

Travels to
Katay.
Balkh.

of People, with the Magnificence and Government of their Sovereigns.

THE Ambassadors leaving *Herat*^a the eleventh of the Month *Zu'lkaadeh*^b, arrived at *Balkh* the ninth of *Zu'lbejjeh*; where they were detained by the Rains till the first of *Moharram*, 823^c; and then departing in twenty-two Days, got to *Samarkand*. Here they found, that the *Mirza Ulug Beg*^d had already sent his Ambassadors, *Soltan Shars*, and *Mehemmed Bakhshi*, with all his *Khatayans*. The Ambassadors of *Khorasan*, *Badakhshan*, and other Princes, being come together, they set-out with those of *Katay*.

Tashkent,
Sayram.

HAVING passed-through the Cities of *Tashkent*, *Sayram*, and *Ash*, they entered into the Country of the *Mogols* the eleventh of *Rabiya the latter*; where they understood that Hord was in great Confusion, *Awis Khan* having made War on *Shir Mehemed Aglan*. These Disturbances being over, the *Amir Khudadad* (mentioned before, p. 355.) who commanded in that Country, came to inform them, that the Ambassadors might continue their Journey with Safety.

Bilgotu, II.
duz.

THE eighteenth of *Jomada prior*, they came to a Place called *Bilgotu*, on the Territories of *Mehemmed Beg*, where they waited for the *Dagis*^e, and Retinue of the *Shah* of *Badakhshan*. After their Arrival, they passed the River *Kenker* the twenty-second, and the twenty-third saw *Mehemmed Beg*, Prince of that Hord; whose Son *Soltan Shadi Karkan*, was *Shah Rokh's* Son-in-law; and a Daughter of that Prince had married *Mirza Mehemed Juki*^f. The twenty-eighth they entered the Country of *Ilduz*^g, and of *Shir Behram*. They were surprized to find Ice two Inches thick in this vast Defart, the Sun being then in the Summer Solstice^h.

Tarkan, or
Turian.

THE eighth of *Jomada the latter*, being frighted at the News, that the Son of *Ahmed Beg* had plundered the *Dagi*, who was *Awis Khan's* Ambassador; they, in haste, passed the Desiles and Mountains, notwithstanding the Hail and Rain. At the End of the Month they arrived at *Tarkan*ⁱ, where there is a great Temple,

with a huge Idol in it, which the Inhabitants, who are Idolaters, say is the Image of *Shakmonni*. Departing hence the second of *Rajeb*, they came the fifth to *Karakeja*^k. Here, on the tenth, came certain *Katayans*, who took-down the Names of the Ambassadors, and all their Retinue. The nineteenth they got to the Town of *Ata Sifi*, where resided *Khanzadeh Taj'eddin*, of the Prophet's Race, originally of the City *Tormul*, and Son-in-law of *Amir Fakraddin*, chief of the *Moslems* dwelling in *Kabul*.

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Karakoja.

THE twenty-second they arrived at *Kabul*^l. Here *Amir Fakraddin* had built a fine Moske, near a Temple of the Idolaters, set-round with Images, and strange Figures of various Sizes. At the Doors were two gigantic Statues, which seemed to fight. *Mengli Timar Bayri*, a handsome young Man, was Governor of the City. Departing the twenty-fifth, they entered a Defart, where they met-with Water every two Days; and the twelfth of *Shaaban* saw Lions, Oxen, and other wild Beasts: These Oxen are said to be very large, and strong. The fourteenth they arrived at a Place within twelve Stages of *Sekju*^m, the first City of *Katay*.

FROM this Time the *Katayans* came daily to meet them, erecting Tents in the Defart, and furnishing Tables with Fowl, Fruits, and other Victuals, served in China-Ware; besides strong Liquors to regale them, as splendidly as if in the Cities: They likewise supplied the Ambassadors with Provisions. According to the List taken by them, *Amir Shadi Khoja*, and *Gaksheb*, had two hundred Persons in his Retinue; *Soltan Ahmed*, and *Gayath addin*, five hundred; *Argdak*, sixty; *Arduvan* fifty; and *Taj'eddin*, fifty. Thus the Merchants passed for the Ambassadors Equipage. They made them swear there were no more Persons than what were named in the List; letting them understand, that they contemned those who did not tell the Truth.

THE sixteenth of *Shaaban* they were informed, that *Dankji*, Governor of the Borders, where they were, intended to regale them that

^a The Capital of *Khorasan* in *Persia*, then the Residence of *Shah Rokh*. ^b Or, *Zu'lkaadeh*, as the *Persians* pronounce it; or, *Dhu'lkaadeh*, as the *Arabs*. It is the eleventh Month of the *Mohammedan* Year; which being Lunar, runs through all the Seasons like the rest, whose Names we shall give in Order, according to the *Persian* Form, for the Readers better understanding the Course of this Journal. 1. *Moharram*. 2. *Safar*. 3. *Rabiya al Awwal*, or prior. 4. *Rabiya al Akher*, or latter. 5. *Jomada prior*. 6. *Jomada latter*. 7. *Rajeb*. 8. *Shaaban*. 9. *Ramazan*. 10. *Sharvâl*. 11. *Zu'lkaadeh*. 12. *Zu'lbejjeh*. ^c Which began January 16, 1420, on a Tuesday. ^d The Son and Successor of *Shah Rokh*, famous for his Astronomical Tables. ^e In the French, *Dagis*: Elsewhere, *Dagis*. ^f *Shah Rokh's* fifth Son. ^g Perhaps, the same called by others *Tilduz*, and *Tilduz*; supposed to be the *Chialis* of later Authors, in *Little Bukharia*. There is a River called *Childos*, in the *Jesuits* Map, near the *Ili*, on which the Town might have stood. ^h *Thevenot*, Part 4. Art. 4. p. 1. ⁱ A Mistake, doubtless, for *Tarfan*, or *Turfan*, in *Little Bukharia*; the Arabic *F* and *K* differing only by a Point. ^j This is supposed to be the same with *Aramuth*, in the Journal of *Goix*; and that to be *Oramchi*, in the *Jesuits* Map. ^k This, no doubt, is the same with *Kamul*, or *Khamul*; called also *Khamil*; and by the *Chinese*, *Hami*. See before, p. 530. ^l This, doubtless, is *Se-chew*, near the Entrance of the Great Wall in *Sben si*.

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Day with an Imperial Feast, being arrived where he was encamped, to receive them, they found a square *Arpent*^a of Ground inclosed with Tents, the Cords of which fastened to Pegs were so interlaced, that there was no getting into the Inclosure, but by the four Gates, or Entrances. In the Midst of this Place, they had raised a great Shed, or Covering very high, of Cloths, supported by wooden Pillars; and at the End was a great Imperial Canopy borne-up by two varnished Pillars; between which stood a great Chair of State for the Emperor, and other Seats on each Hand. The Ambassadors were set on the Left, and the *Katayan* Officers on the Right. Before each Ambassador were placed two Tables, one covered with Meats and Fruits, the other with Cakes and delicate Bread, ornamented with Festoons in Silk and Paper. The rest had but one Table each. The Buffet stood opposite full of China, and Silver Vessels, for serving the Liquors. There was a Band of Music, and Youths oddly dressed, who played several Kinds of Tricks. They were entertained also with a Comedy, by Actors in Masks, representing the Faces of Animals; and an artificial Stork with a Child in it, which walked, and performed Variety of surprising Motions. Nothing could be more magnificent^b.

*In the De-
sart.*

*Karaul For-
tress.*

THE seventeenth continuing their Journey through the Desert, they arrived, in a few Days, at *Karaul*, a strong Fortrefs in the Mountains, which bars-up the Road so, that you must enter by one Gate, and pass-through the other. Here they were numbered, and their Names set-down again. From *Karaul* they went to *Sekjü*, where they were lodged in a great public Structure raised over the Gate. Here, and in all other Lodgings, they found Provisions, Beds, and Horses; with Matresses and Coverlets for the Beds at Night, even for the Servants.

SEKJÜ^c is a large and strong City, quite square, in the Entrance of *Katay*. It has sixteen Market-Places, each fifty Cubits square, and well swept. In them are several covered Galleries, with Shops on both Sides, and a handsome Hall at the Entrance, adorned with Pictures. They have Hogs in every House, and the Butchers hang their Pork in their Shambles along with the Mutton^d. The City-Walls are flanked with Towers, twenty Paces distant. There is a Gate

in each Side, from which one may see that opposite, with the Middle of the City, and its four Quarters. Over each Gate there is raised a Pavilion of two Stories, the Top of which is tiled with Porcelain, and is shaped like an Ass's Back, according to the Fashion of *Katay* and *Mazanderan*. The Temples here take-up near ten *Arpens* of Ground each: All very neat, and the Brick-Pavement polished like Glafs. At the Gates stand pretty Youths, who after regaling Strangers, shew them the Temples.

FROM *Sokjü* to *Khänbalek*, where the Emperor resides, are ninety-nine Days Journey, through a very populous Country; for one always lodges at Night in a great Borough, and finds by the Way many *Kargu's* and *Kidifü's*. These last^e are Structures sixty Cubits high, which have always Persons on Guard, and are seen from each other: So that in case of any Alarm, Notice is given by Fires, in one Day and Night, the Distance of three Months Journey. The Letter containing the Particulars of the Affair, passes in like Manner from *Kidifü* to *Kidifü*, which are ten *Merres*^f asunder, till it reaches the Imperial City. The Guards of the *Kargu's* are relieved every ten Days; but those of the *Kidifü's* are permanent, having Houses there, and Ground to till^g.

FROM *Sokjü* to *Kamjü*^h, are nine Stages, or Days Journey; and the *Dankji*, who resides there, is superior to all the other *Dankji's* of the Borders. At each Day's Lodging the Ambassadors were furnished with four hundred and fifty Horses, Mules, and Asses; also fifty-six Chariots, or Waggon. The Servants, who tend the Horses, are called *Ba fü*; the Muletiers, *Lu fü*; and the Chariotmen, *Jip nü*. These Chariots are drawn each by twelve young Men, with Cords bearing on their Shoulders, from one Lodging to another, through all Difficulties, the *Ba fü's* running before as Guides. At these Lodgings they always found Provisions. The Ambassadors were feasted likewise in every City, in a Hall for the Purpose, called *Rasün*ⁱ, where stands an Imperial Throne turned towards the Capital of the Empire, with a Canopy over Head, and Curtains on the Sides. At the Foot of it is a great Carpet, on which the Officers and Ambassadors sat, with their People behind them Rank and File, like the *Moslems* when at

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*Centries and
Post-Houses.*

*Banqueting
Halls.*

^a *Arpent* is a French Measure, of which the English Acre contains near one and an half. before, p. 2.

^c Or, *So-chew*, as observed before.

^d This Remark, which seems very trifling, was

Matter of great Surprise and Scandal to the *Mohammedans*, who look on Hogs as unclean Animals. ^e The *Kargu* rather seems to be spoken of. ^f Six *Merres* make a *Parasang*, or Persian League, equal to four Eng-

lish Miles, and eight hundred sixty-eight Feet. See *Geography reformed*, &c. p. 134, & seq. ^g *Thevenot*, as before, p. 3.

^h In the French, *Kamgiou*. This is *Kan-chew*, the same with *Polo's* *Kampion*, often mentioned before. It is in *Shen-fu*, near the Great Wall and Desert. ⁱ It must be observed, that they are not all Chinese Names that are given to Things in this Journal, particularly they have not the *r* in their Language.

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Prayers. Then the Guard, which stands beside the Throne, cries-out thrice; whereat the *Katayan* Officers bow their Heads to the Ground, and oblige the Ambassadors to do the like; after which each goes and sits at his Table.

THE twenty-fifth of *Ramazán* the *Dankji* of *Kamjû* sent to invite the Ambassadors to a Feast, letting them know, that it was the Emperor's Banquet, and that they ought to consider it as such: But they excusing themselves, as being their fasting Month, he sent them all the Victuals he had prepared to treat them with.

A huge
Image.

IN *Kamjû* they saw a Temple, each Side five hundred *Kes*, or Cubits, in Length; and in the Middle an Idol lying, as it were asleep, fifty Feet in Length: So that the Hands and Feet were nine Foot long, and the Head twenty-one round. There were others at his Back, and over his Head, each a Cubit high, in such Attitudes, that they seemed alive. The great one was all-over gilded, having one Hand under his Head, and the other stretched-down along his Thigh. They called him *Samonifû*, and run in Crouds to bow before him. The Walls were also adorned with Figures. About this Edifice were little Temples, like the Chambers of *Karawanferays*, with Tapestry or Brocade Curtains, Stools, and easy Chairs gilded, Chandeliers and Vessels, which served for Ornament.

Fine Kiosk,
or Tower.

THEY saw ten more such Temples in the City, and a Structure, which the *Moslems* call *Teberki felek*. This is twenty Cubits in Circuit, in Form of a *Kiosk*, with eight Fronts, and fifteen Stories in Height: Each Story was twelve Cubits high, and had Chambers finely varnished, with Galleries round it, embellished with Paintings; representing, among the rest, the Emperor of *Katay* sitting with his Courtiers, having young Boys and Girls on the Right and Left. At the Foot of the *Kiosk* were the Figures of Giants, which seemed to carry it on their Backs. It was built with Wood, finely polished, and so richly gilded, that it seemed of massy Gold. In a Vault under the Edifice, there is an Iron Axis, (or Pillar) which rests on a Plate of Iron, and reaches from the Bottom to the Top. This being moved with Ease, sets the whole Fabric in Motion, and turning round^b, in such a surprising

Manner, that all the Carpenters, Smiths, and Painters in the World ought to go thither, to learn the Secrets of their Trades^c.

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BEFORE they left *Kamjû* they were furnished with Horses and Carriages, which they returned in their Way back. There also they consigned the Presents for the Emperor, except a Lion, which was carried to the Court. In Proportion as they approached the Capital, the *Katayan* Magnificence increased. In short, they arrived every Evening at a *Yam*^d, or Lodging, and once a Week at a City, till the fourth of *Shawal*, that they came to the *Karamûran*^e, which is as large as the *Jihûn* (or *Amû*^f.) It is covered by a Bridge of twenty-six Boats, laid over with Planks, and kept together by Iron-Hooks and Chains, which are fastened to Iron-Pillars on each Bank, as thick as a Man's Thigh, so that it is as firm and even as could be. Beyond the River they found a great City, where the Ambassadors were feasted more splendidly than at any Place before: They likewise saw a more superb Idol-Temple than any of the former: They took Notice also of three public Stews, full of very beautiful Harlots: And as the Women here are handsomer than elsewhere in *Katay*, this is called the *City of Beauty*.

