *Mandarins* who examine for Learning, examine for the Army. Those who are Candidates here, must shew their Ability in shooting with the Bow, and Riding; likewise their Strength, by lifting a large Stone, or some heavy Burden; if used to such Exercises. To those who have made any Progress in Learning, they give Questions to be solved, respecting In-

campments, and Stratagems of War: For the Warriors, as well as the Learned, have their Classic Authors, named *Keng*; which were composed purposely for their Use, and treat of the military Discipline.

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Nobility.

THE *Hyo-tau* is obliged, by his Office, to make the Tour of his Province, and to assemble, in every City of the first Order, all the Bachelors who are dependent upon it: When, after being informed of their Conduct, he examines their Compositions, recompenses those who have made great Proficiency in their Studies, and punishes such as he convicts of Negligence. For this Purpose sometimes he divides them into six Classes: The first contains the Few who have remarkably distinguished themselves; to whom he gives, as a Reward, a *Tail*, and a Silk-Scarf: Those of the second Class receive also a Silk-Scarf, and a small Matter of Money: The third Class hath neither Reward, nor Punishment: Those of the fourth receive the Bastonado: The fifth lose the Bird with which the Cap is adorned, and become but half Bachelors: Those who have the Misfortune to be in the sixth, are entirely degraded; but this happens to very few. In this Examination, one shall sometimes see a Man of fifty or sixty Years of Age bastonaded; whilst his Son, who composes with him, receives Applause and Rewards: But this Punishment is never inflicted, unless there be also some Complaint made of their Morals and Behaviour.

Penalties of
Neglect,
And absent-
ing.

EVERY Graduate, who does not come to this Triennial Examination, runs the Risk of being deprived of his Title, and ranked with the common People. Nothing but Sickness, or Mourning for the Death of a Parent, can excuse him: Only the old Graduates, who upon their last Examination appeared to be superannuated, are for ever after exempted from this Attendance, without losing the Habit, Cap, or any other Honours of their Degree.

To attain the Degree of *Kyu-jin*, Licentiate, (or Master of Arts) they must pass a new Examination, called *Chu-kau*; which is held but once in three Years, in the Capital of every Province, by the great Officers, assisted by some other *Mandarins*. Two *Mandarins* come express from the Court, to preside at it. The first is called *Ching-chu-kau*, and must be *Han-lin*, that is, of the College of the chief Doctors of the Empire: The other is called *Fu-chu*. Out of ten thousand *Syew-tsay*, who are, for Instance, in the Province of *Kyang-si*, no more than sixty are nominated, or obtain the Degree of *Kyu-jin*. Their Gown is of a brownish Colour, with a blue Border four Fingers broad: The Bird upon the Cap is of Gold, or Copper gilt; and the Chief of them has the Title of *Kay-ywen*. It is not easy to obtain this Degree by corrupting the Judges: They must

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must go the next Year to *Pe-king*, to be examined for the Degree of Doctor; and the Emperor is at the Charge of this first Journey. Those who, after having passed this Examination once, are contented with being *Kyu-jin*, either because they are in Years, or have a moderate Fortune, are excused from coming any more to this Examination, which is made at *Pe-king* every three Years. Every *Kyu-jin* is qualified to bear any Office: Sometimes they obtain Employments merely by Seniority in this Degree; and some of them have become Vice-Roys of Provinces. As soon as they have obtained any public Employment, they renounce the Degree of Doctor.

Imperial
Examina-
tion,

ALL the Licentiates, who are not in any Office, go to the triennial Examination at *Pe-king*, which is called the *Imperial*: For the Emperor himself dictates the Subject of the Compositions, and by the Attention he gives, and the exact Report that is made to him, is supposed to be himself the Judge. The Number of those who come to this Examination, amounts often to five or six thousand, of whom about three hundred are advanced to the Degree of Doctor. Sometimes this Preferment hath been given but to an hundred and fifty. The three principal of them are stiled *Tyen-se-men-feng*, that is, *The Disciples of the Son of Heaven*. The Chief of these is called *Chwang-ywen*, the next *Pang-ywen*, and the third *Tan-wha*. From the other Doctors, the Emperor chuses a certain Number, to whom they give the Title of *Han-lin*, that is, *Doctors of the first Order*. The rest are called *Tsin-tse*.

WHOEVER can obtain this glorious Title of *Tsin-tse*, either in Literature, or the Army, may look upon himself as a Man firmly settled, and needs not fear Want: For besides that he receives an infinite Number of Presents from his Relations and Friends, he is in a fair Way to be employed in the most important Posts of the Empire, and every-body courts his Protection: His Friends and Relations never fail to erect, in their City, magnificent triumphal Arches to his Honour, on which they inscribe his Name, the Place where, and the Time when, he received his Degree.

Extraordi-
nary one.

THE late Emperor *Kang-hi*, towards the End of his Reign, observing that the new Books which were printed, were neither so numerous, nor well-written as he could have wished, for the Glory of his Reign, and Benefit of the Public; and perceiving likewise, that these chief Doctors of the Empire neglected their Studies, in Pursuit of gainful Employments; as soon as the Examination was ended, took upon himself, con-

trary to Custom, to examine these chief Doctors, who so piqued themselves upon being Judges and Examiners of others. This Examination gave great Alarm, and was followed by a Judgment still more surprizing; for several of them were shamefully degraded, and sent back to their own Provinces. The Dread of such another Examination, keeps those Chiefs of the *Literati* close to their Studies. The Emperor prided himself upon this Occasion; because one of the most learned Men of his Court, who was employed in looking-over the Compositions, concurred exactly with him in Judgment, condemning all those which his Majesty had rejected, excepting one Piece, which he deemed of a doubtful Merit^a.

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Nobility.

OUR Author elsewhere observes farther, with Regard to the *Syew-tsay*, or Bachelors, that they who are judged fit for taking their Degree go to the Threshold of the *Ti-hyo-tau*, or *Mandarin*^b, with black Linen Garments, and a common Cap on. As soon as they are admitted into his Presence, they bow, fall on their Knees, and prostrate themselves several Times, on the Right, and on the Left, in two Lines, till the *Mandarin* gives Orders for presenting them with the Habits proper for Bachelors; which consist of a Vest, a Surtout, and a Silk-Cap. Having put them on, they return, and prostrate themselves again before the Tribunal of the *Mandarin*. From hence they march to the Palace of *Confusius*, where they bow their Heads four Times to the Ground before his Name, and before those of the most eminent Philosophers.

WHEN the *Syew-tsay* are returned to their own Country, all those of the same District go in a Body to prostrate themselves before the Governor in his Tribunal: After this he rises, and offers them Wine in Cups; which he first elevates in the Air. In several Places, Pieces of red Silk are distributed among them, of which they make a Kind of Belt: They also receive two Wands, adorned with Flowers of Silver, which they set on each Side of their Caps like a Caduceus: Then they walk, with the Governor at their Head, to the Palace of *Confusius*, to finish the Ceremony with the usual Salutation. This is, as it were, the Seal (or Test) which puts them in Possession of their new Dignity; because by that Action they acknowledge *Confusius* for their Master, and profess to follow his Maxims in the Government of the State^c.

In admitting
Bachelors.

NAVARETTE, who agrees for the general with what hath been already related from *Du Halde*, adds some farther Particulars that deserve Notice. He informs us, that during the Reign

^a Du Halde's China, p. 376, & seqq.

^b We presume, the same, before called, simply, *Hyo-tan*, who examined them.

^c Du Halde's China, p. 295.

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of the Song Family (above six hundred and fifty a Years ago, when Learning flourished most in China) the Schools were then increased, twenty Bachelors being allotted to every Town, forty to each City, and fifty to every Metropolis. These they call *Lin-feng*, that is, *Bachelors who have Allowance from the King*. Next they added sixty to a Town, and an hundred and twenty to a City, stiled *Tjeng-feng*, that is, *Additional Bachelors*: Afterwards they gave Leave for all who had a Mind to take their Degrees. These are distinguished by the Name of *Fü-hyo*, which signifies *Bachelors clapped to the School*; so that there are three Degrees of them.

*Privileged
Bachelors.*

THE privileged Bachelors, who are free from farther Examinations, are called *Kung-feng*, and of three Sorts. The first stiled *Pa-kung-feng*; which implies, that they were such able Rhetoricians, and their Compositions so good and elegant, that they merited their Degree, without being obliged to wait the usual Time; which is a mighty Honour. The second Class are the *Tjse-fwen-kung*, who have held the Degree of Bachelors twenty Years. The last go by the Appellation of *Ngen-kung-feng*, denoting they are Bachelors privileged by the Emperor's Favour. The Sons of Carrmen, Butchers, Hangmen, and Players, as well as Bastards, are incapable of taking any Degree.

Those admitted to Degrees.

THE Candidates having finished their Composition, close it up, writing their Name and Country upon it; but take Care to put a Cover over it, that it may not be read. Then it is delivered to those appointed, and carried to a Room of *Mandarins*, who examine it. Such Compositions as deserve to go-up to the second Room, are set apart; the rest are thrown-out: Of five thousand, the one-half are rejected in this first Hall. Those who are chosen, go-up to the second; where, after being viewed, about half of them go-up again to the third, where the Magistrates Examiners are: These pick-out fifty of the best and most elegant among them, with Precedency; as first, second, third, &c. They then look-upon the Names, and calling those who have merited to take their Degree, write them upon large Tables, which they hang in some public Place. By Virtue of this Action they become Graduates, without any further Ceremony; even as *Eleazer*, says our Author, by only the Ceremony of Cloathing without Unction, or Consecration, became High-Priest^a. And this is the Form of all Examinations.

How assured.

IF they find any more Compositions worthy of the Degree, they write down the Names of the Parties, commending them, and declaring, that

if there were more allowed to take their Degrees, they deserved it; which is accounted a great Honour. They are three Days locked-up about this Business. The Emperor is at the whole Expence, which is so very great, that *Navarette* forbears to mention it; because he says, no *European* would believe it. After this, the Vice-Roy, Examiners, and other great *Mandarins*, receive the Graduates with much Honour, entertain them at a solemn Banquet, and give every one a Silver-Porringer, a blue Silk-Umbrello, and a Sedan, which is there carried upon Mens Shoulders.

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Nobility.*

WHEN the Tables are hung-up, many People stand ready to carry the News, Post-haste, to the Relations of those preferred; who reward them bountifully. As soon as the Messenger arrives, the whole City, or Town, makes public Rejoicing, for the Good-Fortune of their Townsman; and when he comes home himself, every-body visits, congratulates, and makes him a Present in Silver, according to their Ability. This is done in order to bear his Charges to Court, where every *Licentiate*^b is obliged to repair forthwith: There his Name is registered in the Imperial Books, that he may be employed in the Government, when there is Occasion. They who aspire to be Doctors, give Notice they intend to be examined before the Emperor; who assigns them their Themes, and judges of their Performances. He who is at the Head of those preferred to this Degree, obtains the greatest Honour imaginable: Some of them are appointed for the Imperial College^c; others return to their own Homes, there to wait till Employments are given them.

ALTHOUGH extraordinary Care is taken to prevent Bribery on these Occasions; yet Ways are found to effect their Designs. In the Author's Time, the Emperor *Shun-chi* caused a *Licentiate*, and his Examiner, to be beheaded for this Crime: And as he was going-up to Court, he overtook another *Licentiate* carried in Chains, being accused with the same Kind of Corruption. The most usual Way of bribing, is for the Candidate to go two or three Days Journey to meet the Examiner; who, if inclined to do the Business, agrees for five hundred Ducats, or more: Then they agree upon the Mark, whereby to distinguish his Composition from the rest; which is commonly a Dash, or Stroke, in some particular Place; or else the Examiner gives him the Subject, that he may have Time to study upon it, and withal directs the Use of a certain Character, that may put him more effectually in Mind. But if the Person, who is thus raised to

^a Numb. xx. 21, 26.

^b According to *Magalbaens*, p. 88, the Number of Bachelors, in China, are ninety thousand, and of *Licentiates*, or *Masters of Art*, ten thousand.

^c Or, that of *Han-lin*, before-mentioned.

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his Degree, is afterwards found to want Merit, a they impeach the Examiner.

Use of Exa-
minations.

THIS Method of examining Scholars continually, is of excellent Use to keep them out of Idleness, and to prevent the vast Increase of them. The Emperor *Justinian*, to obviate these Inconveniencies, took away the Royal-Revenues from several Cities which had Schools. *Francis* the First of *France* was much blamed for having founded many Universities; because as they vastly increased the Number of Students, there was a Want of Soldiers, Husbandmen, and Handicrafts.

Carriage of
the Literati.

NAVARETTE says, it would be well if the Scholars of *Europe* were like theirs; for they are the gravest, the modestest, and most orderly People in *China*, walking with their Eyes fixed on the Ground. The same Gravity and Stayedness is seen even in School-Boys; which the Author often observed with no little Surprise: Yet he says, they are infected with a hellish Pride, fixed in their very Marrow and Bones, looking upon those of the other Nations of the World as scarce Men: But the *Tartar*, who has not shewn much Favour to learned Men, has humbled them in some Measure ^a. Here it may be proper to observe, that under the Name of *Literati*, *Men of Letters*, or the *Learned*, are comprehended all Scholars, or Students; as well as those who have taken some Degree, whether they be in Employments, or not. All *Mandarins* are *Literati*; but all *Literati* are not *Mandarins*, or Persons in Office.

SECT. II.

The Class of Husbandmen, and the Honour paid to Agriculture.

Husbandmen's Privileges. Agriculture highly esteemed: Promoted by Emperors: Festival in its Honour. Grand Procession. Emperor turns Plowman once a Year: Preparations: Offers Sacrifice: Ploughs a Field: The Produce sacred. Husbandmen encouraged. Industry, the Effect. Manure with Ordure: Hair and Lime. Level the Land. Cultivate the Mountains. Highest Grounds watered. Curious Engine for that Purpose, and cleansing Canals. Lands how let in China.

Husband-
men's Pri-
vileges.

THE Husbandmen in *China*, as to Rank, f are preferred to Merchants and Mechanics. They are endowed with large Privileges,

their Profession being considered as the most necessary one in a State. *Navarette* observes, that the *Chineses* say, that the Emperor ought to take them under his particular Care, and to allow them as large Privileges as may be; because all the Empire subsists by their Labour and Industry ^b. Nay, it could not subsist without the strongest Inclinations and Application of the Country-People that Way; *China* being so vastly populous, that if every Inch of arable Land was sowed, as in Fact it generally is; yet the Produce would be scarce sufficient to support the Multitudes of Inhabitants; and the Empire is too extensive to have its Wants that Way supplied from foreign Parts, even if it kept-up a Correspondence with them. For these Reasons it has always been one of the chiefest Cares of the Government to promote Agriculture, by honouring Husbandmen and their Profession. With this View, a Festival is instituted in Honour of Agriculture; and the Emperor himself, once a Year, turns Plowman, in Imitation, as it is said, of the early Monarchs, whose History seems to be calculated for the same End.

THE common Opinion, according to the Missioners, is, that Husbandry was first taught ^a by *Shin-nong*, who is at this Day revered as the Inventor of so useful an Art ^d; which has still gained farther Credit from what is related in the Books of their ancient Philosophers. The Emperor *Yau*, who began to reign four hundred and eighty Years after this Monarch, it seems, set aside his own Children in Favour of a young Husbandman, whom he chose for his Successor. This Choice of an Emperor out of the Country, has inspired the *Chinese* with a great Esteem for Agriculture. *Yu*, who succeeded *Shun*, came to the Throne after the same Manner. It is said, he found out the Way, by Means of Canals, to drain-off the Water into the Sea, which at the Beginning of the Empire overflowed several low Countries, and afterwards made use of them to render the Soil fruitful. It is added, that he wrote several Books concerning the Manner of cultivating Land, and watering it; which induced *Shun* to appoint him to succeed, and has contributed much to raise the Credit of Agriculture, as they see it has been thought worthy the Care and Application of a great Prince.

SEVERAL other Emperors have expressed their Zeal for this Art. *Kang-wang*, third Monarch of the *Chew* Family, caused Landmarks to be fixed, to prevent Disputes among the Husband-

^a *Navarette's Description of China*, p. 49. & seqq. of the Examination and Degrees of the *Literati*. 272.

^c Which signifies the Celestial Husbandman. two thousand eight hundred and thirty-seven Years before the Christian Æra. See *Du Halde*, as before, p. 137.

^d *Navarette*, p. 53, says, they have raised magnificent Temples, where they sacrifice to him.

Le Comte treats also, but more briefly, p. 235. & seqq.

^b *Navarette*, as before, p. 52. *Du Halde's China*, p. He was the second Emperor, who began his Reign

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men. *King-wang*, the twenty-fourth of the same Race, in whose Reign *Confucius* was born, five hundred and thirty-one Years before Christ, renewed the Laws that had been made for promoting Agriculture. In a Word, the Emperor *Ven-ti*, who reigned three hundred and fifty-two Years after, raised its Esteem to a great Pitch: For this Prince perceiving, that his Country was ruined by the Wars, to engage his Subjects to cultivate the Land, set them an Example himself, by ploughing the Fields belonging to his Palace; which obliged all the Ministers and Gentlemen of the Court to do the same.

Festival in
its Honour.

It is thought, that this was the Original of a great Festival that is solemnized every Year in all the Cities of *China*, when the Sun enters the fifteenth Degree of *Aquarius*; which the *Chinese* look upon as the Beginning of the Spring. On this Day the Governor comes out of his Palace, carried in his Chair, preceded by Banners, lighted Torches, and divers Instruments: He is crowned with Flowers, and marches, in this Equipage, towards the Eastern Gate of the City, as it were to meet the Spring: He is attended with several Litters, painted and adorned with Variety of Silk Tapestry; exhibiting various Figures, and the Portraits of illustrious Persons, who had practised Husbandry, with Histories relating to the same Subject. The Streets are covered with Tapestry, and, at proper Distances, triumphal Arches are erected: They also hang-out Lanterns, and make Illuminations.

Grand Pro-
cession.

AMONG the Figures, there is a Cow of Earthen-Ware, so monstrously large, that forty Men can hardly carry it. Behind the Cow, whose Horns are gilt, is a young Child with one Foot naked, and the other shod: Him they call the *Genius of Labour and Diligence*; who strikes the Earthen-Cow incessantly with a Rod, as though it were to make it advance. All the Husbandmen follow with their Instruments; after whom proceed Companies of Masquers and Comedians, acting Plays. In this Manner they march to the Governor's Palace, where they strip the Cow of her Ornaments; and drawing out of her Belly a prodigious Number of small Cows made of Clay, distribute them among the Multitude, as well as the Fragments of the Cow, which they break in Pieces. Afterwards the Governor makes a short Discourse, recommending the Care of Husbandry as one of the Things most conducive to the Good of a State.