HAVING passed some other Cities, they arrived, on the twelfth of *Zu'lkadeh*, at another River as large again as the *Jihûn*^g, which they passed in Boats. After they had crossed several other Rivers in the same Manner, as well as over Bridges, they arrived the twenty-seventh at *Sad-Sadin fû*, in *fû*, a great and populous City^h. In a Temple here stands an Image of Brass gilded, fifty Cubits high, called the Image of a thousand Hands, as having many, and in the Palm an Eye: The Feet are near ten Cubits long: Round it stand several other Structures and Chambers, which appear like so many Niches of different Heights, one reaching to the Ankle, another to the Knee, and a third to his Breast. They reckon this Work took-up an hundred thousand Load of Brass. The Top of the Temple is a finished Piece, terminating in an open Hall. There are eight of these Eminencesⁱ, or Mounts, which may be ascended both on the Inside and Outside, having Grottos in them, where are

^a A Sort of Pavilion, or Summer-House, for taking the Air, common in the Eastern Countries. This was an octogonal Tower, after the Manner of that at *Nan-king*, and other Places in *China*.

^b This has much the Air of a Fiction, although it is hard to imagine the Author would venture to report, to *Shâh Rokh*, what his Ambassadors must have contradicted, if it was not Fact.

^c *Thevenot*, p. 4. ^d In the *French*, I am, *Polo's Lamb*, p. 592.

^e This is the *Whang-bo*, or *Yellow River*, mentioned by *Polo* under the same Name. See before, p. 593.

^f *Thevenot*, instead of *Amû*, puts the *Oxus*. It divides *Great Bukharia* from *Persia*.

^g This must needs be the *Whang-bo*, which they crossed a second Time, between *Shen-fi* and *Shan-fi*: where it is much larger than towards *Lan-cheau*, where it is probable they passed it the first Time.

^h This must have been some City in *Pe-che-li*, or near the Borders of it in *Shan-fi*; but we find no such under that Name, either now, or formerly.

ⁱ There is no Mention of any Eminences before.

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painted Priests, Idols, and Hermits; and, on the Walls, Tigers, Leopards, Serpents, and Trees. There are several smaller Images painted over, which, with the Mountains and Arches, seem to be made of Plaster. About the Temple are very fine Buildings, and, among the rest, a turning Tower of several Stories, like that of *Kam-jū*, but more large and fair.

Arrive at
Khānbalik.

THE Ambassadors continued their Journey, travelling four or five *Parasangs* a Day, till the eighth of *Zu'l-hajjah*; when they arrived, before Day, at *Khānbalik*^a. This City is so great, that each Side of the Wall is a *Parasang* in Length. An hundred thousand Houses lay still in Ruins, un-rebuilt, against the Walls. They were conducted, on-foot, along a Causeway seven hundred Feet in Length, to the Palace-Gate, where stood five Elephants on each Side. Having passed-through, they entered a beautiful paved Court, of great Extent; where they found near an hundred thousand Men waiting at the Emperor's Gate, although it was not yet Day. Facing this Court there was a *Kiosk*, whose Basis was thirty Cubits, on which were erected Pillars fifty Cubits high, supporting a Gallery sixty long, and forty wide. It has three great Gates, with lesser on the Sides; the middle-one being for the Emperor. Above the *Kiosk*, over the Gates on the Right and Left, was a *Kurkeh*, or great Drum, placed on a Stool, and a Bell hung, attended by two Persons, waiting for the Emperor's Appearance on his Throne^b.

State of the
Emperor

THEY reckoned near three hundred thousand Persons assembled before the Palace, and among them two thousand Musicians, who sung Hymns for the Emperor's Prosperity. Two thousand others, armed with Halberds, Battoons, Darts, Arrows, Lances, Swords, and Maces, had enough to do to keep-off the Croud. Others held Fans, or Umbrells. Round this Court were Apartments, and Sofas under the high Porticos, closed-up with Grates. In short, Day being come, the Drums, the Trumpets, Flutes, Hautboys, and Bell began to sound: At the same Time the three Gates were opened, and the People crouded-in to see the Emperor. The Ambassadors having passed-out of the first Court into the second, found a *Kiosk* bigger than the former; where was prepared a triangular Estrade, or Sofa, four Cubits high, and covered with yellow Satin, with Gildings and Paintings, representing the Simorg, or Phoenix^c; which the *Kitayans* call the Royal Bird.

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On his
Throne.

ON this Sofa was a Seat (or Throne) of massy Gold, and, on both Sides, Ranks of Officers, commanding ten thousand, a thousand, and an hundred Men, each holding a Tablet a Cubit long, and a Quarter broad; which they continually looked-on, without minding any Thing else^d. Behind them stood infinite Guards, all in profound Silence. At length the Emperor coming-out of his Apartment, ascended to the Throne by nine Steps of Silver. He was of a middle Stature, his Beard sizable; and two or three hundred long Hairs descended from his Chin upon his Breast. On each Side the Throne stood two very beautiful Maidens, their Faces and Necks bare, with their Hair tied on the Top of their Heads, and great Pearls at their Ears. They held a Pen^e and Paper in their Hands, with great Attention, to write whatever the Emperor spoke: For they take-down all his Words; and when he retires, present him the Papers, to see if he has any Alteration to make in his Orders. Afterwards they are carried to his *Diwān*^f, to be put in Execution.

THE Emperor being seated, the seven Ambassadors were brought facing his Majesty, along with the Criminals, seven hundred in Number. Some were fastened by the Neck, others had their Head and Hands inclosed by a Board^g, six sometimes to one Board. Each had a Keeper, who held him by the Hair, waiting the Imperial Sentence. Most of them were sent to Prison, and but few condemned to Death; which Power resides solely in the Emperor. The Governors every-where, however distant, send Malefactors to *Khānbalik*, to appear before that Monarch. Each Person's Crime is written on one End of the Board he carries-about his Neck, with his Chain, or Irons; and the Crimes against Religion are punished most severely of all. Great Care is used in examining Facts, so far, that the Emperor takes Council twelve Times before he condemns to Death. Hence a Person who has been condemned in eleven Councils, is sometimes acquitted in the twelfth; which is always held before the Emperor, who never condemns any, but those he cannot save^h.

WHEN the Criminals were dismissed, the Ambassadors pay Reuerences.

^a The same with the *Khānbalu* of *Polo*: One Name signifies the Palace, the other the City of the *Khān*.
^b *Tbevenot*, as before, p. 5. ^c This is the *Fong-awhang*, or fabulous Bird of the *Chinese*, often mentioned before. The *Simorg*, or *Simorg Anka*, is supposed by the *Persians* to have existed among the *Preadamites*, and to have assisted *Solomon* in his Wars. ^d Something like this is observed by *Rubruquis*, of other Nations. See before, p. 558. ^e Rather, a Pencil. ^f The *Turkish*, or *Tartar* Word for the Council of State, or Tribunal of Justice. ^g See this Punishment described before, p. 279. ^h This extream, but necessary Tenderness for the Life of Criminals, so unusual in these Parts of the World, has been remarked by others. See before, p. 277.

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ambassadors were led within fifteen Cubits of the Throne, by an Officer, who on his Knees read out of a Paper the Purport of their Embassy; adding, that they had brought his Majesty Rarities for Presents, and were come to knock their Heads against the Ground before him. Then the *Kadbi-Mulana Haji Yusuf*, a Commander of ten thousand, a Favourite of the *Soltan*^b, and one of his twelve Counsellors, approached the Ambassadors, with some *Moslems*, who spoke the Language; bid them fall-on their Knees, and knock the Ground with their Foreheads; but they only bowed the Head three Times.

Their Audience,

THEN they delivered the Letters of *Shah Rokh*, and the other Princes, wrapped in yellow Satin, to *Kadbi Mulana*, who gave them into the Hands of a *Khoja* of the Palace, at the Foot of the Throne, and he presented them to the Emperor; who took, opened, looked-on, and delivered them back to the *Khoja*. Then descending from the Throne, he sat beneath it on a Seat. At the same Time they brought three thousand Vests of fine, and two thousand of coarse Stuffs, wherewith his Children, and Household, were clothed. Next he caused the Ambassadors to draw-near, and being on their Knees, enquired after the Health of *Shah Rokh*, with other Questions: Which having answered, the Emperor bid them rise, and go eat, saying, they had come from far. From hence the Ambassadors were carried-back to the first Court, and there feasted, in the same Order as at other Times before.

Their Lodging.

THE Entertainment being over, they were conducted to their Lodgings. The principal Chamber was furnished with a Bed, an Estrade laid with fine Silk Cushions, a great Basin, and a Pan for Fire. On the Right and Left were other Chambers, with Beds, Silk Cushions, and Foot-Carpets, or fine Mats, for lodging the Ambassadors separately. Each had a Kettle, a Dish, a Spoon, and a Table. They gave them each Day, for six Persons, a Sheep, a Goose, two Fowls; each two Measures of Flour, a large Dish of Rice, two great Basins full of Things done with Sugar, a Pot of Honey, Garlic, Onions, Salt, several Sorts of Herbs, a Bottle of Dirapum, and a Basin of Walnuts, Nuts, Chestnuts, and other dried Fruits. They had likewise a Number of handsome Servants in Waiting, from Morning till Night^c.

2. *The several Audiences of the Ambassadors, their Entertainments, Presents, and Return.*

Ambassadors feasted. Splendor of the Court. Order of the Feast. Players and Tumblers. Feast

of New Year. The new Palace. Another Audience. Illuminations and Fireworks. Edited, how published. Emperor's Presents to the Ambassadors: Thrown in Hunting by a Present-Horse. Ambassadors in Danger of being imprisoned. The Emperor pacified. New Palace fired. Emperor falls sick. Ambassadors leave Khanbalik: Return home. Farther Remarks on the Journal. *Shah Rokh's Embassy. 1422.*

THE ninth of *Zulhajjeh*, the *Sekjin*, or Officer, who had the Care of them at Court, came before it was light; and raising the Ambassadors out of Bed, told them the Emperor intended to feast them that Day. He brought them to the Palace, mounted on Horses sent for the Purpose; and placed them in the outer Court, where there were two hundred thousand Persons waiting. As soon as the Sun was up, they were led to the Foot of the Throne, where they saluted the Emperor with the Head to the Ground five Times. At length his Majesty descending from the Throne, they were carried-back to the first Court, where they separated for a While, to do their Deeds of Necessity; being told, that during the Time of the Feast, they would not be suffered to stir-out on any Account whatever.

AFTER this they were led-through the first and the second Court, into that of the Throne of Justice; and thence into the third^d, which was intirely open, and paved with fine Freestone. They found in Front a Hall, sixty Cubits long, with Chambers over it. In the Hall was a great Sofa higher than a Man, ascended by three Silver Stairs, one before, the other two on the Sides; where stood two *Khojas* of the Palace, with a Kind of Paste-board, which covered the Mouth, fastened to their Ears. Upon this Sofa was a lesser, in Form of a Couch with Pillows, and Cushions for the Feet. On each Side were Pans for Fire, with their perfuming-Pans. This Sofa was of Wood beautifully gilded, looking fresh, though sixty Years old. Every Thing was finely varnished; the most eminent *Dakji's* stood on each Side the Throne armed, and behind them the Soldiers of the Emperor's Guard, with their naked Sabres. The Ambassadors were on the Left-hand, as most honourable. Three Tables were placed before the *Amirs*, and most distinguished Personages: Others had only two; and the rest but one. There were at least a thousand Tables at this Entertainment^e.

BEFORE the Throne, near a Window of the Hall, was a great *Kurkeh*, or Drum, with two Men on a Stage, and beside it the Music. Part of the Hall was taken-off by Curtains, which

^a Or, *Kazi*, as the *Persians* pronounce. The *dh* is pronounced as *th*, in *thee*, *thou*, &c. ^b So the *Chinese* Emperor is here called. ^c *Thevenot*, p. 6, & seq. ^d It seems to have been the fourth. ^e *Thevenot*, p. 7.

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came close to the Throne, that the Ladies might see the Company without being seen. When the Victuals and Liquors were all brought-in, two *Khoja's* drawing the Curtains, which were before a Door behind the Throne, the Emperor came-out with the Sound of Instruments; and sat under a Canopy of yellow Satin, with four Dragons on it. After the Ambassadors had made five Prostrations, they sat-down to Table, and were treated as at other Times. The first Players, who appeared in the Comedy, were painted with white and red, like Girls, with Pearls in their Ears, and dressed in Gold Brocade, holding Nosegays of artificial Flowers.

*Players and
Tumblers.*

AFTER this, a Man lay on his Back, as if asleep, but with his Feet raised in the Air; then putting several thick Canes, seven Cubits long, between his Legs, another held them with his Hand, while a Youth of Ten or Twelve mounted them with surprizing Agility, and did several Tricks at-Top: At last the Cane slipping away, every one thought he must have fallen, and been dashed to Pieces; but the pretended Sleeper instantly starting up, caught him in the Air. There was one who played Tunes after the twelve different Manners of the *Katayans*. Two others played the same Air together, each with one Hand on his own Instrument, and the other on that of his Companion. In the Court of the Palace were several Thousands of different Birds, which flew-about, and lighting among the People, eat what they found on the Ground, without being scared at the Multitude.

DURING the five Months that the Ambassadors staid in *Khánbalik*, they were regaled at several other Banquets, and with new Plays, much surpassing the first. The seventeenth of *Zu'lhajjah* all the Criminals were carried to be punished, as the Law prescribed, according to the Nature of their Offences.