Emperor
turns Plow-
man

THE Attention of the Emperors and Mandarins to the Cultivation of the Land is so great, that when Deputies arrive at Court from the Vice-Roys, the *Chinese* Monarch never forgets to demand in what Condition the Fields appeared to them; and the Falling of a seasonable Shower furnishes a proper Occasion for visiting a *Manda-*

rin, to compliment him thereupon. Every Year *Husbandmen*.

in Spring, which falls in *February*, the Emperor (according to the ancient Custom) goes himself, in a solemn Manner, to plough a few Ridges of Land, in order to animate the Husbandmen by his own Example; and the *Mandarins* of every City perform the Ceremony, which is as follows. The Tribunal of Mathematics having, pursuant to Orders, fixed on the twenty-fourth of the second Moon, as the proper Day for the Ceremony of Tillage, that of Rites gave Notice to the present Emperor *Yong-ching*, by a Memorial, in which were set forth the following Particulars to be observed by him, preparatory to this Festival.

1. That he should appoint twelve illustrious Persons to attend, and plough after him, *viz.* three Princes, and nine Presidents of the sovereign Courts; or the Assistants of the latter, in case they were too old, or infirm. 2. That as this Ceremony does not solely consist in the Emperor's ploughing the Earth, in order to stir-up Emulation by his own Example; but also includes a Sacrifice, which he, as chief Pontiff, offers to *Shang-ti*, to procure Plenty from him in Favour of his People: Therefore, by Way of Preparation, he ought to fast and observe Continence the three preceding Days: The Princes and *Mandarins*, who accompany his Majesty, ought to prepare themselves in the same Manner. 3. That on the Eve of the Ceremony, his Majesty is to send several Lords of the first Quality to the Hall of his Ancestors, to prostrate themselves before their Tablet, and give them Notice, as though they were yet living, that the next Day he will offer the great Sacrifice.

Once a Year.

BESIDES these Directions to the Emperor, the Tribunal likewise prescribes the Preparations to be made by the different Tribunals: One is obliged to prepare the Sacrifice; another, to compose the Formula, which the Emperor repeats when he makes the Sacrifice; another, to carry and set-up the Tents, under which his Majesty is to dine, in case he so orders it; a fourth is to assemble forty or fifty Husbandmen venerable for their Age, who are to be present when the Emperor ploughs the Ground, with forty of the younger Sort to make ready the Plough, yoke the Oxen, and prepare the Grain that is to be sown; consisting of five Sorts, supposed to comprehend all the rest, as Wheat, Rice, Beans, and two Kinds of Millet.

Prepara-
tions.

ON the twenty-fourth Day of the Moon the Emperor went with his whole Court, in his Habit of Ceremony, to the Place appointed, to offer to *Shang-ti* the Spring Sacrifice; by which he is implored to increase and preserve the Fruits of the Earth. The Place is a little Hillock made of Earth, a few Furlongs South from the City.

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City. On the Side of this Elevation (which ought to be fifty Feet four Inches high) is the Spot which is to be ploughed by the imperial Hands.

Ploughs a
Field.

AFTER the Emperor had offered Sacrifices, he descended with the three Princes and nine Presidents, who were to plough with him. Several great Lords carried the valuable Chests; which contained the Grains that were to be sown. All the Court attended with profound Silence; then the Emperor took the Plough, and tilled the Ground several Times backwards and forwards: When he quitted it, a Prince of the Blood held it, and ploughed; as did all the rest in their Turns. After having ploughed in several Places, the Emperor sowed the different Grain; and, the Day following, the Husbandmen by Profession, (forty-four of them old, and forty-two young) finished the Remainder of the Field that was left untilled. The Ceremony concluded with the appointed Reward which the Emperor bestowed upon each of them; consisting of four Pieces of dyed Cotton to make Cloaths.

The Produce
sacred.

THE Governor of *Pe-king* goes often to visit this Field, which is cultivated with great Care; and examines all the Ridges thoroughly, to see if he can meet with any uncommon Ears; such as they reckon good Omens: On which Occasion, he gives Notice, that he found a Stalk, for Instance, that bore thirteen Ears. In the Autumn, the same Governor gets in the Grain in yellow Sacks; which are stowed in a Granary built for that Purpose, called *The imperial Magazine*. This Grain is kept for the most solemn Ceremonies: For when the Emperor sacrifices to *Tyen*, or *Shang-ti*, he offers it as the Fruit of his own Hands; and, on certain Days in the Year, he presents it to his Ancestors, as if they were still living.

Husbandmen
encouraged.

AMONG several good Regulations made by the same Emperor, he has shewn an uncommon Regard for the Husbandmen. To encourage them in their Labour, he has ordered the Governors of all the Cities to send him Notice every Year, of the Person of this Profession, in their respective Districts, who is most remarkable for his Application to Agriculture; for unblemished Reputation; for preserving Union in his own Family, and Peace with his Neighbours; for his Frugality and Aversion to all Extravagance. Upon the Report of the Governor, the Emperor will advance this wise and diligent Husbandman to the Degree of a *Mandarin* of the eighth Order, and

send him Patents of an honorary *Mandarin*; which Distinction will entitle him to wear the Habit of a *Mandarin*, to visit the Governor of the City, to sit in his Presence, and drink Tea with him. He will be respected all the rest of his Days. After his Death, he will have Funeral Obsequies suitable to his Degree; and his Title of Honour will be written in the Hall of his Ancestors. What Emulation must such a Reward excite among the Husbandmen!

ACCORDINGLY, we find, that they are continually busied about their Lands: If they have any Time to spare, they go immediately to the Mountains to cut Wood, to the Garden to look to their Herbs, or to cut Canes, &c. so that they are never idle. The Land in *China* never lies fallow. Generally, the same Ground produces three Crops in a Year; first, Rice; and before it is reaped, they sow Fitches; and when they are in, Wheat, Beans, or some other Grain: Thus it continually goes round. They very seldom employ their Land for unprofitable Uses, such as Flower-Gardens, or fine Walks; believing useful Things more for the public Good, and their own.

THE Attention of Husbandmen is chiefly employed in the Cultivation of Rice. They manure their Land extremely well; gathering, for that Purpose, with extraordinary Care, all Sorts of Ordure, both of Men and Animals, or truck for it Wood, Herbs, or Linseed Oil. This Kind of Manure, which, elsewhere, would burn up the Plants, is very proper for the Lands of *China*; where they have an Art of tempering it with Water before they use it. They gather the Dung in Pails, which they commonly carry covered on their Shoulders; and this contributes very much to the Cleanness of their Cities, whose Filth is thus taken-away every Day.

IN the Province of *Che-kyang*, and other Places, when they sow Rice, they use Balls of Lime, Hogs, or even human Hair; which, according to them, gives Strength to the Land, and makes that Grain grow better. For this Reason, Barbers save the Hair which they shave off Heads, and sell for about a Half-penny a Pound to such People who carry it away in Bags; and you may often see Barks loaded with it. When the Plant begins to ear, if the Land be watered with Spring-Water, they mix Quick-lime with it; saying, that it kills Worms and Insects, destroys Weeds, and gives a Warmth to the Ground, which contributes much to its Fertility. By this

* *Du Halde's China*, p. 274, & seqq.

^b *Nawarette*, p. 53, says, that, at certain Times, it is usual to sprinkle the Rice and Herbs, or water it with Man's Urine mixed with Excrement: And, that the Missioners thought this a Riddle, because Urine burns and destroys all Plants in *Europe*. He adds, that there is not a Horn, Bone, or Feather, but what they burn to make Ashes to manure their Ground.

^c See before, p. 76.

^d *Nawarette* says, when they transplant it.

*Inhabitants
Class.*

*Level the
Lands:*

*Cultivate the
Mountains.*

*Highest
Grounds wa-
tered.*

Means the Rice-Fields are so clean, that *Nava-* *a* *rette*, sometimes, walked through them, looking for some small Herb; and could never find any: So that, he concludes, the Rice, which is surprizingly tall and fine, draws all the Nourishment from the Ground ^a.

THE Husbandmen sow their Grain, at first, without any Order: But when it has shot about a Foot, or a Foot and an half high, they pluck it up by the Roots; and making it into a Sort of small Sheaves, plant it by a Line, and Chequer-wise; to the End, that the Ears, resting upon each other, may stand more firmly, and resist the Winds. But, before the Rice is transplanted, they level the Land, and make it very smooth, after the following Manner: Having ploughed the Ground three or four Times successively, always to the Ancles in Water, they break the Clods with the Head of their Mattocks; then, by the Help of a wooden Machine, (on which a Man stands upright, and guides the Buffalo that draws it) they smooth the Earth, that the Water may be every-where of an equal Height; inso-much, that the Plains seem more like vast Gardens than open Fields.

THE Mountains in *China* are all cultivated: But one sees neither Hedges nor Ditches, nor scarce any Tree; so fearful they are of losing an Inch of Ground. It is very agreeable to behold, in some Places, Plains three or four Leagues in Length, surrounded with Hills and Mountains, cut, from Bottom to Top, into Terrasses three or four Feet high, and rising one above another, sometimes, to the Number of twenty or thirty. These Mountains are not generally rocky, as those in *Europe*, the Soil being light and porous, easy to be cut, and so deep in several Provinces, that one may dig three or four hundred Feet without meeting with the Rock. When the Mountains are rocky, the *Chinese* loosen the Stones, and make little Walls of them to support the Ter- *e* *rasses*; then they level the good Soil, and sow it with Grain.

THEY are still more industrious. Though, in some Provinces, there are barren and uncultivated Mountains, yet the Valleys and Fields, which separate them in a vast Number of Places, are very fruitful and well cultivated. The Husbandman, first, levels all the unequal Places that are capable of Culture. He then divides that Part of the Land, which is on the same Level, into Plots; and that along the Edges of the Val-

leys, which is unequal, into Stories, in Form of an Amphitheatre: And as the Rice will not thrive without Water, they make Reservoirs, at proper Distances, and different Heights, to catch the Rain and the Water which descends from the Mountains, in order to distribute it equally among all their Rice-Plots; either by letting it run-down from the Reservoir to the Plots below, or causing it to ascend from the lower Reservoirs to the highest Stories.

FOR this Purpose they make use of certain *b* Hydraulic Engines ^{*Cur. Eng.*}; which are very simple, ^{*gine*} both as to their Make, and the Manner of playing them. It is composed of a Chain made of Wood, resembling a Chaplet, or Pair of Beads ^{*c*}, strung, as it were, with a great Number of flat Boards, fix or seven Inches square, and placed parallel at equal Distances. This Chain passes through a square Tube or Gutter; at the lower End whereof is a smooth Cylinder or Barrel, whose Axis is fixed in the two Sides ^{*d*}; and to the upper End is fastened a Sort of Drum, set round with little Boards to answer those of the Chain, which passes round both it and the Cylinder: So that when the Drum is turned, the Chain turns also; and, consequently, the lower End of the Gutter or Tube being put into Water, and the Drum-End set to the Height where the Water is to be conveyed, the Boards filling exactly the Cavity of the Tube, must carry up a continual Stream ^{*d*} so long as the Machine is in Motion; which is ^{*For that Purpose*} performed three Ways: 1. With the Hand, by Means of one or two Handles applied to the Ends of the Axis of the Drum. 2. With the Feet, by Means of certain large wooden Pegs, about half a Foot long, set round the Axel-tree of the Drum for the Purpose. These Pegs have great, longish Heads, rounded on the Outside, for applying the Soles of the naked Feet: So that one, or more Men, may with the greatest Ease put the Engine in Motion, either standing or sitting; their Hands being employed all the While, the one in holding an Umbrella, and the other a Fan. 3. By the Assistance of a Buffalo, or some other Animal, made fast to a great Wheel, about four Yards in Diameter, placed horizontally. Round its Circumference are fixed a great Number of Pegs, or Teeth; which, tallying exactly with those in the Axel-tree of the Drum, turn the Machine with a great deal ^{*f*} of Ease.

WHEN a Canal is to be cleansed, which often ^{*And cleans-*} ^{*ing Canals.*}

^a *Navarette's Description of China*, p. 52, & seq. *Du Halde's China*, p. 272. ^b These must be the Engines which *Navarette* calls *admirable*. He says, he had often observed them; yet could not describe how they should be made: That they had been carried to *Manila*, and that the *Dutch* have them at *Jacatra*. He adds, that he believes there is not a better Invention in the World for draining of Wells, Springs, or Ponds. ^c This is the Chaplet Engines mentioned before, p. 106. ^d But so as to be on the Outside of the Tube.

happens,

Inhabitants
Classed.

happens, it is divided, at convenient Distances, by Dikes; and every neighbouring Village, being allotted its Share, the Peasants immediately appear with their Chain-Engines, whereby the Water is conveyed from one to the other: This Labour, though painful, is soon ended, by Means of the Multitude of Hands. In some Parts, as the Province of *Fo-kyen*, the Mountains, though not very high, are contiguous, and with scarce any Valleys between; yet they are all cultivated by the Art which the Husbandmen have to convey the Water from one to the other through Pipes made of Bambù ^a.

To this surprizing Industry of the Husbandmen, is owing that great Plenty of Grain and Herbs that reigns in *China* above all other Regions. Notwithstanding which, the Land hardly suffices to support its Inhabitants; and one may venture to say, that to live comfortably, they have need of a Country as large again ^b.

Land, how
let.

AFTER all, the Husbandmen are generally poor People, and have but a small Parcel of Land each. The usual Rule is, for the Landlord to have one Half of the Crop, and pay all Taxes: The Husbandman has the other Half for his Pains ^c.

SECT. III.

The Class of Merchants; with the Navigation and Trade of China.

Chinese fit for Trade: Accused of Over-reaching.

Chinese fit
for Trade:

THE Number of Traders and Merchants in *China* is exceeding great. Where-ever you come, there seem to be more Sellers than Buyers. They are all very obliging, and will not refuse Money, provided they can be ever so little Gainers. They are the very Reverse of the *Japannese*; for these are rough, disobliging, and positive: When they once say a Thing is worth twenty Ducats, they will not abate a Crofs, though you argue it with them a Twelve-month ^d. *Le Comte* says, that there is no Nation under the Sun more fit for Commerce and Traffic, or understand them better: That they are extremely insinuating in their Behaviour, and that their Eagerness for getting Money makes them discover a thousand Ways of living, and Methods of trafficking, that would not naturally come into their Head. They turn every Thing that offers to Advantage, and undertake the most difficult Voyages, for the least Hopes of Gain ^e.

Accused of
Over-reach-
ing.

It could only be wished, say some of the

^a *Du Halde's China*, p. 272, & seq. ^b The same, p. 318. ^c *Nawarette's Description of China*, p. 53. ^d The same, p. 55. ^e *Le Comte's Memoirs of China*, p. 240. ^f *Du Halde*, as before, p. 534. ^g *Magalbaens's Relation of China*, p. 132. It should be Salt, perhaps, instead of Silk. ^h *Du Halde*, as before, p. 333, & seq.

The Mer-
chants.

Missioners, that the *Chinese* Merchants were a little more honest in their Dealings, especially when they trade with Foreigners; for they always endeavour to sell as dear as they can, and often make no Scruple to adulterate their Goods. Their Maxim is, that he who buys, is for getting Things as cheap as possibly he can; and would even give nothing at all, did the Seller consent to it: And upon this Principle they think they have a Right, on their Side, to ask the greatest Price. ^b The Dealer does not deceive, say they, it is the Buyer who deceives himself. The Buyer is under no Compulsion, and the Profit which the Merchant gets is the Fruit of his Industry. Yet those who act according to these detestable Principles, are the first in praising Honesty and Disinterestedness in others ^c. According to *Magalhaens*, the most wealthy Merchants are such as trade in Silk and Timber ^d.

In treating of the *Chinese* Commerce, we shall consider it under four Articles. Their Trade, domestic and foreign: Their Navigation and Shipping: Conveniency of travelling by Land: Lastly, their Money, Weights and Measures.

1. Their Trade, domestic and foreign.

Home-Trade exceeds that of all Europe: Very brisk in the very lowest Branches. Foreign Trade inconsiderable: That to Japan: Commodities brought from thence. That to Manilla and Batavia: Commodities carried thither, and brought from thence. Trade to other Countries. Goods brought home. Trade of the Europeans to China: That of Gold profitable. Other Commodities exported.

THE Riches peculiar to each Province, and the Facility of conveying Merchandize by Means of the Rivers and Canals, have rendered the domestic Trade of the Empire always very flourishing. As to its foreign Trade, it is scarcely worth mentioning; for the *Chinese* finding among themselves all Things necessary for the Support and Pleasures of Life, seldom go far from home. So long as *China* was governed by Emperors of its own, the Ports, from all Antiquity, were shut-up to Foreigners, with whom Trade was prohibited, and the Natives not suffered to go abroad: But the *Tartars*, since they became Masters thereof, have opened them to all Nations ^e.

THE Inland Trade of *China* is so great, that the Commerce of all *Europe* is not to be compared

Inhabitants
Classed.

pared therewith; the Provinces being like so many Kingdoms, which communicate to each other their respective Productions. This tends to unite the several Inhabitants among themselves, and makes Plenty reign in all the Cities. The Provinces of *Hu-quang*, and *Kyang-si*, supply those with Rice that are not well provided: That of *Che-kyang* furnishes the finest Silk; *Kyang-nan*, Varnish, Ink, and all Sorts of curious Works; *Yun-nan*, *Shen-si*, and *Shan-si*, yield Iron, Copper, and several other Metals; Horses, Mules, Furs, &c. *Po-kyen* produces Sugar, and the best Tea; *Se-chuen*, Plants, medicinal Herbs, Rhubarb, &c. and so of the rest: For it is not possible to give a particular Account of the Commodities peculiar to each Province^a.

Very brief
in the

ALL these Goods, which are readily conveyed from Place to Place along the Rivers, are sold in a very short Time: You may see, for Instance, Dealers, who, in three or four Days after their Arrival in a City, sell six thousand Caps proper for the Season. Trade is never interrupted, except on the two first Days of the First Moon; which they spend in Diversions, and the usual Visits of the New Year: At all other Times every Thing is in Motion, as well in the Country as Cities. The *Mandarins* themselves have their Share in Business, there being some among them who put their Money into the Hands of trusty Merchants, in order to improve it in the Way of Trade.

Very lowest
Branches.

IN short, there is not any Family to the very poorest of all, but what with a little good Management can find Means to subsist very easily by Traffic. There are many of them, whose whole Stock does not amount to above a *French* Crown; and yet the Father and Mother, with two or three Children, besides being maintained out of the Profits of it, procure Silk Garments for Days of Ceremony; and, in a few Years Time, enlarge their little Commerce to something considerable. Although this may seem not very easy to comprehend, yet it is no more than what happens every Day: For Instance, one of these small Merchants, who has about fifty Sous^b, will buy Sugar, Meal, and Rice, and make little Cakes, which he has baked an Hour or two before Day, to *kindle*, as they express it, the Heart of Travellers; which done, his Shop is hardly open before all his Ware is carried-off by Country-People, who come in Crowds in a Morning to every City, by the Workmen, the Porters, the Children of the Ward, and those who are in Law. This little Trade, in a few Hours, produces a Profit of twenty Sous, the

Half of which is sufficient to maintain his small Family. In a Word, the most frequented Fair affords but a faint Resemblance of the incredible Crowds of People to be seen in the Generality of Cities, who are busy in buying or selling all Sorts of Commodities.