*Fest of
New Year.*

THE twenty-fifth of *Moharram*, *Mulána Kaabi Yusuf* sent to acquaint the Ambassadors, that next Day being the first of the Year, the Emperor went to his new Palace, and that no-body was to wear White, as being a Mark of Mourning with them. The twenty-eighth at Midnight, the *Sejin* came to conduct them to the new Palace, which had been nineteen Years building, and was but just finished. Every-body had his House, or Shop, illuminated with Torches, Lanthorns, Candles, and Lamps, so that it appeared as light as at Noon-Day. They found, at the Palace, an hundred thou-

sand People, who had come thither from all Parts of *Katay*, the Countries of *Tachin* and *Machin*, *Kalmak*, *Tebet*, *Kabul*, *Karakeja*, *Jurga*, and the Sea-Coasts. This Day the Ambassadors Tables were set-out of the Hall where the Throne was: Those of the *Amirs* in it. There were near two hundred thousand armed Men, with Umbrellos and Bucklers. Among the Music, were Songs in Praise of this new Palace. The Feast lasted till Afternoon.

*Sháh Rokh's
Embassy.
1422.*

To give some Idea of this superb Structure; from the Gate of the Hall to the first Inclosure, are nineteen hundred and twenty-five Paces. On each Side are Buildings and Gardens one within another. These Edifices are of Freestone, Porcelain, or Marble, so delicately put together, that they seem inchased. There are two or three hundred Cubits of Pavement, the Stones of which are so even and well-joined, that they look like the chequered Rulings in Books. Nothing, in other Countries, can equal the *Katayans* in Masonry, Joiners Work, making Relievs in Plaster, and in Painting.

*The new
Palace.*

THE ninth of *Safar* early, the Ambassadors were called to Audience, the Emperor having come-out from his eight Days Retirement: For it is his Custom, every Year, to retire, for some Days, without eating any Kind of Victuals, going near his Women, or seeing any-body else. In this Retreat he has with him neither Picture, nor Idol, saying, that he there adores and invokes none but the God of Heaven. The Elephants, that Day, were adorned with a Magnificence not to be expressed. They had Silver Seats, shaped like round Litters, on their Backs, with Standards of seven Colours, and armed Men upon them: Fifty of them carried the Musicians. These were preceded, or followed, by fifty thousand, in profound Silence and Order. In this Pomp the Emperor re-entered the Apartment of his Women; after which every one went home.

*Another Au-
dience.*

THE Illuminations, which were occasioned by the Astrologers predicting, that this Year the Palace would suffer by Fire, lasted seven Days. In the Imperial Court was an artificial Mountain of Wood, covered with Branches of Cypress, and set with an hundred thousand Torches. These were lighted, by Means of little Mice made of Bitumen; which, on kindling one Torch, ran-along a Rope to the next, and so from one to the other, that in a Moment they were all lighted, from the Bottom of the Moun-

*Illuminations
and Fire-
works.*

^a That is, of the *Eluth Mongols*; which Name was given them early by the *Mohammedan Tartars*, as these Ambassadors, and their Princes were.

^b By *Amirs*, must be understood the great Officers and Lords of the Emperor's Court. ^c *Thevenot*, p. 8. ^d The *Mohammedans*, who strictly observe the Command relating to Images, call them Idols, with much better Grace than the Papists, who use them; and in the same Manner with those they stigmatize. ^e Rather Wildfire, we presume.

Travels to
Katay.

tain to the Top. At the same Time a Multitude of Lights appeared in the City. During those seven Days, no Criminal is searched after, the Emperor makes large Presents, discharges Debtors under Arrest, and opening the Jails, sets-free all but Murderers. This was notified on the thirteenth by an Edict at the Palace, where were gathered more than an hundred thousand Strangers, the Emperor sitting on his Throne in the first *Kiosk*, or Pavilion, of the first Court. The Edict notified farther, that the Emperor would send no Ambassadors to any Country for three Years. The Edict being read, by three Officers standing on a Bench before his Majesty, it was conveyed down from the *Kiosk*, by Means of yellow Silk Cords fastened to a Ring; and being laid on a Board with a Gold Border, was carried into the City, the People and Music following, as far as the Lodging of the Ambassadors; who after the Emperor had left the *Kiosk*, were feasted as at other Times ^a.

Edict, how
published.

Emperor's
Presents

THE first of *Rabiya* prior, the Ambassadors being called again to Court, the Emperor, who had ordered several *Shankars* ^b to be fetched-in, told them, that he intended to give them to such as had brought him good Horses; and at the same Time caused three to be given to each of the Ambassadors of the *Mirza Ulug beg*, *Mirza Baysangar*, and *Shah rokh*. Next Day sending for them anew, he said to them, *The Army is marching to the Borders of the Empire, prepare yourselves to return, at the same Time, to your own Country*. Then turning to *Arjak* ^c, Ambassador of *Siurgatmish Mirza*, *I have no Shankar to give you; and in case I had, I should not give you any, lest it should be taken from you, in the same Manner as it was from Ardeshir, a former Ambassador of your Master. If your Majesty will do me that Honour*, replied *Arjak*, *I will engage my Word, that no-body shall take it from me*. On that Condition, said the Emperor, *I will give you two, which are coming hither*.

to the Am-
bassadors.

ON the eighth the Ambassadors *Soltan Sháh*, and *Bakshi Malek*, were sent for, to receive the *Sankish*, or Present of the Emperor. The first had eight *Balish* of Silver, thirty Imperial Vests furred, twenty-four Under-Petticoats, two Horses, one of them with Furniture; an hundred Bundles of Cane-Arrows, twenty-five great Porcelain Vessels, and five thousand * * *. *Bakshi Malek* had as much, bating one *Balish* of Silver. There was no Silver for the Ambassadors Women, but they had half the Quantity of Stuffs given to their Lords.

THE thirteenth the Ambassadors being sent for, the Emperor said, *I am going to hunt, take you Shankars to divert you in the mean-time. The Shankars fly well, but the Horses brought me are worth nothing*. His Majesty's Son returning from the Country of *Nemray*, the Ambassadors went to compliment him to the East of the Emperor's Palace; where they found him seated with his Attendants, and his Table served in the same Manner as the Emperor.

ShahRokh's
Embassy.
1422.
Thrown in
Hunting

THE first of *Rabiya* the latter, Notice was given them to go meet the Emperor, who was returning from the Chace. Being on Horseback before Day, they found *Mulana Kazi Yusuf* at the Door of their Hotel, very much dejected. Enquiring the Cause, he told them privately, that the Emperor having been thrown in Hunting by the Horse *Shah Rokh* sent him, had ordered them to be carried in Chains, to the Cities in the East of *Katay*. The Ambassadors, in great Affliction, continued their Journey; and having gone twenty Miles, arrived at the Emperor's Camp. In the Night the *Katayans* had inclosed a Spot of Ground five hundred Paces square, with Walls ten Cubits high, made with Earth pressed-down between two Planks, as in a Mould. It had two Gates, and the Place whence the Earth was dug-up served for a Ditch. The Gates had Guards, and the other Soldiers were posted along the Ditch. Within this outward Inclosure, there were two Inner, made with yellow Satin, each twenty-five Cubits high, supported by square Posts, and set-round with Tents of yellow Satin ^d.

By a Present
Horse.

THE Ambassadors being arrived within five hundred Paces of the Emperor's Quarter, *Mulana Kazi Yusuf* bid them alight, and wait his Majesty's coming, while he went before. The Emperor was on the Point of causing them to be arrested, when *Lidaji* and *Jandaji* ^e, who stood before the Emperor, and *Kazi Yusuf*, falling prostrate, intreated him not to come to that Extremity, saying, *that to put them to Death might have bad Consequences, and give the World Room to say, that his Majesty had violated the Law of Nations in the Person of the Ambassadors*. The Emperor having yielded to their Reasons, *Kazi Yusuf* went with Joy, to let them know he had pardoned them: That Prince also sent them Victuals; but being mixed with Pork, they could not touch it.

Ambassadors
in Danger.

AFTERWARDS the Emperor mounted a large black Horse, with white Feet, the Present of *Mirza Ulug beg*, covered with Brocade Housling,

Of being
imprisoned.

* Thevenot, p. 9.

^b *Shankars*, or *Shongars*, Birds of Prey, famous in *Tartary*, described before, p. 389.

^c In the French, *Argdak*.

^d Thevenot, p. 10.

^e Named, says the Author, *Sitalid* and *Jik fu*, in the

Kitayan Language.—By which must be understood the *Chinese*.

*Travels to
Katay.*

and two Persons on each Side at the Saddle-Bow, a marched slowly forward. He was dressed in a Vest of Gold Brocade on a red Ground, and his Beard inclosed in a Bag of black Satin. His Women followed in seven covered Litters, carried by Men; and after them a much greater one, borne by seventy. A Body of Horse marched before the Emperor, in Squadrons, twenty Paces asunder, extending to the City. The Emperor was in the Middle, attended by ten *Dajis*, and the three Lords before-mentioned; one of whom, *Mulana Kazi Yusuf*, came to bid the Ambassadors alight, and prostrate themselves: Which having done, his Majesty spoke to them to mount again, and accompany him.

*The Emperor
pacified.*

THEN the Emperor turning to them, said to *Shadi Khoja*, that the Presents, Rarities, Horses, and wild Beasts, which are sent me for the future, must be better chosen, in order to increase the Amity which I have for your Princes. I mounted, at the Hunt, the Horse which you presented me; but it is so vicious, and I am so aged, that it threw me, whereby I am wounded. I have received a Contusion in my Hand, which gave me a great deal of Anguish; but by laying much Gold on it, the Pain is assuaged. *Shadi Khoja* made an Apology, telling the Emperor, that it was the Horse which the Grand Amir *Timur Karkan* rode on; and that *Shah Rokh*, who kept it for a Rarity, had sent it his Majesty, as the Horse which was of greatest Value in all his Dominions. The Emperor being satisfied with this Answer, called for a *Shankar*, and let it fly at a Crane; but the Bird returning without seizing its Prey, his Majesty gave it three Strokes on the Head: Then alighting from his Horse, and sitting on a Chair with his Feet rested on another, he gave a *Shankar* to *Soltan Shab*, and another to *Soltan Ahmed*; but none to *Shadi Khoja*. After this he mounted his Horse again, and as he approached the City, was received by Crouds of People with a thousand Acclamations.

THE fourth of the same Month the Ambassadors were carried to Court, to receive their Presents from the Emperor; who sitting on his Throne, caused Tables to be set before him, with the Presents on each; which were much of the same Nature with those given before to *Soltan Shab*, and *Bakshi Malek*. Mean-time the Emperor's most beloved Wife dying, her Death

was made public the eighth of *Jomada prior*, and the next Day appointed for her Interment. The Night following the new Palace took Fire, not without Suspicion of the Astrologers having a Hand in it. By this Misfortune, the principal Apartment, which was fourscore Cubits long, and thirty broad, adorned with varnished Pillars painted with blue, and so large, that three Men could scarce grasp them with their Arms, was intirely consumed. From thence the Flames caught a *Kiosk* of twenty Fathoms, and the Apartment of the Ladies, still more magnificent. Two hundred and fifty Houses also were burned, besides several Men and Women ^b.

THE Emperor, and his *Amirs*, did not consider, says our *Mohammedan* Author, that this Chastisement fell on them for being Infidels: On the contrary, the Emperor going to an Idol-Temple ^c, and kneeling, said, *The God of Heaven is angry with me, and, therefore, hath burned my Palace; although I have done no Evil: I have neither offended my Father, nor Mother; nor can I be charged with exercising any Act of Tyranny.* He was so affected with this Accident, that he fell sick. The Ladies of the Palace are buried on a certain Mountain, where the Horses, which belonged to them, are left, to feed on the Ground appointed for that Purpose. Several Maidens, and some *Khojas* of her Palace, are also posted there, with Provisions to subsist on for five Years, or, perhaps, more; to the End that their Victuals failing, they may die themselves.

IN regard the Emperor's Illness continued ^d, the Prince, his Son, supplied his Place in the Palace, and gave the Ambassadors Audience of Leave: After which they received no farther Subsistence from the Court, till their Departure. They left *Khambalik* the fifteenth of *Jomada prior*; the *Dajis* accompanied them, and they were furnished with Necessaries, as well as treated on the Road, in the same Manner as at first. They arrived, the first of *Rajeb*, at the City *Niklan* ^e, where the Magistrates came-out to meet them; but did not search their Baggage, as is customary here, by an express Command of the Emperor. Next Day they were magnificently feasted. The fifth of *Shaaban* they reached the *Karamuran*; and the twenty-fourth *Kanjú* ^f; where they had left their Servants and heavy Baggage. Here they staid ten Months and a half, the Roads through *Mogolistan* ^g not

*Shah Rokh's
Embassy.*

1422.

*New Palace
fired.*

*Emperor
falls sick.*

*Ambassadors
leave Khambalik.*

^a Rather, *Kurkan*. This is the famous *Timur bek*, or *Tamerlan*, as he is called by our Authors.

^b *Thevenot*, p. 11.

^c This seems to be malicious; for, without doubt, the Emperor performed this Humiliation in one of the Imperial Temples at *Pe-king*, where there are no Images.

^d He died this Year, perhaps of this same Illness.

^e There is no such Name among the Cities, either of *Pe-che-li*, or *Shan-si*; nor is it possible which of them to refer it to.

^f Or, *Kan-chew*, in *Shen-si*.

^g That is, the Country of the *Mogols*.

Travels to
Bokhâra.

Return home.

being safe to travel, and then departed the seventh of Zu'lkaadeb.

THEY got to Sokjû^a the ninth, where they met with Ambassadors from Ispâhân and Shirâz, in Persia; who told them they found great Difficulties in the Way. Having, therefore, rested at this City for some Time, they set forward at Full-Moon, in Moharram, in the Year 825^b. After some Days March, they came to Karand, where their Baggage was searched. Then left it on the nineteenth; and to avoid the Obstacles they were likely to meet with on Account of the War, took the Road through the Desert^c; where they suffered much for Want of Water, till the sixteenth of Rabiya prior, that they got out of it. The ninth of Jomâda the latter, they arrived at the City of Khoten^d; the sixth of Rajeb, at the City of Kâshgar. The twenty-first, a little beyond the City of Endkoien^e, the Ambassadors separated, some taking the Road of Samarkand, the rest that of Badakshân. Those of Shâh Rokh arrived at the Castle of Shadman the twenty-first of Shaaban; at Balkh the first of Ramazân; and the tenth at (Herat) the Court of that Prince^f.

THIS curious Journal affords Variety of Remarks relating to the Magnificence of the Chinese, and the Ceremonial observed in giving Audience to Ambassadors; which is nearly the same at present in Use. It gives Light also into Polo's Journey through Little Bukhâria and Kampion, (which is our Author's Kanjû) to Khânbulu. It hath, besides, this Singularity, that it takes no Notice of the Great Wall of China, although the Ambassadors must have passed it in the Way to So-chew; and one would think it could hardly have escaped the Notice of so many Persons as were in their Train. But it must be considered, that as they only saw it at the very End (supposing they passed through the Fort of Khyayuan) they might take it only for a Piece of Wall raised for Defence of the Borders in that Place. Whereas Polo must have passed it often in other Parts, where it was intire; and understanding the Language, as well as having free Liberty of making his Observations, which the Ambassadors had not, there is no accounting for his Omission, otherwise than as hath been already done.

Jenkinson.
1557.

Further Remarks

On the Journey.

C H A P. V.

The VOYAGE and TRAVELS of Mr. Anthony Jenkinson, from Russia, to Boghâr, or Bokhâra, in 1557.

To which are added, some Informations of others, concerning the Road thence to Katay, or China.

INTRODUCTION.

Design of
the Voyage.

MR. Jenkinson, a very intelligent Merchant^e, was sent by the Muscovy Company, by Way of Russia, to discover the Road to Boghâr, or Bokhâra, in Great Bukhâria, and settle a Trade, if advantageous and convenient, in that Country. He left Gravesend the twelfth of May, 1557, chief Captain of a Fleet of four tall Ships, accompanied in the *Primrose* by Osep Nepea Gregoriowich, the Emperor of Russia's Ambassador, and his Retinue,

and whom he had Orders to convoy home. Sailing round Norway, they arrived at St. Nicholas in Russia the twelfth of July, from whence they travelled to Moskow. There having obtained the Emperor's Letters to several Princes, through whose Dominions he was to pass, he proceeded for Boghâr, with three Servants, Richard Johnson, Robert Johnson, and a Tartar Tolmach^b, with several Sorts of Merchandizes.

THIS Gentleman was the first who led the

Judgment on it.

^a So-chew, or Su-chew, near the West End of the Great Wall. ^b It began the twenty-fifth of December, 1421, on a Thursday.

^c Probably, by the Lake of Lop, to the South of Little Bukhâria. ^d The same with Hoton, Koton, or Khateen. See before, p. 529.

^e Probably, the same with Angbien, on the River Sir. See before, p. 518. ^f Thevenot, p. 12, & seq.

^g Hakluyt, in his Preface, styles him, that valiant, wise, and personable Gentleman.

^h Whether Tolmach was his Name, or it be a Mistake of the Press for Kolmak, we cannot determine.

Travels to
Bokhara.

Way to the *Uzbek Tartars*; but, indeed, was not seconded till of late by the *Russians*, hitherto without Success. He afterwards made three other Voyages to *Russia*; one of them in Quality of Ambassador from Queen *Elizabeth*. These Voyages and Remarks, written by Way of Letters to the *Muscovy Company*, and others, are inserted both by *Hakluyt* and *Purchas*, in their Collections. They contain a great many curious Observations, and are particularly valuable for the Latitudes, which the Author took of the principal Places he was at. We shall begin our Journal at *Moskova*, or, more properly, at *Astrakhân*^a; reserving what relates to *Russia*, till we come to treat of that Country. And as his Servant *Johnson* procured certain Informations, while at *Boghâr*, concerning the Road thence to *Katay*, we shall add them as a proper Appendix, together with those given by *Haji Mehemet*, a *Persian Merchant*, to *Ramusio*.

S E C T. I.

The Author's Voyage over the Caspian Sea, and Journey to *Urjenz*.

They leave *Moskow*: Come to *Astrakhân*: That City described: The Trade poor: Enter the Caspian Sea: Sail North-East. The Blue Sea. Island *Bauleata*. River *Jaïk*. *Serachik*. Boarded by Pirates: Lucky Escape. The River *Yem*. Port of *Manguslave*: Ill Treatment there. Duties levied on the Road. Author's Good-luck. Come to a Gulf. Course of the *Oxus*. *Sellizure*, or *Shayzure*. City of *Urjenz*. Land of *Turkman*. The *Khân's Authority*.

They leave
Moskow,

THE twentieth of April, 1558, they left *Moskow* by Water; and the twenty-ninth came to the City of *Kazan*, on the River *Volga*, conquered nine Years before from the *Tartars*: From thence to the *Caspian Sea*, there is no Place of Trade. They departed the thirteenth of June. Fifteen Leagues lower the *Kama* falls into it. The Country between, on the left (or East-Side) is called *Vachen*; the Inhabitants *Pagans*. On the Right-hand, opposite the *Kama*, are the *Cheremizes*, half *Gentiles*, half *Tartars*: And all the Land on the Left, from thence to *Astrakhân*, and so along the *Caspian Shores* to the *Turkmen*, is named the Country of *Mangat*^b, or *Nogay*; whose Inhabitants, while the Author was at *Astrakhân*, in 1558, were all destroyed by Civil Wars, Famines, and Pestilence, to the Number of an hundred thousand, and great Satisfaction of the *Russians*.

^a The Voyage between those two Places being but briefly touched on, by Way of Introduction. the *Mankats*, the same with the *Karakalpaks*. See before, p. 540. ^b Or, *Purchas*, *Crimme*. ^c *Purchas* THE *Pilgr.* vol. 3. p. 232. ^d *Olearius* puts it in four.

ALL the Country on the right Side of the *Wolga*, from the *Kama* to *Astrakhân*, is called *Krim*^c. They are *Mohammedans*, and live like the *Nogays*; are always at War with the *Russians*, and supported by the Great *Turk*. The twenty-eighth of June they came to the Ruins of a Castle of the *Krim*s, on an Hill, in the Latitude of fifty-one Degrees forty-seven Minutes, half-way from *Kazan* to *Astrakhân*, which are about two hundred Leagues distant. The fourteenth of July passing-by an old Castle, which was *Old Astrakhân*, on the Right, they arrived at *New Astrakhân*, which the Emperor conquered in 1552; being the last Place he hath taken from the *Tartars* towards the *Caspian Sea*^d.

Jenkinson.
1558.

Come to
Astrakhân,

THIS City is situate in an Island on the Side of a Hill. It has a Castle within it, fenced with Earth and Timber; neither fair, nor strong; but a good Garison is kept on-foot. The Town is also walled with Earth: The Buildings and Houses, except those of the Governor's, and a few others, very mean, and poor. Fish, especially *Sturgeon*, is the only Food; Flesh and Bread being very scarce. These they hang-up in their Streets and Houses to dry; which makes this Place, more than any other, swarm with Flies, and occasions the Air to be so bad. In the Plague and Famine before-mentioned, the *Nogay Tartars* came to seek Relief from their Enemies the *Russians*; who bestowed their Charity so ill, that they died in Heaps over the Island; the rest the *Russians* sold, or drove from thence. That was a proper Time to have converted them, if the *Russians* themselves had been good Christians. The Author could have bought Thousands of pretty Boys and Girls of their Parents, for a Sixpenny Loaf apiece; but had more Need of Victuals at that Juncture. The Trade is very trifling, although there is a good Resort of Merchants.

That City
described,

THE chief *Russian Commodities* are red Hides, red Sheep-Skins, wooden Vessels, Brides and Saddles, Knives, and other Trifles, with Corn, Bacon, and other Victuals. The *Tartars* bring divers Kinds of Silks and Cotton-Cloths: The *Persians* from *Shamakki*, coarse sowing Silk, Silk-Girdles, *Kraffo*, Coats of Mail, Bows, Swords, and the like: Sometimes also Corn, and Walnuts; but all in such small Quantities, that there is no Hopes of Trade in those Parts worth following. The foresaid Island of *Astrakhân*, which is destitute of Wood and Pasture, and will bear no Corn, is in Length twelve Leagues, and in Breadth three; lying East and West, in the Latitude of forty-seven Degrees nine Minutes^e.

The Trade
poor,

^e Or, *Purchas* THE

Travels to
Bokhara.
Enter the
Caspian Sea.

THE sixth of *August* they embarked with their a Goods on the *Volga*, in Company with certain *Tartars* and *Persians*, *Jenkinson* having the whole Care of the Navigation down the River, which is very crooked, and full of Flats toward the Mouth. The tenth they entered the *Caspian Sea*, on the Eastern-Side of the River, which has seventy Mouths, being twenty Leagues from *Astrakhan*, in the Latitude of forty-six Degrees, twenty-seven Minutes^a.

Sail North-
East.

THE Wind being brisk, they kept the North-East Shore; and the eleventh having sailed seven Leagues East North-East, came to an Island with an high Hill on it, called *Akkurgar*, a good Mark at Sea. From thence East ten Leagues, they fell with the Island *Bawhiata*, much higher than the former. Within these two Islands to the North, is a great Bay, called the *Blue Sea*. From thence sailing East by North ten Leagues, the Wind contrary, they came to an Anchor in a Fathom Water, and so rid till the fifteenth, having a great Storm at South-East. Then the Wind coming North, they ran South-East that Day eight Leagues.

The Blue
Sea.

Island
Baughleata.

THUS proceeding forwards, the seventeenth they lost Sight of Land, and sailed thirty Leagues, next Day twenty, winding East, and fell with a Land, called *Baughleata*, seventy-four Leagues from the Mouth of the *Volga*, in the Latitude of forty-six Degrees, fifty-four Minutes^b, the Coast lying nearest East by South, and West by North. At the Point of this Island is the Tomb of a *Tartar* Saint, where the *Mohammedans* pay their Devotions^c.

River Jaik.

THE nineteenth winding East South-East, they sailed ten Leagues, and passed by a River, called *Jaik*, which rises in *Siberia*, near the foresaid River *Kama*, and runs-through the Land of *Nogay*. One Day's Journey up it, is a Town called *Serachik*^d, subject to *Murfa Smille*, the greatest Prince in all *Nogay*, which is now in Friendship with the *Russians*. There is no Trade in this Country, the Natives having no Money, but Cattle, and living by Robbery.

Serachik.

Boarded by
Pirates.

ON the twentieth, as the Bark lay at an Anchor before this River, all the Men being ashore excepting *Jenkinson*, who was sick, and five *Tartars* (whereof one, called *Azi*, was reputed a holy Man, because he had been at *Mekka*) there came a Boat with thirty Men well-armed, who beginning to enter the Bark, *Azi* asked them what they f would have, and said a Prayer. Upon this the

Lucky Escape

Rovers desisted, declaring that they were Gen- *Jenkinson* tlemen banished from their Country, and came 1558. to see if there were in the Vessel any *Russians*, or other *Kafirs*^e, so they call Christians: But the good Pilgrim swearing stoutly, that there were none, they departed. Thus the Author observes, that by the Fidelity of that *Tartar*, he, with all his Company and Goods, were preserved. Soon after leaving this Place, they sailed that Day sixteen Leagues, winding East and South-East.

THE twenty-first they crossed a Bay six Leagues over, and fell with a Cape, having two Islands to the South-East. Doubling the Cape, the Land trended North-East, and made another Bay, into which falls the great River *Yem*, rising in the Land of *Kolmak*^f. Three Days they lay at Anchor. The twenty-fifth the Wind proving fair, they sailed twenty Leagues, and passed by a low Island, about which are many Flats and Sands: To the North of it there runs-in a great Bay. Hence they ran ten Leagues, winding South, to come into deep Water: Then East South-East twenty Leagues, and fell with the main Land, full of copped Hills. They passed along the Coast twenty Leagues, the Land growing higher the further they sailed.

THE twenty-seventh they crossed-over a Bay, *Part of* whose South Shoar was the higher Land, and *Mangulave* fell with a high Point, where there arose a violent Storm at East, which continued three Days. From this Cape they passed to a Port called *Mangulave*. The Place where they should have arrived, at the Southermost Part of the *Caspian*^g Sea, is twelve Leagues within a Bay: But they were driven by the Storm to the other Side of the Bay, opposite to *Mangulave*, to a Place where never Bark, nor Boat, had before arrived. *III Treat-*

FROM this Haven they sent some of their Men ashore, to know of the Governor, if they might safely land with their Goods, and get Camels to carry them to *Sellizure*, twenty-five Days Journey distant. The Messengers returning with very fair Promises, the third of *September* they landed, and at first were civilly entertained: But at last they shewed their evil Dispositions, for they were always fighting with them, stealing, or begging from them. They raised the Price of Horses, Camels, and Victuals, double what it used to be, and forced them to buy the Water they drank: So that for every Camel's Lading, being but four hundred Weight *English*, they

^a *Purchas Pilgr.* p. 233. ^b Only fifteen Minutes more South than the Mouth of the *Volga*. ^c *Purchas*, as before, p. 234. ^d In *Purchas*, *Serachicke*. ^e In the Original, *Caphars*. *Kafir* is an Arabic Word, signifying *Infidels*. ^f Rather, the Country of the *Kalmuks*. ^g From this Circumstance, as well as the Course and Distance from the River *Yem*, *Mangulave* should be more to the South than the Latitude, viz. forty-five Degrees, given by our Author, places it; but for which we should judge it to be the same with *Minkishlak*, often mentioned by *Abu'lghazi Khan*. See before, p. 482.

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Bokhara.*

agreed to give three Hides of *Russia*, and four wooden Dishes; and to the Prince or Governor of the People, one Ninth, and two Sevenths; namely, nine several Things, and twice seven several Things; for they use no Money.

*Duties le-
vised*

THE fourteenth they departed, being a Karawân of a thousand Camels, and in five Days came to the Dominions of *Timûr Soltân*, another Prince, Governor of the Country of *Man-gusslave*, where they intended to have carried their Bark, but for the Storm. In the Way they were met by some of his *Tartars*; who, in his Name, opened their Bales, and took a Ninth of such Things as they thought best, without Money.

On the Road.

JENKINSON having wrangled with them in vain, rode to the same Prince, requesting his Favour, and Passport to travel through his Country, that he might not be robbed by his People: The *Soltân* received him very kindly, granted him his Request, and ordered him to be well-feasted with Flesh and Mares-Milk: For they use no Bread, nor other Drink, except Water. In lieu of the Goods, worth fifteen Rubles^b, he gave him a Horse worth seven, and his Letter. *Jenkinson* was glad to get away so well; for he was reckoned a mere Tyrant, and had given Orders to rob and destroy the Author, in case he had not gone to him.