The Mer-
chants.

TRADE flourishing at such a Rate in every Province of *China*, it is not at all surprizing that the Inhabitants should be so negligent of foreign Trade. Thus by Sea they never pass the *Streights of Sonda*, their farthest Voyage that Way reaching only to *Batavia*: In like Manner on the Side of *Malakka*, they do not go beyond *Achen*; and the Limits of their Navigation Northwards is *Japan*^c.

THIS last is the Country which they most frequent, and commonly set-sail for in *June*, or *July* at farthest. They first carry Goods to *Kamboja*, or *Siam*, and freight themselves there with such as are in Request at *Japan*, making two hundred *per Cent.* by their Voyage. If they go directly thither from the Ports of *Kanton*, *A-moi*, or *Ning-po*, then they export the following Merchandizes: 1. Drugs, such as *Jin-seng*, *Birchwort*, *Rhubarb*, *Mirabolans*, and such like. 2. Buffalo, and Cow-Hides, *Arka* Bark, and White Sugar; by which last they gain sometimes a thousand *per Cent.* 3. All Sorts of Silks, but chiefly Satins, Taffeties, and Damasks of different Colours, especially black; selling for fifteen *Tail*, what cost about six. 4. Silken Strings for Instruments, Eagle, and Sandal Wood; for which there is a great Demand among the *Japanese*, who are continually censuring their Images. 5. Lastly, *European* Cloth and Camblets, which have a quick Sale; and yielding fifty *per Cent.* shews how considerable the Profit of the *Dutch* must be.

That to Ja-
pan.

THE Commodities, which the *Chinese* Traders bring from thence, are, 1. Fine Pearls, by which they sometimes gain a thousand *per Cent.* 2. Red Copper in Bars, bought from three *Tails* to four and an half, selling them in *China* for ten or twelve; also wrought Copper, such as Scales, Chasing-Dishes, Perfuming-Pans, Basons, &c. These go-off at a great Price in their own Country, the Copper being fine and agreeable to the Sight. 3. Sabre-Blades; they cost but a *Piafter* in *Japan*, and sell sometimes for ten in *China*. 4. Smooth-flowered Paper, of which the *Chinese* make Fans. 5. Porcelain, which is very beautiful, but not so useful, because it will not stand boiling Water: It bears much the same Price in *Japan*, as *China*-Ware at *Kanton*. 6. Japanned Works, which are not to be paralleled any-
where.

Commodities
brought

From thence.

^a *Le Comte's Memoirs of China*, p. 295. *Du Halde's China*, p. 334. ^b About two Shillings *English*.
^c *Navarette*, p. 56, says, the People, being covetous, of late purchased Leave to go to those Countries. This gave many an Opportunity of settling there; whence all were forbidden for a Time to go beyond-Sea.

Inhabitants
Classes.

where else: But the *Chinese* seldom meddle with a them, for fear they should not get them off, being extremely dear. A Cabinet not above two Feet high, and but a little more in Breadth, has been sold in *China* for an hundred Piafters. Those who venture most to deal in them, are the Merchants of *A-mui* and *Ning-po*; because they carry them to *Manilla* and *Batavia*, making the *Europeans*, who are fond of such Works, pay a good Price. 7. Gold, which is very fine, and a certain Metal called *Tombak*, by which b they gain fifty or sixty per Cent. at *Batavia*.

Of Manilla
and Batavia.

THE *Chinese* also trade to *Manilla*: But scarce any go thither besides the Merchants of *A-mui*, who carry a great deal of Silk, striped and flowered Satin of different Colours, Embroidery, Carpets, Cushions, Night-Gowns, Silk-Stockings, Tea, China-Ware, japanned Works, Drugs, &c. By which they are generally Gainers fifty per Cent. and bring back nothing but Piafters.

THE Trade, which they carry-on the most regularly, as finding it most easy and gainful, is that to *Batavia*; whither Vessels sail every Year from *Kanton*, *A-mui*, and *Ning-po*, towards the eleventh Moon, that is, in *December*, with the following Merchandizes.

Commodities
carried thither,

1. A KIND of Green-Tea, which is very fine, and of a good Smell; but *Song-lo*, and *Bohea-Tea*, are not so much sought after by the *Dutch*. 2. China-Ware, which is sold as cheap there, as at *Kanton*. 3. Leaf-Gold, and Gold-Thread; which is nothing but gilt Paper. Some of this is sold by Hand in small Skains, and is dear, because covered with the finest Gold: But that which the *Chinese* bring to *Batavia*, is sold only by Weight: It is made-up in Parcels, with large Hanks of red Silk, put-in on purpose to set-off the Colour of the Gold, and make the Parcels weigh heavier. The *Dutch* make no Use of it themselves; but sell it in the Country of the *Malayans*, to great Profit. 4. *Tutenak* (or *Tutenague*) a Metal, which partakes of the Nature both of Tin and Iron; yielding an hundred, and sometimes an hundred and fifty per Cent. 5. Drugs, especially *Rhubarb*. 6. Utensils of yellow Copper; such as Basons, Chafing-Dishes, great Kettles, &c.

And brought
from thence.

THEY import from *Batavia*, 1. Silver in Piafters. 2. Pepper, Cloves, Nutmegs, and other Spices. 3. Tortoise-Shells, of which the *Chinese* make very neat Toys; such as Combs, Boxes, Cups, Knife-Handles, Pipes, and Snuff-Boxes, after the *European* Fashion; which they sell for ten Sous. 4. Sandal-Wood; also red and black Wood, proper for Cabinet-Work; with another red Wood, commonly called *Brasil-*

Wood; which serves for dying. 5. Agate-Stones, ready-cut; whereof the *Chinese* make Ornaments for their Girdles, Buttons for their Caps, and a Kind of Necklace. 6. Yellow Amber, in Lumps; which they buy very cheap. 7. Lastly, *European* Cloth; which they have also at a moderate Price, and sell again at *Japan*.

The Mer-
chants.

THIS is the greatest Trade the *Chinese* drive abroad. They likewise go, but very seldom, to *Achen*, *Malakka*, *Ibor*, *Patana*, *Ligor*, which belongs to the Kingdom of *Siam*, to *Cochinchina*, &c. The Trade they carry-on at *Ibor*, is the most easy and profitable. They would not get as much as would pay the Expence of their Voyage by going to *Achen*, if they failed of being there in *November* and *December*; at which Time the Ships of *Surat* and *Bengal*, are upon the Coast. They seldom import any Thing from these Countries, but Pepper, Cinnamon, and other Spices; Birds-Nests, which are counted Delicacies c at the *Chinese* Tables; Rice, Camphire, Ratan-Canes (which they twist together like small Cords,) Torches made of the Leaves of certain Trees, that burn like Pitch, and serve for Flam-beaux; also Gold, Tin, &c.

Trade to
other Coun-

Goods
brought
home.

As for the Trade carried-on in *China* by the *Europeans*; they have the Liberty of scarce any Port, except that of *Kanton*, at certain Times of the Year. Nor do they go-up as far as the City itself, but cast Anchor at *Whang-pu*, a Place d about four Leagues short of it, in the River; which there is crouded with a Multitude of Vessels. Formerly Cloths, Crystals, Swords, Clocks, Striking-Watches, Repeating-Clocks, Telescopes, Looking-Glasses, &c. were carried thither. But since the *English* come regularly every Year, all these are as cheap as in *Europe*; and Coral itself can hardly be sold any longer without Loss: So that at present there is no trading to Advantage with any-thing but Silver in *China*; where considerable Profit may be made, by purchasing Gold *, which is a Commodity there.

Trade of the
Europeans.

THE Gold to be met with in *Kanton*, comes e partly out of the Provinces of *China*, and partly f from foreign Countries; as *Achen*, *Cochinchina*, *Japan*, &c. and is all melted over-again in that City, except what comes from *Cochinchina*; which is commonly the most fine and pure that can be, when it is bought of the King of that Country: For that sold clandestinely by the People is not so pure, and therefore they refine it at *Kanton*. The *Chinese* divide their Gold by Al-loys, as they do in *Europe*: That which is commonly sold, is from ninety Carats to an hundred, and is more or less dear, according to the Time when it was bought. It is much cheaper in *March*, *April*, and *May*, than it is from *July*.

* They get about one Third by exchanging Silver for it.

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Classes.*
*Other Com-
modities ex-
ported.*

to January; because this last is the Season when there is the greatest Number of Vessels in the Port, or Road of Kanton.

THERE are also excellent Drugs to be bought in China, several Sorts of Tea, Gold-Thread, Musk, precious Stones, Pearls, Quicksilver, &c. But the Trade carried-on there by the Europeans, consists chiefly in japanned Works, China-Ware, and Silks; of which we shall speak particularly in the next Section ^a.