*Author's
Good-luck.*

THIS *Soltân* lived in the Fields, without Castle, or Town. *Jenkinson* found him sitting in a little round House made of Reeds, covered with Felt, and hung with Carpets; accompanied by the great Metropolitan of that wild Country, revered like the Pope, and other chief Men. They asked him many Questions, concerning his Country, Laws, and Religion; as also the Cause of his coming into those Parts.

*Come to a
Gulf.*

PROCEEDING on their Journey, they travelled twenty Days in the Wilderness, from the Sea-Side, without seeing Town or Habitation. Their Provisions failing, they were forced to feed on their Cattle. *Jenkinson* killed a Camel and a Horse. All their Drink was very brackish Water, drawn-out of deep Wells, two or three Days distant; for Rivers there are none. The fifth^c of *October* they came again to a Gulf of the Sea, where they found the Water very fresh. Here they were met by the Officers of the King

of *Turkmân*; who, for Custom, took one out of every twenty-five, and seven Ninths for the said King, and his Brethren. Here they staid a Day to refresh themselves.

FORMERLY the great River *Oxus*^d fell into this Gulf, but at present runs into the *Ardok*^e; which shaping its Course Northward about a thousand Miles, loses itself in the Ground, and after a subterraneous Passage of above five hundred Miles, issueth-out again, and falls into the Lake of *Kitay*^f.

THEY left the foresaid Gulf the fourth^g of *October*, and the seventh arrived at *Sellizure*^h, a sorry Castle, situate on a Hill, where resided *Azim Kan*ⁱ, with three of his Brethren^k. The ninth *Jenkinson* being ordered to appear before him, delivered the Emperor of *Russia's* Letters, and gave him a Present of a Ninth. That King received him kindly, and treated him with the Flesh of a wild Horse, and Mares-Milk, without Bread. Next Day he sent for him again, and asked many Questions, relating to the Affairs both of *Russia* and *England*. At his Departure he gave him his Letters of safe Conduct.

THE fourteenth leaving the Castle of *Selli*-City of *Uz-jure*, they arrived the sixteenth at a City called *Urgenz*^l, where they paid Custom for themselves, their Camels, and Horses. Here they staid a Month, before they could proceed: In which Time *Ali Soltân*, the *Khân's* Brother^m, and King of that Country, being returned from a Town called *Korasan*ⁿ, in the Borders of *Persia*, which he had lately conquered, sent for *Jenkinson*; who presented him the Emperor's Letters, was kindly entertained, and after answering several Questions, obtained his Letters of safe Conduct. The chief Commodities here come from *Persia*, and *Boghân*; but are not worth speaking of.

ALL the Country, from the *Caspian Sea* hither, is called the Land of *Turkmân*. The People dwell in Tents, roving in great Companies, with their Camels, Horses, and Sheep; which last are large, and have Tails weighing sixty or eighty Pounds. They are subject to the *Khân*, and his five Brothers, who pay him but little Submission; nor is he obeyed much, except in his own Dominions: For each is King in his own Territory, and seeks to destroy the rest;

^a *Purchas Pilgr.* p. 235.

^b A *Russian* Coin.

^c It should be the fourth.

^d The *Jihûn*, or *Amû*.

See before, p. 477. ^e This we take to be the Stream of the *Kheset*, that runs by *Tuk*, or *Dok*, as in *Ardok*.

^f The Author was in this misinformed; for it falls into the Lake of *Aral*, about sixty Miles North of *Tûk*. See before, p. 477. ^g It should be the fifth.

^h In the Margin both of *Hakluyt* and *Purchas*, we find *Sellizure*, or, *Shayzure*, as the Names of this Place. Perhaps *Sellizure* may be *Salifaray*, a Pleasure-House. ⁱ In the Translation of *Abulghâzi Khân's* History, written *Hudsm*, or *Hajim Khân*, p. 270; but he resided at *Wazir*.

^k An Account of this Place, the Country and Fruits, has been given from *Jenkinson* already, p. 481. ^l In the Original, *Urgence*. It is already described from *Jenkinson*, p. 481. ^m He was the *Khân's* Cousin.

See before, p. 497. ⁿ Rather, a Town of *Khorasan*.

Travels to
Bokhara.

being born of different Mothers, and commonly the Children of Slaves. They have at least four or five Wives, besides Maidens and Boys, who live most viciously. When these Brothers are at War, which is commonly the Case, he who is vanquished flies to the Desert, and there robs Passengers and the Karawâns, till he can gather Strength to take the Field again^a. Many of their Sheep are wild, as well as their Horses, which they take with Hawks^b.

SECT. II.

The Author's Travels from Urjenz to Boghâr, and Return.

Pass the Ardok: Travel through the Desert. Blade-bone Divination. Attacked by Robbers: Come to a Parley, and Composition: Come to the Oxus: More Danger from Thieves. Boghâr, or Bokhara City: The Country. Jenkinson's Audience: His kind Reception. Trade of Boghâr. Informations concerning Katay. Reasons for returning: He leaves Boghâr: Comes to Urjenz, and to their Bark. Dangerous Tempest. Caspian Sea described. Large Rivers: Small Trade. Return to Moskow: Presents the Ambassadors: Comes to Kolmogro.

Pass the
Ardok,

THE twenty-sixth of November they left Urjenz, and having travelled by the Oxus an hundred Miles, passed-over the Ardok, a great River, mentioned before. There they paid a small Duty. The seventh of December they arrived at Kait^c, a Castle subject to Saramet^d Soltân; who intended to have robbed all the Christians, but for fear of his Brother, the King of Urjenz, as they were informed by one of his chief Counsellors, who advised them to send him a Present; which they did. They paid here for every Camel, a red Hide of Russia, besides trifling Gifts to his Officers.

Travel
through the
Desert.

THUS proceeding on their Journey, the tenth at Night there came four Horsemen, whom they seized, and sent bound to the Soltân of Kait. The Soltân immediately set-forward with three hundred Men; and meeting the suspected Persons on the Road, by Threats learned from them, that they belonged to a banished Prince, who three Days Journey on the Way lay in wait to destroy the Karawân. The Soltân hereupon left them fourscore Soldiers for their Convoy; who the fifteenth in the Morning riding before to scour the Desert, in four Hours returned on a hard Gallop, saying, they had seen the Track of

Horses, and asked what the Company would give them to stay longer. No Agreement being made, they went-back to their Soltân; who, the others judged, was in the Plot.

As soon as they were gone, some reputed holy Men, for having been at Mekka, killed some Sheep, and after boiling the Blade-bones, burnt them^e; then mixing their Ashes with the Blood, wrote certain Characters, with a great many Ceremonies and Words: By which they discovered, that they should meet with Robbers; but should vanquish them. Jenkinson, and his People, gave no Credit to this Prediction: But they found it true: For within three Hours they perceived thirty-nine Horsemen well-armed, making towards them, with the banished Prince at their Head. These called to them to yield, threatening otherwise to destroy them. The Travellers put them to Defiance; whereon the Fight began, which continued from Morning till two Hours in the Night. Many, on both Sides, were killed and wounded, Men, Horses, and Camels. Had it not been for four Muskets, which Jenkinson and his Servants had, they must have been overcome: For the Thieves were better armed, as well as better Archers: But as the Guns had brought-down several of them, they durst not venture near. This made them propose a Truce till next Day. Mean-time the Karawâns encamped on a Hill, fencing themselves and Cattle, with their Packs of Goods. The Enemy encamped also a Bow-shot distant, but were between them and the Water; which proved a great Affliction, as neither they, nor their Camels, had drank for two Days before.

THUS keeping good Watch, at Midnight, the roving Prince sent a Messenger half-way to speak to the Karawân Bashâ; who said he would not go meet him, but would send one to talk to him, provided his Prince and Followers would swear by their Law to keep the Truce: This being done so loud, that they could all hear it, they sent a holy Man to the Messenger; who told him, "That his Prince had sent to them, who were Buffarmans^f, to deliver-up all the Kafirs, or Unbelievers (meaning the Christians) with their Goods; that in such Case he would suffer them to depart quietly, but otherwise would treat them with equal Severity if he overcame them, as he made no Doubt of doing." The Karawân Bashâ answered, that he had no Christians in his Company, nor any Strangers, except two Turks: But that in case he had, he would rather die than deliver them; and as for his threatening, they were

^a Purchas Pilgr. p. 236, & seq. ^b As before described from this Author. See p. 484. c. ^c In the Original, Kait; the same with Kat. See before. ^d Perhaps, Sariabmed. ^e See before, the same Sort of Divination, p. 563. ^f Or, Moslems, properly Moslems.

Transpl. to
Bokhara.

not afraid of them, as they should see so soon as it was Day. a for nineteen Pieces of Kersey, had of the Au- Jenkinson.

1558.

And Compa-
sition.

THE Thieves, contrary to their Oaths, carried the holy Man with them, crying in Token of Victory, *Olo! Olo!* This dismayed the *Englishmen*, fearing he would discover them: But although he was roughly treated, they could get nothing out of him; not so much as how many Men were slain and wounded. Next Morning the Robbers seeing them prepared for Defence, proposed an Agreement, but made a great Demand. However, most of the Company being unwilling to renew the Fight, as having but little to lose, the rest were compelled to give them twenty Nines, or twenty times nine, several Things, with a Camel to carry them away: Which the Rovers having received, they departed, and the Karawân went forward ^b.

Come to the
Oxus.

THAT Night they came to the *Oxus*, where they staid all next Day, making merry with their slain Horses and Camels: Then departing, they for Fear of meeting with the same, or other Thieves again, left the high Road along the River, and passed-through a Desert of Sand. They travelled four Days in the same, and then came to a Well of very brackish Water, being forced to kill their Horses and Camels for Food.

More Dan-
ger from
Thieves.

IN this Wilderness also, they had almost fallen into the Hands of Thieves: For one dark Night being at Rest, there came certain Scouts, and carried-away some of their Company, who lay a little separated from the Karawân; which caused a great Outcry: The rest immediately laded their Camels, and departed, putting-on very hard, till they came again to the *Oxus*; for then they feared nothing, as being fenced by the River. Thus having escaped this new Danger, on the twenty-third they arrived at the City of *Boghâr*, in *Baktria*.

Boghâr, or
Bokhara
City.

BOGHAR ^c is a City of great Extent, inclosed with a high Wall of Earth. The Castle, where the *Khân* resides, takes-up one Third of the Town. This, and some other Buildings, are of Stone; the rest of Earth. The Water of the little River that runs-through the City, breeds Worms in the Legs. Strong Liquors are prohibited. This Strictness is owing to the Metropolitan, who is more obeyed than the King, whom he deposes at Pleasure; as he did one when *Jenkinson* was there, slaying him in the Night. The King has no great Power, or Riches. He exacts a Tenth of all Things sold; and when he wants Money, sends his Officers to take Goods upon Credit by Force. Thus he acted to pay ^d As to the Trade of *Boghâr*, there is great Trade of Resort from *Kathay*, *India*, *Persia*, *Balgh*, ^e *Russia*, and other Countries: But the Merchants are so poor, and bring so few Wares, that there is no Hope of any Trade there worth following ^f. While *Jenkinson* was there, Karawâns arrived out of all the above-mentioned Countries, except *Kathay*, with which the Trade had been obstructed for three Years, by the Wars betwixt two great Countries and Cities, called *Tashtent* and *Kashgar*, that lie in the Way, and certain neighbouring People. Those at War with *Tashtent*, are *Mohammedans*, called *Kossaks*: They

^a Rather, *Allah! Allah!* that is, God. ^b *Purchas Pilgr.* p. 238. ^c Or, *Bokhara*. ^d *Purchas*, as before, p. 239, & seq. ^e *Balkh*, or *Balk*. ^f For what relates to Merchandizes imported and exported, the Description of *Boghâr*, and other Matters already touched on, they are more fully handled before, p. 516, out of this Author.

Travels to
Bokhara.

Information
concerning
Katay.

Reasons for
returning.

He leaves
Boghâr,

Comes to Ur-
jenz,

in Arms against *Kaskar*, are called *Kings*, *Gentiles*, and *Idolaters*: Which two Nations are of great Force, living in the Fields, and have almost conquered those Cities.

HERE the Author got Informations concerning *Katay**, which was nine Months Journey distant: But the Season for the Departure of the Karawân being come, and the Town in Danger of being besieged, on a Report that the King was defeated in Battle, he was advised by the Metropolitan to depart. His Intention was to have gone to *Persia*, to pry into the Trade thereof; although he had learned enough at *Astrakbân* and *Boghâr*, to perceive, that it was not much better than that among the *Tartars*, it lying chiefly in *Syria* and the *Mediterranean Sea*. But when he was ready to set-forward, he was prevented by several Considerations: For first, by the Wars newly broken-out between the *Sofi* and *Tartar* Kings, the Roads were become unsafe. About ten Days Journey from *Boghâr*, a Karawân from *India* and *Persia* was plundered by Robbers, and many slain. Then the Metropolitan took from him the Emperor of *Russia*'s Letters; for Want of which he should be made a Slave where-ever he came. Besides, the Goods he was obliged to take in Payment of the King, and his Nobles, were not vendible in *Persia*. These Reasons determined him to return to *Russia* by the Way he came^b.

THE eighth of *March*, 1559, the *English* left *Boghâr*, in Company with a Karawân of six hundred Camels: And it was well they did, since, had they staid, they had been in Danger to have lost both Life and Goods: For ten Days after, the King of *Samarkand* came and besieged the City, while the King was absent, in the Wars against another Prince, his Kinsman, as happens frequently in those Parts: For it is a Wonder if a King reign there above three or four Years; which frequent Revolutions prove very detrimental both to the Country, and Merchants.

THE twenty-fifth they arrived at *Urjenz*. In the Way they escaped four hundred Rovers, who lay in wait for them. Most of these were the Kindred of those they met-with before, as they found by four Spies, who were taken. The Author had in his Charge, two Ambassadors, one sent by the King of *Boghâr*, the other by him of *Balk*^c, to the Emperor of *Russia*. Having staid at this Place and *Sellizure*, eight Days, for assembling their Karawân, the second of *April* they departed, with four more Ambassadors, for the *Russian* Court, sent from the King of *Urjenz*, and other *Soltâns*, his Brethren, with Answer

to the Letters brought them by the Author; who took an Oath on the Gospel, that they should be well-used in *Russia*, and suffered to return in Safety, conformable to what the Emperor had written in his Letters: For they were in some Doubt, because none had been sent for a long Time before.

THE twenty-third of *April* they got to the *Caspian Sea*, where they found their Bark, but neither Anchor, Cable, Cock, nor Sail. However, as they brought Hemp with them, they spun a Cable, and other Tackling, made a Cotton Sail-Cloth, and rigged the Vessel out as well as they could; but had neither Boat, nor Anchor. While they were contriving to make an Anchor of a Cart-Wheel, there arrived a Bark from *Astrakbân*, which had two; whereof *Jenkinson* procured one. Being thus equipped, he hoisted the red Flag of *St. George*, and departed. There were on board, besides himself, and the two *Johnsons*, who served for Master and Mariners, the six Ambassadors, and twenty-five *Russians*, who had been Slaves a long Time in *Tartary*, and served to row, when requisite.

SAILING sometimes along the Coast, sometimes out of Sight of Land, the thirteenth of *May* they came to an Anchor, three Leagues from Shore: There in a Storm, which continued forty-four Hours, their Cable breaking, they lost their Anchor. As they were off a Leashore, and had no Boat to help them, they hoisted Sail, and bore clear of it, expecting every Moment to be cast-away. At length they ran into a Creek full of Ooze, and so saved themselves, with their Bark; for had that perished, they must have been destroyed, or made Slaves of by the wild Inhabitants. When the Storm was over, they put to Sea again; and having by their Compass, and other Marks, fixed the Place where they lost their Anchor, returned, and found it, to the great Surprise of the *Tartars*. Two Days after, there arose another great Storm, at North-East; by which being driven far to Sea, they had much-ado to keep their Bark from sinking. At length the Weather permitting them to take the Latitude, and knowing how the Land lay, they fell with the River *Taik*^d. In short, the twenty-eighth of *May* they arrived at *Astrakbân*.

THIS *Caspian Sea* is in Length about two hundred Leagues, one hundred and fifty broad: On the East lies the great Desert-Land of the *Turkmâns*: On the West, the Countries of the *Chirkasses*^e, and Mountains of *Caucasus*; the *Euxine Sea* is a hundred Leagues distant. To

* Among which those of *Johnson*, that follow, doubtless, make a Part. ^b *Purchas Pilgr.* p. 240. ^c Before written *Balg*. ^d Before written *Taik*: It may be pronounced both Ways. ^e *Cherkas*, or *Circassians*, as commonly written.

S E C T. III.

Informations concerning the Roads to Katay.

Informations of Roads, how procured. The first Road. Second Road. Third Road. Countries beyond Katay. Fabulous Reports. Fourth Road. Yeshilbash, or Uzbeks. Sukkuir, or Suchew. Kampion, or Kan-chew. Huge Images. Mountebanks. Inhabitants, Dress: Their Money. Printing. Rhubarb described: The Root, how preserved: Exceeding cheap. A very dear Root. Tea. Road to Kampion: The same inverted. Road from Kathmîr to Kâshgâr.

THESE Informations consist of five Itineraries, or Memoirs. The three first were procured at Boghâr, from the Tartar Merchants, by Richard Johnson, who accompanied Mr. Jenkinson thither; and, though scanty, are of Use in Geography, as they serve to confirm and explain, supply and rectify, other Accounts. The same may be said, with more Justice still, of the fourth Information, which was given to Ramusio by Haji Mehemet^b, a very judicious Persian Merchant, of the City Tabas in Khilân^c, who performed the Journey himself with the Karawâns. This Account of Mehemet, was procured by Means of Michael Mambre, skilled in the Arabic, Persian, and Turkish Languages; in which last he was Interpreter to the Signory of Venice. It is inserted by that learned Collector in the second Tome of his Voyages^k: And Purchas^l has given a Translation of it in his third Volume of Pilgrims. The Notes gathered by Johnson are published also by him after Hakluyt. The Road from Kathmîr to Kâshgâr comes from Bernier.

I. THE first Information was received by Johnson from Sarnichok, a Tartar of Boghâr, as follows;

From Astrakhân, to Serachik, by easy Stages, such as Merchants take with their Goods, is ten Days Journey.

From Serachik, to Urjenz, fifteen Days.

From Urjenz, to Boghâr, fifteen Days.

From Boghâr, to Kaskar, thirty Days.

From Kaskar, to Katay^m, thirty Days Journey.

Another more safe Way to travel, according to the same Person.

From Astrakhân, to Turkmanⁿ, by the Caspian Sea, ten Days Sail with Barks.

the North is the River *Wolga*, and the Land of a *Nogay*; and to the South, the Countries of *Media* and *Persia*. This Sea is fresh in many Places, and in other Places as salt as the Ocean.

ALTHOUGH several large Rivers fall into it, yet it has no Way of discharging its Waters, except under-Ground. Those Rivers are the *Wolga*, called by the *Tartars*, *Edel*^a. It issues from a Lake, not far from *Novogrod* in *Russia*, and runs above two thousand *English Miles*^b. Next are the *Taik* and *Yem*, which rise in *Siberia*: Also the *Cyrus*^c, and *Arasb*^d, whose Springs are in *Caucasus*. But the few Ships upon this Sea, the Want of Marts and Port-Towns, the Poverty of the People, and the Ice, renders the Trade good for nothing. *Jenkinson* offering to exchange his Wares with some Merchants of *Shamaki*, they refused, saying, they had them elsewhere as cheap as he could sell them.

THE tenth of *June* he left *Astrakhân*, with the Ambassadors, having an hundred Gunners to escort them, and him. The twenty-eighth of *July* they reached the City of *Kazan*^e, all the Way through a Country where they met with no Habitations, or fresh Provisions. The seventh of *August* leaving *Kazan*, they transported their Goods by Water, as far as the City of *Morum*; and then by Land to *Moskow*, where they arrived the second of *September*.

THE fourth *Jenkinson* appeared before the Emperor, and having kissed his Hand, presented him a white Cow's Tail, of *Katay*, and a *Tartarian* Drum. After this he produced the Ambassadors, and the *Russian* Slaves. He dined that Day in Presence of the Emperor, who sent him Meat from his Table by a Duke, and asked him several Questions touching the Countries where he had been. The seventeenth of *February* departing from *Moskow*, with the Emperor's Leave, he came the twenty-first to the Factory at *Vologda*^f: There he staid till the twenty-fifth of *March*, when having seen the Company's Goods put on board their Boats, he departed, and arrived the ninth of *May*, 1560, at *Kolmogro*^g; where his Journal breaks-off.

The Latitudes of the principal Places.

	Degrees.	Minutes.
<i>Astrakhân</i> - - -	47	09
Entrance into the <i>Caspian</i> Sea	46	27
<i>Mangustave</i> in <i>Turkmân</i> -	45	00
<i>Urjenz</i> twenty Stages distant	42	18
<i>Boghâr</i> twenty Days farther	39	10

^a *Adil*, or *Atel*. ^b *Purchas* Pilgr. p. 241. ^c Or, *Kür*. ^d Or, *Arras*. ^e In fifty-five Degrees, thirty-three Minutes Latitude. ^f Or, *Wologda*, as others write it. ^g *Purchas*, as before, p. 242. ^h Written *Chaggi* *Memet*, in *Ramusio*. Here the *Ch* seems to stand for the guttural *H*, and in other Places for the *K*.

ⁱ We meet with no such City as *Tabas* in the Province of *Khilan*, or *Ghilan*. Perhaps he was a Native of *Tabas Kileki*, a City in *Kübestan*, or Mountain *Irâk*. ^k In his Dissertation on *Marco Polo's* Travels. ^l *Hakluyt* has only inserted the Names of Places in the Road with the Distances, vol. 1. p. 337. ^m *Johnson* writes, *Cathaya*. ⁿ That is, the Country of the *Turkmâns*, crossing-over the nearest Way.

From

Roads to
Katay.

From *Turkmân*, to *Urjenz*, by Land, especially a Journey¹, through a Country inhabited, temperate, and abounding with Variety of Fruits. ^{Johnson. 1559.}
with Camels, each carrying fifteen *Poodes* Weight, is ten Days.

From *Urjenz*, to *Boghâr*, fifteen Days.

Note. *Boghâr* is the Mart, or Place, where the *Turks*, *Katayans*, and other Nations of those Parts meet; and there all Merchandizes pay one fortieth Part Duty.

From *Boghâr*, to *Kaskar*, the Frontier of the Great *Khân*, is one Month's Journey.

From *Kaskar*, to *Katay*, is another Month's Journey, by *Karawân*, having many Towns and Forts by the Way.

This *Tartar* told *Johnson* likewise, that Ships might sail from *Katay* to *India*²: But knew not of any other Roads, or along what Coasts that Navigation was performed³.

Third Road. II. THE Information of another *Boghâr* Merchant, as he received it from his Countrymen, who had been there.

From *Astrakhân* by Sea, to *Serachik*, fifteen Days⁴; or else as before, to *Turkmân*.

From *Serachik*, to *Urjenz*⁵, fifteen Days.

From *Urjenz*, to *Boghâr*, fifteen more.

Note. As in the thirty Days Journey, between *Serachik* and *Urjenz*, there are no Habitations, Travellers carry their own Provisions and Tents to lodge in; meeting daily with many Wells of fair Water, at equal Distances for baiting.

From *Boghâr*, to *Tascent*⁶, easy travelling with Goods, fourteen Days.

From *Tascent*, to *Occient*⁷, seven Days.

From *Occient*, to *Kaskar*, the capital City of *Rebit Kân*⁸, twenty Days.

From *Kaskar*, to *Sowchik*⁹, the first Border of *Katay*, thirty Days.

From *Sowchik*, to *Kamchik*¹⁰, five Days.

From *Kamchik*, to *Katay*, is two Months

Journey¹, through a Country inhabited, temperate, and abounding with Variety of Fruits. ^{Johnson. 1559.}

Kambalu, the chief City of the whole Land, is yet ten Days Journey from *Katay*¹¹.

BEYOND *Katay*, which they praise for the Civility of the Inhabitants, and represent as unspeakably rich, is the Country called by the *Tartars*, *Kara-kalmak*, inhabited by black People¹²; but the *Katayans* are white, and fair: Their Religion is the Christian¹³, or resembling it; and they have a peculiar Language.

IN travelling the Roads above-mentioned, one meets with no furious wild Beasts, except white and black Wolves. Woods being scarce in those Countries, no Bears breed there; but there are other Creatures, and, among the rest, one called by the *Russians*, *Barse*¹⁴; which by the Skin, expost to Sale at *Astrakhân*, appears to be as large as a Lion, and being finely spotted, it was taken there for a Leopard, or Tiger.

TWENTY Days Journey from *Katay*, is a Country named *Angrim*, where breeds the Animal producing the best Musk, which is cut-out of the Knee of the Male. The People are tawny, and the Men beardless; wherefore, for Distinction Sake, they wear the Figure of the Sun in Iron, like a Bos, upon their Shoulders; and the Women on their Pudenda. The Inhabitants of this Country, and another called *Titay*¹⁵, feed on raw Flesh: The Duke there is called *Khân*. They worship the Fire, and are thirty-four Days Journey from *Great Katay*: In the Way lie the beautiful People called *Komoron*, eating with Knives of Gold: But the Land of small People¹⁶, is nearer *Moskow* than *Katay*.

III. *HAFI MEHEMET* told *Ramusio*, ^{Fourth Route.} (*Mambre* interpreting what he spoke) that he had been at *Sukkuir* and *Kampion*¹⁷, Cities in the Province of *Tangût*, and Entrance of the State

¹ *Hakluyt*, vol. 1. p. 335.

² Yet *Polo* had shewed this two hundred and fifty Years before.

³ This

Distance seems too great: for *Jenkinson* sailed to the *Jaik*, on which this Town stands, in seven Days easy Sailing.

⁴ Here written, *Urgence*.

⁵ Or, *Tashtant*, on the River *Sir*.

⁶ Whether this be *Ukent*, or

what other Place, is hard to determine from the single Light of the Distance.

⁷ Rather *Rasbid*, or *al Rasbid*

Khân. ⁸ This, doubtless, must be *So-chew*, at the End of the Great Wall of *China*.

⁹ Rather, the first

City in the Borders of *Katay*. ¹⁰ This must be *Kan-chew*, *Polo's* *Kampion*.

¹¹ Yet all this Journey seems

to be through *Katay*, or *China* itself: Unless we suppose, that at *Kamchik*, or *Kan-chew*, which lies at the great Wall, the Road passed-out of *Katay*, and led through *Tartary* to one of the Gates of the Wall, ten Days Journey from *Khanbalu*, or *Pe-king*.

¹² If *Kambalu* was the chief City of *Katay*, how could it be ten Days Journey from it? Supposing the Road from *Kamchik* lay through *Tartary*, the Sense must be, that *Kambalu* lay ten Stages within, or from the Entrance of *Katay* on that Side.

¹³ These are the *Pagan Mongols*,

invidiously so called by the *Mohammedan Mongols*, commonly miscalled *Tartars*.

¹⁴ This proves what we

have often observed before, that the Reports of Christians being in *Tartary* had their Rise from the Mistake of one Religion for the other, on Account of the great Likeness.

¹⁵ More correctly, *Bars*, or *Paris*; which in

the *Mongol* Language signifies a Leopard. See the *Tartar* Cycle, p. 400.

¹⁶ Or, *Kitay*, according to

Hakluyt. But this cannot be, for *Kitay* and *Katay* are the same Country, *viz.* *China*, with which this Circumstance does not agree.

¹⁷ Or, *Pigmies*. This Paragraph is all an idle Fiction, such as Travellers bring

home, or invent, to impose on others. ¹⁸ *Hakluyt*, as before, p. 336.

¹⁹ Both mentioned by *Polo*.