2. Their Navigation, and Shipping.

*Their Ships: Bulk and Structure: Their Mast-
ing, Sails, Caulking, Anchors. Chinese Sailing,
Masts and Rigging. Sails of Mats, fold like a
Screen. Rigging cumbersome. Stern and Rudder,
very inconvenient. The Card, or Compass,
how used in sailing. The Hold, Caulking, and
Anchors: Ships Crew, and Officers. Sailing
on Rivers. Violent Torrent. Shipwrecks frequent.
Light Barks, how rowed. Imperial
Barks, Number, for carrying the Tributes,
and the Quân: Breadth from one End to the
other: The latter described. The Hold: Pole
to push it. Provision Barks, Private Barks,
Kind of Gallies. Usual Way of rowing. Floating-
Houses. Rafts, or Floats.*

Their Ships:

WE have mentioned, in the former Article, what is the greatest Extent of the Chinese Navigation at present: But there are some who pretend, that a long Time before the Birth of Christ, they had sailed in all the Seas of India, by Help of the Compass, and discovered the Cape of Good Hope: However that be, says *Le Comte*, it is most certain, that from all Antiquity they had stout Ships; and that although they have not perfected Navigation any more than the other Sciences, yet did they understand much more of it than the Greeks and Romans; and at this Day they sail as securely as the Portuguese ^b.

*Bulk and
Structure:*

THEIR Ships, which they call *Chwen*, in common with Boats and Barks, are named by the Portuguese, *Soma*, or *Sommes* ^c; but for what Reason, is not known. The largest of them carry no more than from two hundred and fifty to three hundred Tons. They are, properly, no other than flat Barks, with two Masts, and not above eighty or ninety Feet in Length. The Forepart is not made with a Beak, but rises-up somewhat like two Wings, or Horns, which make an odd Figure: The Stern is open in the Middle, to receive the Rudder, and shelter it from

the Beating of the Waves: This Rudder is about five or six Feet broad, and hung with Ropes. *Navigation, Shipping.*

THESE Vessels have neither a Mizzen-Mast, Boltsprit, nor Scuttles: All the Mast-^{ing} consists of a Main-Mast, and Fore-Mast, with sometimes a very small Top-Mast of no great Use. The Main-Mast is placed near the Fore-Mast ^d, which stands very forward upon the Prow: The Proportion of one to the other, is commonly as two to three; and the Length of the Main-Mast is usually two Thirds of the Length of the Vessel.

THEIR Sails are made of Mats of Bambú-Sails, Cane, divided into Leaves like a Pocket-Book, and joined together by Bambú-Poles (and folding like a Screen.) At the Top there is a Piece of Wood, serving for a Sail-Yard; and at the Bottom, a Sort of Plank above a Foot broad, and five or six Inches thick; which keeps the Sail steady when they have a Mind to lower it, or hoist it up. These Sorts of Ships are no good Sailers; for though they hold much more Wind than ours, because of the Stiffness of their Sails, which do not yield to the Gale; yet as they are not built in so commodious a Manner, they lose the Advantage they have over them in this Point.

THEIR Vessels are not caulked with Pitch and Tar, as those of Europe; but with a particular Sort of Gum; which is so good, that a Well or two, made in the Bottom of the Hold of the Ship, is sufficient to keep it dry: For hitherto they have had no Knowledge of a Pump.

THEIR Anchors are not made of Iron, like ours; but of a Wood, which being very hard and heavy, is called *Tye-mú*, or *Iron Wood*. They pretend, that these are much better than the Iron ones, because they never bend: However, they commonly tip the Flukes with Iron.

THE Chinese have on board neither Pilot, nor Master; the Vessel being wholly under the Management of those who steer her. However, they are tolerable Seamen, and very good Coast-ers; but indifferent Pilots in the main Sea. They lay the Head of the Ship upon the Rhumb, on which they propose to sail; and hold-on their Course without regarding the Deviation of the Vessel. This Negligence proceeds, no Doubt, from their making no long Voyages: Yet when they have a Mind, they sail tolerably well ^e.

THE Ship, which *Le Comte* and the other Jesuits sailed-in from Siam to China in 1687, carried near one hundred and twenty Tons, computed at two thousand Pounds each. The Shape was tolerably handsome, except the Forepart, which was flat, and without a Beak. Its Mast-

^a *Du Halde's China*, p. 334, & seq.

^b *Le Comte's Memoirs of China*, p. 231.

^c They are

commonly called *Junks* also. *Le Comte* says, they are of all Rates, like the European; but the Model not so fine.

^d Within a small Matter where our Fore-Mast stands.

^e *Le Comte*, as before, p. 231, & seq.

Du Halde, as before, p. 327, & seq.

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Classes.

Masts and
Rigging.

Sails of
Mats.

Fold like a
Screen.

ing was different from that of our Vessels, with respect to the Disposition, Number, and Strength of the Masts. Its Main-Mast was placed within a small Matter where our Fore-Mast stands. For Stays and Shrouds it had a simple Rigging, which reached from Starboard to Larboard, that it might be always fastened out of the Wind. It had also a Boltsprit, and Mizzen-Mast, which was placed to the Larboard; but they were very small, and scarce deserved the Name: To make amends, the Main-Mast was extremely large in Proportion to the Vessel; and to strengthen it still more, it was supported by two Fishes, or Side-Beams lashed to it, reaching from the Keelson up to the second Deck. The Place of Top-Mast was supplied by two flat Pieces of Wood, seven or eight Feet long, strongly fastened by Pegs on the Top of the Main-Mast, and joined together at the upper End.

It had two Sails, the Main and Fore-Sail, both made of Mats: The first was forty-five Feet in Height, and twenty-eight or thirty in Breadth: The second proportionable to the Mast that carried it. They were furnished on both Sides with several Rows of Bambú, laid along the Breadth of the Sail, near a Foot asunder on the Outside, and somewhat farther asunder on the Side next to the Mast, on which they were strung by Means of several Chaplets, or Rings, that took-up about a fourth Part of the Breadth of the Sail, reckoning from the Side where there were no Braces: So that the Masts divided the Sails into two very unequal Parts, leaving more than three Quarters of them on the Side of the Braces; whereby each Sail was disposed to turn upon its Mast as upon a Hinge, and run without Difficulty towards the Stern, at least twenty-six Points, when it was necessary to tack about, sometimes bearing upon the Mast, and sometimes only upon the Chaplets.

THE Yard served for Rat-Lines above; and a great round Pole, as thick as the Yards, performed the same Office below: It likewise served to keep the Sail straight; which, to prevent its tearing, was supported in two Places with Planks, suspended by two Ropes, hanging-down from the Top of the Mast for this Purpose. Each of the Sails had but one Brace, one Bow-Line, and what the Portuguese call a Spider; which is a long Parcel of small Tacklings on the Edge of the Sail from Top to Bottom, about two Feet asunder, whose Ends are fastened to the Brace, where they make a strong Knot. This Sort of Sail folds and unfolds like a Screen. To hoist the Main-Sail, they made use of two Windlasses, and three Halliards, or Ropes, which pass

a through as many Pulleys fixed at the Head of the Main-Mast. In furling the Sail, after loosing the Ropes, they folded the Plates one after another, hauling them down with Hooks.

THE Rigging being ill-contrived, the Ordering it takes-up a great deal of Time; wherefore the Chinese, to save Trouble, let the Sail flap to-and-fro during a Calm. The enormous Weight of this Sail, joined to that of the Wind which acts upon the Mast as upon a Lever, would drive the Prow under Water, if they had not prevented this Inconvenience by loading Vessels much more behind than before. Hence it happened that, when at Anchor, the Prow was all above Water, while the Stern lay very deep under it. Indeed there is one Advantage in the Largeness of their Sail, and its Situation upon the Forecastle, that they proceed very swiftly, when steering right before the Wind; nay, they even affirm, that they can leave our best Sailors behind. But with a quarterly, or Side-Wind, they cannot hold, and are driven out of their Course: Not to mention the Danger they are in, of being twined about, when they are surprized with a sudden Flurry of Wind. In fine Weather they carry, besides a Sprit-Sail, and a Top-Sail, a Driver (which was placed on the Side of the Sail that had no Braces) Bonnet-Sails, or Drabblers, and a square Sail on the Mizzen-Mast; all of them made of Calico.

d THE Chamber, inclosing the Rudder, was formed by the two Sides of the Poop; which, leaving a large Opening outwards, approached nearer within, towards an acute Angle, whose Point was cut-off, to give the Rudder Room to play. This Rudder was hung by two Cables, whose two Ends were wound about a Capstan placed on the highest Part of the Stern, in order to raise or lower it: Then two other Cables passing under the Vessel, were carried up to the fore Part of the Prow, where they were kept tight also by Help of a Capstan; and when slackened, served in Place of the Hinges, by which ours are fastened to the Stern-Post. To augment the Force of the Steersman, the Rudder had a Whipstaff, seven or eight Feet long; but without either a Handle or Pulley: There were also fastened four Tacklings, two to each Side of the Vessel; and one of each Couple was turned several Times over the End of the Whipstaff, to enable the Steersman to keep the Rudder in its proper Position.

f A RUDDER made after this Manner can scarcely be felt by a large Vessel: Because the Ropes easily stretch, and their continual Trembling causes it to wobble; hence also there is all

^a Rechteren says, the Junks run almost as swift as the Dutch Ships cannot follow them. Also that they tack-about upon any Course with a deal of Ease. See Dutch East-India Voyages in French, vol. 5, p. 141.
^b These two Cables, it is presumed, were fastened to the lower End of the Rudder.

Navigation,
Shipping.

Rigging
cumbersome.

Stern and
Rudder

Very incon-
venient.

Inhabitants
Clothes.

the Difficulty in the World to keep the Vessel steady on the same Rhumb. They have begun to make *Somas*, which the *Portuguese* call *Mestifas*, because they fix Rudders to them after the *European* Manner, without varying the Form in other Respects. The King of *Siam* had some built, carrying seven or eight hundred Tun each, which were much the largest that ever were seen of the Sort.