Roads to
Katay.

of the Grand Khân, or Great Emperor of the Tartars, called *Daymir Khân*^a, to whom they were subject. They are the first Cities Eastward beyond the *Mohammedans*^b. Karawans are suffered to proceed no farther, nor any Merchant, except he goes Ambassador to the Great Khân^c. He went thither with a Karawân, which set out from *Tauris* in *Persia*. He returned by another Road, with an Ambassador sent by the *Yeshilbash*^d, or *Green-head Tartars*, to *Constantinople*, to make a League with the Great Turk against the *Persians*, their common Enemy. These *Yeshilbash Tartars* are *Moslems*, and possess the Countries to the North of *Persia*: *Bokhara* and *Samarkand* are in their Dominions, each having a Lord of its own^e. They wear green-picked Turbans of Felt, for Distinction from the *Persians*, who have them red; and are always at Variance with them about their Religion, or settling their Limits. They have three particular Sciences, *Khimia*, or Chemistry, the same as in *Europe*; *Limia*, whose End is to cause Love; and *Simia*, to make Men see that which is not. They have no Coin, but cut thin Rods of Gold and Silver into Pieces, as they do at *Sukkuir*.

Yeshilbash,
or Uzbeks.

SUKKUIR is a great and populous City, having fair Houses, after the *Italian* Manner, with many great Temples and Idols, all of Stone. It is situate in a Plain, watered by infinite Rivulets; abounds in Silk, and all Sorts of Provisions. They have no Wine, but make a Drink with Honey. The Country being cold, there grow no Fruits, but Pears, Apples, Apricots, Peaches, Melons, and Cucumers. Rhubarb (of which *Mehemet* brought a great Quantity to *Venice*) grows all-over the Country.

Sukkuir, or
Sô-chew.

THE City of *Kampion* stands in a fertile, cultivated Plain. It is fortified with a thick Wall, the Inside filled with Earth, able to carry four Carts a-breast; with Towers, and Artillery as large as those belonging to the Great Turk. The Ditch is wide, and dry; but they can make it run with Water at their Pleasure. Their Houses are of Stone, with two or three Lofts, slope-roofed, painted with Variety of Figures. They have one Street only of Painters. Great Men have a great Loft, or Pageant, on which are erected two Tents of Silk, embroidered with

Kampion,
or Kan-
chew.

Gold, Silver, Pearls, and Jewels: Here standing with their Friends, they are carried, for their Pleasure, by forty or fifty Slaves, through the City. Others are carried on a simple Pageant, by four or six Men, without other Furniture.

THEIR Temples are built like the Churches at *Venice*, large enough to hold four or five thousand Persons: In them are seen the Statues of a Man and Woman stretched on the Ground, each forty Foot long, all of one Piece, and gilded^f. There are also small Images, with six or seven Heads, and ten Hands, holding one a Serpent, another a Bird, a third a Flower, and so forth. There are some Monasteries of religious Men, who never stir-out during Life. There are innumerable others, like our Friars, says *Ramusio*, who go up-and-down the City. They are excellent Stone-Cutters: Their Materials are brought from Quarries two or three Months Journey distant, on Shod-Carts of forty Wheels, very high, drawn by five or six hundred Horses and Mules. Besides which Cattle, they have a Kind of very large Oxen, with long, thin, and white Hair^g.

IN the Market-Places of *Kampion*, you meet with Mountebanks, who by their Skill in the Science of *Simia*^h, surprize the gaping Multitude with strange Sights; as of a Man cutting-off his Arm, or thrusting himself through with a Sword, and seeming to be all bloody, and the like.

THE Inhabitants go dressed in black Cotton-Cloth, furred in Winter with Skins of Wolves and Sheep, if they be poor: If rich, with Sables and Martins. Their Garments reach to the Ground, and have wide Sleeves. They wear black Bonnets, sharp, like a Sugar-Loaf. Their Mourning is white Cotton-Cloth. The Men are rather small, than large, and wear Beards, especially at a certain Time of the Year.

THEY have no Coin in these Parts, but making their Gold and Silver into small Rods, cut-off Pieces of a *Saggio* Weight, which in Silver is worth twenty *Venetian Soldi*; and, in Gold, a Ducat and halfⁱ.

THE *Katayans* have the Use of Printing; and, as well as the Idolaters^k, are forbidden to go-out of their own Country to merchandize.

^a By the Grand Khân here, is to be understood the Emperor of China. Perhaps *Daymir* should be *Daymin*, or *Taymin*, the Name, or Title, of the then reigning Family; or might be a Name given him by the *Persians*, or *Tartars*.

^b As were the Inhabitants of *Khamul*, and the other Cities of *Little Bukharia*, though mixed with Idolaters.

^c Or, in the Ambassador's Train; as those did who went with *Shâb Rokk's*.

^d In the *Italian*, *Yeshilbâs*. They are the *Uzbek Tartars*, called *Green-heads*, because they wear green Turbans; in Opposition to the *Persians*, who wear red ones; therefore nick-named *Yeshilbash*, or *Red-heads*.

^e There was then a Khân in each.

^f See *Shâb Rokk's* Voyage before, p. 624.

^g *Pols*, *Conti*, and others, speak of such Oxen.

^h Which is no more than Juggling, or Sleight of Hand.

ⁱ *Purchas* notes, that six *Saggi* make an Ounce.

^k Here a Distinction is made, as if the *Katayans*, or *Chinese*, were not Idolaters. Perhaps by *Katayans*, must be understood those of the *Confusian* Sect.

Roads to
Katay.Rhubarb de-
scribed.The Root,
how pre-
pared.Exceeding
cheap.

RHUBARB is called *Ravend Chini*, by the *Ki-tayans*^a. The best grows in the Neighbourhood of *Sukkuir*, in high, stony Hills, full of Springs, and Woods of high Trees. The Land is of a red Colour, and by reason of many Rains and Springs almost always miry. *Mehemet* shewed a Picture of the Plant^b, brought-out of the Country. The Leaves are ordinarily two Spans long, narrow below, and broad above, covered with Down, or small Hairs: The Stalk is green, four Fingers high, and sometimes a Span from the Earth: The green Leaves with Age grow yellow, and spread on the Ground: In the Midst of the Stalk grows a thin Branch, with Flowers shaped like the *Mamole* Violets, but larger, of the Colour of Milk and Azure, with an offensive Smell.

THE Root is a Span or two long, and sometimes as big as a Man's Thigh, or Leg: From it shoot little Roots, or Sprigs, which spread in the Ground, and are cut-away. The great Root is tawny on the Out-side, and yellow within, being full of red Veins, filled with red and yellow Juice, which is clammy. This issues-out when the Root is cut in Pieces; wherefore, to preserve as much of the Virtue as they can, they lay the Pieces on Boards, turning them several Times a Day, that the Juice may incorporate with them. After four or six Days, they hang them to dry in the Wind, where the Sun may not come at them, and in two Months they are prepared for Use. The Root is usually taken-out of the Ground in Winter^c, as being then most impregnated with the Virtue, which at other Times is dispersed into the Leaves and Flowers, the Juice also gone, and the Root becomes light and hollow.

THEY sell a Cart-Load of Roots, with Leaves, for sixteen Silver *Saggi*; but it must be cut and dried, before it is brought to Market; for should they do it afterwards, it would corrupt in five or six Days; and seven Loads green will not yield above one dry. The *Katayans* value it so little, that they would not gather it, if foreign Merchants did not come for it. Those of *China*^d

and *India* carry-away the greater Part. When it is green it is intolerably bitter; and in *Katay* they use it not for Medicine, but mix it pounded with other odoriferous Compositions, to perfume their Idols. In some Places there is such Store, that they burn it dry instead of Wood; others give it their old crazy Horses.

HOWEVER, they highly prize another small Root, which they call *Adambroni Chini*^e, growing in the same Mountains where the Rhubarb is found. It is used for Diseases, those especially of the Eyes; but so very dear, that *Mehemet* did not think any of it was brought into *Europe*. They much use the Leaves of another Herb, which they call *Chiay Katay*^f, which grows in a Place of *Katay*, called *Ka-chan fū*^g. They boil it, whether new or dry; and a Cup or two of that Decoction, drank very hot fasting, takes-away the Fever, Pain of the Head, or Stomach, Back, Joints, and other Diseases, especially the Gout: It is good also for Digestion. They carry this *Chiay Katay* with them in their Voyages, and will give a Sack of Rhubarb for an Ounce of it. The *Katayans* say, that if the *Persian* and *Frank* Merchants knew its Excellency, they would buy no Rhubarb.

As to the Road *Mehemet* travelled, he said, that if he had returned the same Way he went to *Katay*, his Rout would have been as follows: From *Kampion* to *Gauta*, in six Days; from *Gauta*, to *Sukkuir*, in five Days; from *Sukkuir*, to *Khamul*, in fifteen: Here the *Musulmans* begin: From *Khamul*, to *Turfon*, in thirteen: From *Turfon* they pass three Cities; first *Khi-alis*^h, ten Days Journey thence; then *Kucha* other ten; lastly, *Aksu* in twenty. The Way hitherto, is through Places inhabited. From *Aksu*, to *Kaskar*, are other twenty Days, all rough Desertⁱ. From *Kaskar*, to *Samarkand*, twenty-five Days; from *Samarkand*, to *Bokhāra* in *Korassam*^k, five; from *Bokhāra*, to *Eri*^l, twenty; from thence, to *Veremi*^m, in fifteen; from *Veremi*, to *Kashbin*, in six; thence to *Soltania*, in four; and thence to *Tauris*, in six Days.

^a Not so, but by the *Persians*.

^b The Cut is given by *Ramusio*, but is different from ours, p. 307.

^c The Spring there begins at the End of May. By *China* here, must be understood the Southern-Part, called by *Polo*, *Manji*; as the Country stood divided before the Conquest of the *Mongols*: Which Distinction seems to have been still kept-up by the Western Nations of *Asia*.

^d *Mambroni Chini*, or *Cini*, as *Ramusio* writes it, must be the *Persian* Name. It seems to be *Fu-ling* of the *Chinuses*. See before, p. 307. ^e So it is written in the *Italian*; and, consequently, should be spelled by us *Chiay Katay*: But as we take it to be the Tea, called in *China*, *Cha*; we have not changed the Orthography. ^f In the *Italian*, *Cacan fū*. ^g In the same, *Chialis*.

^h These Distances, as well as the former, given on the Strength of Memory, are not exact. The Distance from *Kya-yu-quan*, at the End of the *China* Wall near *So-chew*, to *Hami* or *Kamul*, was measured ninety Leagues, which at six Leagues a Day make fifteen Days. Then by the *Jesuits* Map to *Turfan*, will be fifty-six Leagues, or about ten Days; thence to *Aksu* an hundred Leagues, or seventeen Stages; and to *Kashgar*, seventy-four Leagues, or thirteen Stages.

^k This is contrary to what is said before, that it belonged to the *Green-head Tartars*, or *Uzbeks*, who possessed *Great Bokhāra*, to which *Bokhāra* belongs. ^l This is *Heri*, or *Herat*, the Capital of *Khorasān*, in *Persia*. ^m Or, *Varami*. *Del'Isle* places it in *Irāk*, South East of *Kashbin*.

Road to
Kâshgar.The same
inverted.

NOTE, A Day's Journey is eight *Farsenks* ^a, each of which is three *Italian Miles*; but on the Hills and Defarts they travel not half that Distance in a Day ^b.

HAKLUYT has given this Road inverted ^c, or leading from *Persia* to *Katay*, in the following Manner:

	Stages.
From <i>Tauris</i> , to <i>Soltania</i> - -	6
From <i>Soltania</i> , to <i>Kasbin</i> - -	4
From <i>Kasbin</i> , to <i>Veremi</i> - -	6
From <i>Veremi</i> , to <i>Eri</i> - -	15
From <i>Eri</i> , to <i>Boghâra</i> - -	20
From <i>Boghâra</i> , to <i>Samarkand</i> - -	5
From <i>Samarkand</i> , to <i>Kasgar</i> - -	25
From <i>Kasgar</i> , to <i>Aksu</i> - -	20
From <i>Aksu</i> , to <i>Kukbi</i> - -	20
From <i>Kukbi</i> , to <i>Khialis</i> - -	10
From <i>Khialis</i> , to <i>Turfon</i> - -	10
From <i>Turfon</i> , to <i>Kamul</i> - -	13
From <i>Kamul</i> , to <i>Sukkuir</i> ^d - -	15
From <i>Sukkuir</i> , to <i>Gauta</i> - -	5
From <i>Gauta</i> , to <i>Kampion</i> - -	6

Road from
Kashmir,

IV. To these Informations may be added that which *Bernier* gives of the Road from *Kashmîr*, in the *Mogol's* Empire, to *Kâshgar*. The Merchants of the Country, who came to *Kashmîr* to sell Slaves, told him, that it lies West of *Kashmîr*, drawing a little to the North: That the shortest Way thither, was d

through *Great Tibet*; but the Passage then (in 1664) being shut-up, they were forced to travel through *Little Tibet*.

LEAVING the City of *Kashmîr*, they got, in four Days, to *Gurche*, a small Town, and the last depending on *Kashmîr*.

FROM *Gurche*, in eight Days, they came to *Esferdû*, the Capital of *Little Tibet* ^e.

From *Esferdû*, in two Days more, to *Sheker*, a small Town in the same Kingdom, situate on a famous medicinal River.

From *Sheker*, in fifteen Days, to a Forest on the Confines of *Little Tibet*.

From the said Forest, in fifteen Stages more, to *Kâshgher* (or *Kâshgar*) a small Town, once the Residence of the King of *Kâshgher*, which is now at *Yârkend* (or *Yarkian*) ten Stages distant, somewhat more to the North ^f.

From *Kâshgher*, to *Katay*, is but two Months Journey, and every Year *Karawans* go thither from *Persia*, returning through the *Uzbeks* Country; as others do through *Patna*, into *Hindu-*

stan. To go to *Katay*, Travellers must get to a Town that is eight Stages from *Koten*, the last City of the Kingdom of *Kâshgar*: The Roadss are very difficult, and in one Place, in whatever Season it be, they must march for about a Quarter of a League upon Ice. This is all *Bernier* could get out of the *Kâshgar* Merchants, who were very ignorant, and his Interpreters bad ^g.

^a The *Persian* Word; whence comes our *Parasang*.
p. 337. ^d Or, *Sukkuir*. ^e See before, p. 452.

^b *Purchas Pilgr.* vol. 3. p. 164, & seq.

^c Vol. 1.

^f It should be to the South, or South-East. ^g *Bernier's* Memoirs of the *Mogul's* Empire, tome 4. p. 129, & seq.

C H A P. VI.