Navigation,
Shipping.The Card, or
Compass.

THE Pilot made no Use of a Mariner's Compass, but steered his Course by a Card of a very simple Make. The Rim of the Box was divided into twenty-four equal Parts, which marked the Points or Winds, and placed upon a Bed of Sand; not so much to secure the Needle against the Agitation of the Vessel, as to hold the Pastils, wherewith they incessantly perfumed it. They likewise offered it Victuals by Way of Sacrifice.

How used in
sailing.

IF the *Chinese*, as it is affirmed, be the first Inventors of the Compass, they have made little Advantage of it. They directed the Head of the Ship to the Rhumb they designed to steer upon, by the Help of a silken Thread, which divided the Surface of the Card into two equal Parts, from North to South. This they performed in two different Manners: For Instance, to sail North-East, they put this Rhumb parallel to the Keel of the Ship, and then turned the Vessel about, till the Needle became parallel to the String; or else, which comes to the same Thing, putting the Thread parallel to the Keel, they made the Needle point to the North-West. The Needle of the largest Compass was not above three Inches long; at one End there was a Kind of Flower-de-luce, and a Trident at the other. They were all made at *Nangasaki*, in *Japan*.

The Hold,

THE Bottom of the Hold was divided into five or six large Chambers, separated by strong wooden Partitions. Instead of a Pump they had only a Well at the Foot of the Main-Mast; from whence they drew the Water with Buckets. Though the Sea ran very high, and the Vessel was deeply laden, yet, through the Strength of its Planks, and Goodness of its Caulking, it scarce let-in any Water.

Caulking,
and Anchors.

THIS Caulk is a Kind of Composition of Lime, Oil, or, rather, Rosin, which distils from the Tree called *Tong-shu*^b, and Okam of *Bambû*. When the Stuff is dry, one would take it for Lime, which is the chief Ingredient, and nothing else. This Sort of Caulking, besides being more cleanly, is free from that loathsome Smell of Tar, which reigns on board our Vessels: It likewise secures their Ships against Accidents

of Fire, which ours are exposed to by the Pitch and Tar.

THE Anchors were of Wood, only the Flukes of the Sheet-Anchor were covered with Plates of Iron. All the Tackling, as well as the Cables, were made of Ratan-Cane, or Husks of the *Coco*, called, by the *Portuguese*, *Cairo*.

THE Ship's Crew consisted of forty-seven Persons, including the Officers. The Pilot had nothing to do but to set the Compass, and appoint the Course. The Steersman directed the working of the Ship; and the Captain provided Necessaries for the Men, without giving himself any farther Trouble: Yet every Thing was done with surprizing Readiness. This Harmony proceeds from the Interest that the Crew has to preserve the Ship; every one having a Share in the Loading. The Officers and Sailors, instead of receiving any Pay, have the Liberty of putting a certain Quantity of Merchandizes on board the Vessel, where each has his particular Apartment; the Space between the Decks being divided into different Cabins. In short, the *Chinese* are diligent, attentive, and laborious, wanting nothing but a little Experience to make them very good Seamen^c.

Ship's Crew,
and Officers.

ALTHOUGH the *Europeans* far surpass the *Chinese* at Sea in the Art of Navigation; it must be confessed, that, upon Rivers and Canals, they have a particular Skill that we are not Masters of; they there manage, with a few Mariners, huge Barks, as big as our Ships.

Sailing on
Rivers.

THE Knack the *Chinese* have to sail upon Torrents, is somewhat wonderful and incredible: They make a Voyage without any Dread, which other People dare not so much as look upon. Besides the steep Water-falls to be met with in the Canals, they ascend by mere Strength of Arm, to pass from one Canal to another. There are certain Rivers that flow, or, rather, run headlong quite across abundance of Rocks, for the Space of three or fourscore Leagues, forming a most rapid Current, which the *Chinese* call *Chan*.

THESE occur in several Places of the Empire; the Author saw many of them in his Journey from *Nan-chang*, the capital City of *Kyang-si*, to *Kanton*. In one of them they were hurried along with such Velocity, that all the Endeavours of the Mariners could not withstand it: Their Bark, abandoned to the Torrent, was turned round like a Whirlegig for a long Time, amongst the Windings which the Course of the Water formed; and, at last, dashed upon a Rock^d, even with the Water, with such Violence, that the

Violent Tor-
rent.

^a *Le Comte*, p. 229, says, the *Chinese* had no Notion of the Variation and Declination of the Needle, till convinced by Experiments, the Missioners made before them.

^b It distils an Oil not unlike the Varnish. See the *Natural History*.

^c *Du Halde's China*, p. 328, & seqq.

^d This is an Argument indeed, why, as he says, Travellers should not expose themselves to such Dangers; but not of the Skill of their Boatmen in passing these Currents.

Rudder,

Inhabitants
Claffen.

Rudder, a thick Beam, broke like a Piece of a
Glas, and the whole Body of it was carried
upon the Rock, where it remained immoveable:
If, instead of touching at the Stern, it had hit
Side-ways, they had been infallibly lost.

Shipwrecks
frequent.

In the Province of *Fo-kyen*, whether one comes
from *Kanton* or *Hang cheu*, one is, for eight or
ten Days, in perpetual Danger of perishing.
The Cataracts are continual, and always broken
by a thousand Points of Rocks, that scarce leave
Breadth enough for the Bark to pass. There are
nothing but Turnings and Windings, while the
contrary Currents, that dash one against another,
hurry the Boat along like an Arrow out of a
Bow. You are always within two Feet of Shelves;
so that in avoiding one, you must fall foul upon
another, unless secured by the surprizing Skill of
the Pilot. There are no People in the World
capable of undertaking such-like Voyages besides
the *Chinese*: Yet, for all their Address, there
passes not a Day that is not memorable for Ship-
wrecks; and, indeed, it is a Wonder, that all
Barks do not perish. Sometimes the Vessel is in
Pieces, and the Crew buried, before one has
Time to know where he is. Sometimes, in de-
scending the Falls in Rivers, the Boats, by the
sudden Plunge, sink at the Prow, without being
able to rise again. In a Word, these Voyages
are so dangerous, that *Le Comte* says, he never
ran through so many Hazards in sailing, for ten
Years, more than twelve thousand Leagues, upon
the most tempestuous Seas in the World, as he
had done in ten Days upon these Torrents.

Light Barks,

THE Barks, they make use of, being built of
a very thin light Timber, are more easily man-
aged. They divide them into five or six Apart-
ments, separated by strong Partitions; so that
when they strike upon a Rock, only one Divi-
sion is filled with Water, whilst the other Parts
remaining dry, afford Time to stop the Leak.
To check the Rapidity of the Motion, in Places
where the Water is not too deep, six Seamen,
three on each Side, hold a long Spret, or Pole,
thrust to the Bottom, giving Way by little and
little, by Help of a small Rope: One End is made
fast to the Boat, and the other twined round the
Pole, which slips but leisurely, and, by a conti-
nual Rubbing, slackens the Motion of the Bark;
so that when the Torrent (however rapid) is
even and uniform, you float with the same Slow-
ness as if you were on the calmest Canal.

How rowed.

WHEN the Stream winds and turns, they have
Recourse to a double Rudder, shaped like an
Oar, forty or fifty Feet long; one at the Prow,

the other at the Poop. All depends on plying
of these two great Oars: The reciprocal Jerks,
and cunning Shakes, they give the Bark, to
drive it on, or turn it into the Current, to shun
several Rocks at once, or cut a Torrent, and to
pursue the Fall of Water, without running head-
long with it, whirl it about a thousand different
Ways. It is not a Navigation, it is a Manage;
For no managed Horse labours more under the
Hands of a Riding-Master than the Boat does
under those of the *Chinese* Mariners; so that
when cast-away, it is not so much for want of
Skill as Strength: For did each of them, instead
of eight Men carry fifteen, all the Violence of
the Torrents would not be able to hurry them
away.

Navigation,
Shipping.

THERE is such a prodigious Number of huge
Barks on all the Rivers and Canals, especially in
the Southern Provinces, that they cannot be
reckoned*. They sometimes lie so close toge-
ther, for more than three Quarters of a Mile,
that it is impossible to squeeze in one more
amongst them.

THAT which most charms the Eye, is the vast
Number of large and beautiful imperial Barks di-
vided into Squadrons, commanded each by its *Man-
darin*, advancing in great Order. It is commonly
reported, and agreeable to the printed Accounts,
that the Number of those employed in carrying
Tribute, and all Sorts of Provisions, from the
Provinces to the Court, amounts to ten thou-
sand^b. However, the Surveyors of the Trans-
ports of Merchandizes, who count them in their
Passage, have often affirmed, that they never saw
above four or five thousand of them arrive: But
even that Number is surprizing, when we reflect
upon the Destination, as well as Largeness, of
those Barks; many whereof carry eighty Ton^c.

THE imperial Barks are of three Sorts: 1.
The *Lyang-chwen*, or Provision Barks. 2. The
Long-i-chwen, or Dragon-Habit Barks. 3. The
Tso-chwen, or Barks for carrying the Mandarins
to and from Court. Nothing can be more neat than
these Vessels; for they are painted, gilt, embel-
lished with Dragons, and japanned both within
and without. Those of the middle Size, which
are most in Use, are above sixteen Feet broad,
four-score long, and nine in Depth from the Deck.
As to the Form, they are square and flat, ex-
cepting that the fore Part is somewhat rounded^d.

THE *Lyang-chwen*, or Barks of the Provi-
sions, are of equal Breadth from Head to Stern.
Their Use is, to carry Provisions from the Pro-
vinces to the Court. *Magalhaens* says, their

For carrying
the Tributes,

* *Le Comte's Memoirs of China*, p. 233, 235, & seq.
those designed for the Service of the Emperor only, nine thousand nine hundred and ninety-nine, as the *Chi-
nese*, for better Sound-Sake, express ten thousand.
p. 286.

^b *Le Comte* says, they keep ready-equipped of
nine thousand nine hundred and ninety-nine, as the *Chi-
nese*, for better Sound-Sake, express ten thousand.
^c *Du Halde's China*, p. 18, & 327.

^d The same,

Inhabitants
Classes.

Number is ten thousand. These Vessels have a their Fore-Castle and Quarter- Decks, with a Cabin, or Hall, in the Middle, like those of the Mandarins, but are not quite so large.

THE *Long-i-chwen*, or *Barks with Dragon-Habits*, that is the Emperor's, because his Arms are Dragons, are appointed to carry Stuffs, Brocades, Pieces of Silk, &c. from the Provinces to Court^a. Each Bark makes but one Voyage in a Year; and carries no more than one fourth Part of its full Burden. The Master of it is paid out of the Royal Treasury, according to the Distance of Places: For Instance, if he comes from the Province of *Kyang-si*, which is above three hundred Leagues from *Pe-king*, they give him an hundred *Lyangs*, or *Tails*. This Sum, it is true, seems too little for defraying his Expence; but then he gets what does that and a good deal more, by the Liberty of taking-in Passengers, as well as Goods, which pass the Custom-houses Toll-free^b. According to *Magalhaens*, the Number of these Barks is three hundred and sixty-five^c.

And the
Quân.

THE *Tso-chwen* are appointed to carry the Mandarins to their respective Governments in the Provinces, and Persons of Distinction, who are sent from, or called to, Court. These are higher, but narrower, than others; being equal in Bigness to one of our third-Rate Men of War^d. They have two Decks^e; upon the first of which, there is a compleat Apartment, reaching from one End to the other, about seven or eight Feet high: There a Mandarin may sleep, eat, study, write, receive Visits, &c. having every Thing as convenient and neat about him as in his own Palace: It is impossible to travel more agreeably than in these Barks: For which Reason they chuse to travel by Water^f.

The latter
described.

DU HALDE, in another Place, is more particular. Besides what the Master has for himself and his Family, (*viz.* his own Cabin, a Kitchen, and two large Places, one before, the other behind) there is a Hall about six or seven Feet high^g, and eleven broad; next, an Anti-chamber, and two or three other Rooms; likewise, a By-place without Ornaments, all upon the same Deck^h: These make up the Mandarins Apartment. It is all japanned with the beautiful red and white Varnish; and the Sides, as well as Cieling, adorned with Plenty of carved Work, Painting, and Gildings. The Tables and Chairs

are japanned red or black. The Hall has Windows on each Side; which may be taken away upon Occasion. And, instead of Glafs, they make use of very thin Oyster-shells, or fine Stuffs, done over with a shining Wax, and embellished with Flowers, Trees, and Variety of Figures. The Deck is surrounded with Galleries, for the Sailors to go backward and forward without incommoding the Passengers.

Navigation,
Shipping.

OVER this Apartment is a Sort of Platform, or Terrace, open on all Sides, set apart for the Music; which consists of four or five Hands. Underneath is the Hold, divided into several little Chambers, for stowing the Baggage. The Sails are like those of their other Shipping. They are very convenient, because better than any other for sailing near the Wind; besides, if the Barks happen to break, no Damage arises from thence to the Bark.

To push forward these great Barks, they make use of a long thick Pole, like a Crutch at one End, for applying their Shoulder; or else, they employ Oars of several Shapes: But the common Sort is a long Pole made like a Shovel at one End, with a Hole in the Middle, to receive the Pegs fixed on the Side of the Bark. There are others, whose Extremities, being continually moved to the Right and Left in the Water, like a Fish's Tail, cut it obliquely. This Method is the more convenient, as the Rowers take-up little or no Room in the Bark; for they are ranged on the Sides upon Planks. Their Oars, which do the Office of a Rudder, seldom break; and though never taken out of the Water, continually force the Bark forward. These Barks are hauled along with Ropes when the Wind is contrary, or when they are obliged to go against the Stream. These Ropes, in some Places, are made of Hemp, and in others of very long and fine Splinters of Cane twisted, which are exceeding strong, and never rot with the Water.

AMONG the Barks that follow the great Mandarinsⁱ, there is always one, at least, called the *Ho-she-chwen*, or *Bark of the Provisions*; on board which is the Kitchen, the Eatables, and the Cooks. Another is full of Soldiers for the Convoy. A third, much more small and light; whose Business it is, to hasten before to give Notice, and cause every Thing to be prepared, that there be no Occasion to wait^k.

THERE are, besides the imperial Barks, an in-

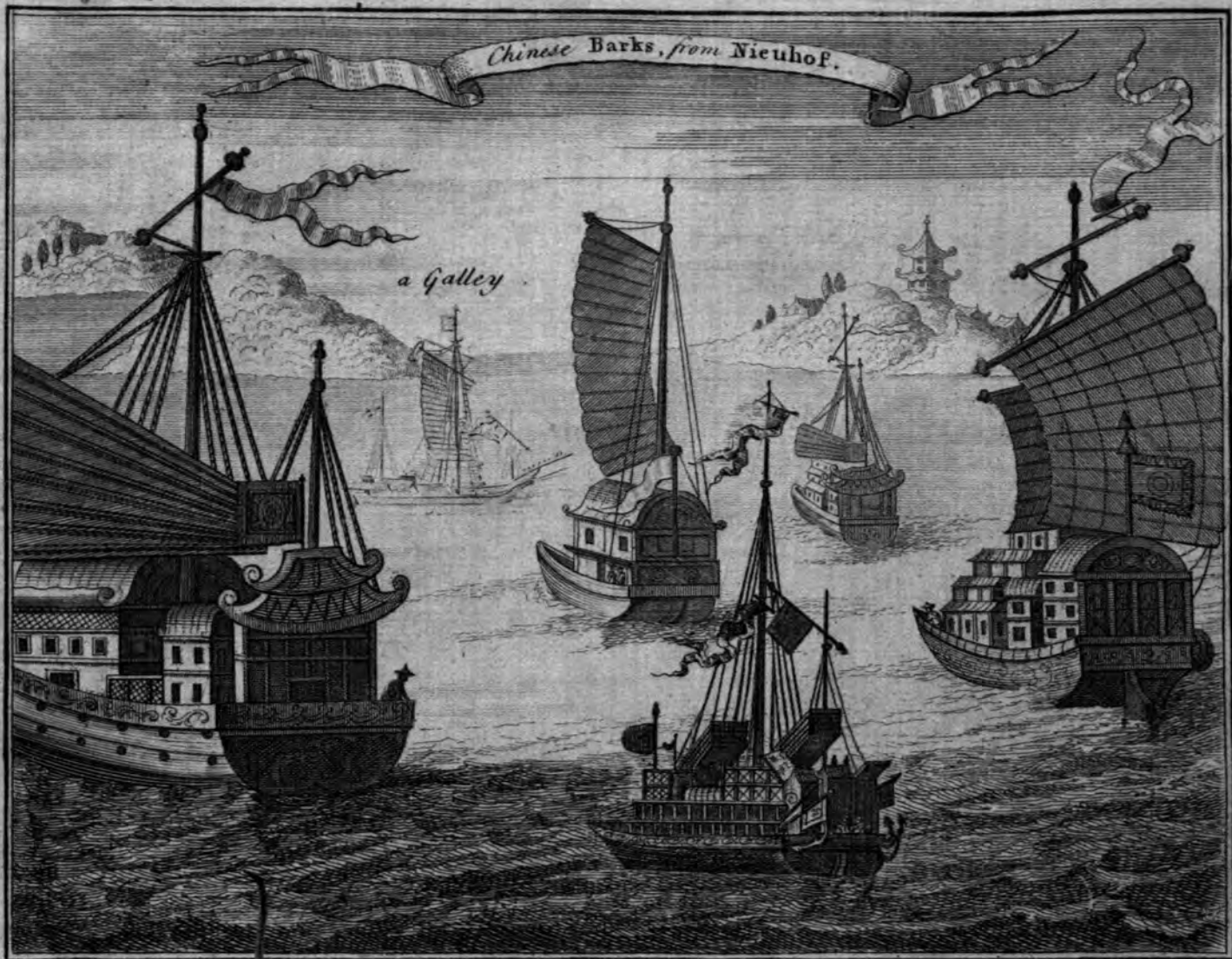
Private
Bark.

^a *Magalhaens's Relation of China*, p. 129, & seq. *Du Halde's China*, p. 327. ^b *Du Halde*, as before.

^c *Magalhaens*, as before, p. 130.

^d The same Author says, they are made like Caravels, but higher: *Le Comte*, that they are of an equal Breadth from one End to the other. ^e *Le Comte's Memoirs of China*, p. 233. *Du Halde*, as before, p. 286. ^f *Du Halde*, as before, p. 327.

^g In the Place above, it is seven or eight Feet high. ^h Here, the Apartment of the Mandarin seems to be on the same Deck with that of the Master; though, before, it is said, to take-up the whole Deck: Nor is Mention made in this Place of two Decks. ⁱ Barks attending the *Quân* in their Travels by Water. ^k *Du Halde*, as before, p. 286.



A. Parr Sculp

Vol. 4. Pl. 29. p. 130.