The TRAVELS of Benedict Goëz, a Portugueze Jesuit, from Lahor in the Mogol's Empire, to China, in 1602.

INTRODUCTION.

News of Katay: A Mission thither resolved on, and why. Pagans deemed Christians. Goëz prepares for his Journey. Abstract, whence taken.

News of
Katay,

THE Name of *Katay*, first made known in Europe by *Marco Polo*, had since his Time been so little heard of, that most People doubted if there ever was such a Country: But while the Public were thus divided in their Opinions, News came from the Jesuits of *Lahor*^a concerning that famous Empire. They had their Information from an aged *Mohammedan* Merchant, who had distributed an hundred thousand Pieces of Gold at *Mekka*, and had lived in *Khambalu*^b thirteen Years, whither he went as Ambassador from the King of *Kaygar*^c. He said the *Katayans* were a very fair and handsome People, exceeding the *Rams*, or *Turks*, in Comeliness: That they were Christians, having Temples full of Pictures and Images; had Crucifixes, which they devoutly adored: Priests, whom they much revered, and fed with Presents: Monasteries, Altars, Lamps, Processions, and other Ceremonies. He added, that among them were some *Jews*, and many *Mohammedans*; which latter were in Hopes of converting the Christian King to their Religion.

A Mission
thither

On these Tidings, *Nicholas Pimenta*, a Portugueze, Visitor of the *Indies* at *Goa*, out of his Jesuitical Zeal, formed a Design of sending Missioners to instruct this Nation; who, being at so great a Distance from the Head of the Church, might otherwise, it seems, be liable to fall into Errors. Hereupon he sent Advice to the Pope, and King of *Spain*; who forthwith gave Orders to *Arias Saldanna*, then Vice-Roy of *India*, to assist and defray the Expences of the Expedition, as *Pimenta* should direct. *Goëz*, who was Coadjutor to *Xavier*, Superior of the Mission in the *Mogol's* Empire, and spoke the *Persian*, as well as understood the Customs of the *Mohammedans*, being then at *Goa* on an Embassy to the Vice-

Roy, from the Great *Mogol*, *Akbar*, who had a great Esteem for him, *Pimenta*^d pitched on him as a fit Person to undertake this new Mission.

THOSE of the Society were informed, by the Letters of *Matthew Ricci*, sent from *Pe-king*, that *Katay* was the same Country with *China*: But as that Information was contrary to the Advice of the *Lahor* Jesuits, the Visitor inclined to the Opinion of the latter. On the one Hand, he could not conceive, it seems, that so very foolish a Sect as the *Mohammedan* could penetrate into *China*; and, on the other, it was affirmed, that there was not the least Sign of Christianity ever having been in that vast Empire. Whereas *Katay* was reported to be a Christian Country, and this was the rather believed, as it came from the *Mohammedans* themselves. However, it was thought not improbable, that *Katay* might have communicated its Name to *China*, as being a Kingdom contiguous to it. On the Whole, it was thought proper to pursue the Design, with a View both to remove the Doubt, and find-out a shorter Way of trading with *China*.

WITH regard to the Christians, whom they took for granted would be met-with in *Katay*, the *Mohammedans*, says *Trigautius*, either told Lies, according to their Custom, or were deceived by Appearances: For as they do not worship Images themselves, and saw many in the Temples of the *Chinese*, not much unlike those by which the Papists represent the Mother of God, and certain Saints, they might think both followed the same Religion. They observed, that the Priests put Candles and Lamps on their Altars: That these Pagan Sacrificers wore sacred Vestments, like what the *Romish* Books of Ceremonies call *Pluvials*^e: That they make Processions, and sing much in the same Manner as is done in the *Romish* Church, according to the Institution of *St. Gregory*, and such like Things; which the Devil, says our Author, who imitates sacred Ceremonies, had transferred to the *Chinese*^f: And this Resemblance, continues he,

^a In a Letter of *Jerom Xavier*, dated from thence 1598. ^b In *Purchas*, *Xambalu*. ^c It should be *Kasgar*, or *Kashgar*. ^d He was joined in Commission with another Ambassador. ^e *Chefubles*, or *Copes*. ^f We have already shewn, that there is more Reason to believe, that the Devil transferred those, and other Ceremonies, Doctrines, and Practices, from the *Bonzas* to the Papists. See before, p. 221. a.

Road to
China.Goëz pre-
pares

might induce Foreigners, especially *Mohammedans*, to think they professed Christianity.

GOEZ being chosen, as before-mentioned, for the Expedition, was sent-back by the Visitor to *Labor*, then the Capital of the *Mogol's* Empire, in order to accompany the Merchants, who every fifth Year, according to the old *Mohammedan's* Report, set-out for *China*, with the Title of Ambassadors from the King of *Persia*. In 1602 he came to *Agra*, where *Albar* applauding his Design, gave him not only his Letters to several petty Kings his Friends, or Tributaries; but also four hundred Crowns for his Journey^a. Here he put-on the Habit of an *Armenian* Merchant, wearing his Hair and Beard long; also, according to the Custom of that People, took the Name of *Abdallah*^b, adding *Isay*, to denote his being a Christian; and by this Means obtained a free Passage, which he could not have done had he passed for a *Portuguese*.

For his
Journey.

He carried with him several *Indian* Commodities, as well for Disguise, as to exchange for Necessaries on the Road, bought with Money furnished by the Vice-Roy for that Purpose. He arrived at *Labor* the thirteenth of *December*. *Xavier* gave him for Companions, two *Greeks*, *Leo Grimani*, a Priest, and *Demetrius*, a Merchant, who were well-acquainted with the Roads; and in Place of four *Mohammedan* Servants appointed him, he took one *Isaac*, an *Armenian*, to whom we owe the following Journal of his Travels: For Goëz dying at *So-cheu*, in the Entrance of *China*, *Isaac* went forward to *Pe-king*, where *Ricci* drew-up an Account of their Travels, partly from some Minutes left by Goëz, and partly from what *Isaac* told him, on the Credit of his Memory^c.

Abstract,
whence
taken.

THIS curious Relation is inserted in *Ricci's* Commentaries^d, which *Nicholas Trigautius*, or *Trigault*, a *Dutchman*, translated out of the *Italian* MS. into *Latin*, and published at *Rome* in 1618^e. *Purchas* has given it in *English*, in his *Pilgrims*; and *Kircher* an Abridgment of it, in his *China Illustrata*; whence *Ogilby* has made his Translation. The following Abstract, though referring to *Purchas*, is taken chiefly from the Original.

S E C T. I.

The Travels of Goëz, from *Labor*, the Capital of *India*, to *Kashgar*.

Goëz leaves *Labor*. *Kafrestan* City. *Ghideli*.

^a *Purchas* adds, from *Jarric*, besides a thousand *Rupies*, which he had already spent. Perhaps, that was the Money advanced him by the Vice-Roy, as mentioned lower-down. ^b *Purchas* says, from *Jarric*, that he took the Name of *Brandu Abdallah*. ^c See *Purchas*, vol. 3. p. 311; and *Trigaut. de Christiana Expeditioni*. cap. 11, and 13. ^d Book 5. ch. 11, 12, and 13. ^e Under the Title of *de Christiana Expeditioni apud Sinas*. It was translated into *French*, and published at *Paris* the same Year. ^f *Kafrestan* signifies, the Country of Infidels. In the Original, *Casperstan*.

Kabul, a famous City. Policy of Goëz. Goëz. 1603. *Charakar*. *Parvam*. *Aingharan*, *Kalcha*. *Talhan*. *Kalchans rebel: Plunder the Karawan: Goëz escapes*. *Tenga Badashan*. *Charchunar*, *Serpanil*. *Sarchil Province*. *Tanghetar Yakonith*. *Hyarkan*, or *Yarkian*. *Precious Marble*, or *Jasper*, how procured. Audience of the King. Journey to *Kotan*: Danger from Zealots: Resolves to proceed: Is dissuaded in vain.

GOEZ furnished with several Writings, and a Table of moveable Feasts, till the Year 1610, left *Labor* in *Lent* 1603, with a *Karawan* of five hundred Merchants, who set-out every Year with a great Number of Horses and Waggon, for the Kingdom of *Kaskar*. In one Month's Time they came to the City of *Athek*, in the Province of *Labor*; and fifteen Days after passed a River a Bow-shot broad, where they staid five Days, on a Report of a numerous Gang of Robbers being on the Road. In two Months more they came to the City *Passaur*, where they rested twenty Days. At another small Town beyond this, they were informed by a Pilgrim, that thirty Days off was a City named *Kafrestan*, into which no *Mohammedan* dared to enter, under Pain of Death; yet that *Pagans* were admitted into the City, but not their Temples. He added, that the Inhabitants of that Region go to Church, dressed in Black: That the Soil was fertile, and yielded Plenty of Grapes: He gave a Cup of the Wine to Goëz, who found it very good, and thence conjectured they were Christians. Here they staid other twenty Days: And because the Way was infested with Thieves, they procured a Convoy of four hundred Soldiers from the Lord of the Place.

TRAVELLING twenty-five Days farther along the Foot of a Mountain, they came to a Place called *Ghideli*, where the Merchants pay Duty. On the Road they kept on their Guard against the Robbers, who from the Top of the Hill assail them with Stones, unless some go-up to repel them. For all their Care, they were assaulted by them, and many wounded, who had much-ado to save their Lives and Goods. Goëz escaped by flying into the Woods.

IN twenty Days more they came to *Kabul*, a famous City and Mart still in the *Mogol's* Dominion. Here they staid eight Days; for some of the Merchants had no Mind to go farther, and durst not venture forward, being so few.

Road to
China.Policy of
Goëz.Charakar,
Parvam.Aingharan,
Kalcha.Talhan,
Kalchans
rebel.

Here the Karawân met a Princess, who was a Sister of the King of *Kaskar*, called *Maffamet Khân*^a, and Mother to the King of *Kotan*: She was called *Haji Hanem*^b, as having been on Pilgrimage to *Mekka*; from whence returning, and falling short of Necessaries, she applied to the Merchants to borrow Money. *Goëz*, considering that his *Mogol* Patents were now wearing-out, thought this a proper Opportunity to procure the Friendship of another King; and, therefore, lent her six hundred Crowns on certain Goods, refusing to take any Interest; which, however, she made-up to him, repaying him bountifully in Pieces of Marble, which is the best Merchandize that can be carried to *China*. *Grimani* the Priest, wearied with the Tedioufness of the Journey, would go no further; and *Demetrius* staid in this City to trade^c.

THE Karawân being much increased, *Goëz* held-on with *Isaac* the *Armenian*. In the next City they came to, called *Charakar*^d, is great Store of Iron: Here *Akbar*'s Seal, which hitherto had freed him from Payment of Customs, was disregarded. Ten Days after they came to *Parvam*, a small Town, in the utmost Confines of the *Great Mogol*'s Dominions. After resting five Days, they travelled over high Mountains, and in twenty Stages came into a Region named *Aingharan*. In fifteen more they got to another, called *Kalcha*^e, whose Inhabitants dwell in Villages, and have fair Hair, like the *Dutch*. Ten Days farther they came to a Place called *Jalalabad*^f, where the *Bramins* exact Customs granted them by the King *Bruarate*.

In fifteen Days more they came to *Talhan*^g, where a Rebellion of the *Kalchans* detained them a Month. Hence they passed to *Kheman*, a small walled Town, under *Abdulahan*, King of *Samarhan*, *Burgania*, *Bukharata*^h, and other neighbouring Kingdoms. The *Kalchans* being in the Neighbourhood, the Commander of the Place sent to the Merchants not to pursue their Journey by Night, lest the Rebels lighting of them, should by that Means be furnished with Horses; but to come into the Town, and join him to repel them. They were scarce gotten up to the Walls, when News being brought, that the *Kalchans* approached, the Governor, and his People, ran away.

HEREUPON the Merchants made in haste a Fortification, with their Baggage, and carried into the Inclosure Plenty of Stones, to make-use of in case Arrows failed. The Rebels perceiving that, sent a Messenger, desiring them to fear nothing, promising to accompany and defend them. The Merchants not daring to trust them, fled to the next Wood, leaving their Goods at the Mercy of the Thieves; who after they had taken what they pleased, called them back, and permitted them, with their empty Packs, to enter the empty Walls. *Benedict* lost nothing but a Horse, for which also he afterward received Cotton-Cloths. They continued at *Kheman* in great Apprehensions, till at length an eminent Commander, called *Olobet Ebadaskan*, sent his Brother out of *Bukharate*; who, by Threats, compelled the Rebels to let the Merchants depart. However, their Rear was plagued with Pilferers, four of whom setting upon *Goëz*, he threw amongst them his *Persian* Turban, and while they made a Foot-Ball of it, set Spurs to his Horse, and overtook his Company.

AFTER eight Days Travel, in a very bad Road, they came to *Tenga Badashân*ⁱ, which signifieth a troublesome Way; for there is Space but for one to pass, and that on the high Bank of a great River^k. The Inhabitants, with a Company of Soldiers, set-upon the Merchants, and took from *Goëz* three Horses, which he after redeemed. Here they staid ten Days, and then, in one Day, came to *Charchunar*^l, where they were five Days detained by Rains in the open Field, and, to mend the Matter, assaulted by Thieves. Ten Days after they arrived at *Serpanil*, a Place quite forsaken. Then they climbed a high Hill, called *Sakrithma*, which only the strongest Horses were able to pass, the rest going-about: Two belonging to *Goëz* halted, and had much-ado to overtake the Karawân.

In twenty Days they came to the Province of *Sarchil*^m, where they found many Villages, not far from each other. After two Days Stay for refreshing, they in two Days more came to the Foot of a Mountain, called *Chechalith*ⁿ, which they ascended, thick covered with Snow; many were frozen with the Cold, and *Goëz* was in great Danger, for the Weather lasted six Days: At length they came to *Tanghetar*, belonging to

^a Doubtless, a Mistake for *Mahamet Khân*, and the rather as he is afterwards miscalled *Mahametain*. ^b *Haji* signifies *Pilgrim*, and is a very honourable Title among the *Mohammedans*. ^c *Purchas*, p. 311. *Trigaut*. l. 5. c. 11.

^d In the Original, *Ciaracar*. ^e In the Original, *Calcia*. ^f In the Original, *Gialalabab*; a Corruption, doubtless, of *Jalalabad*, which signifies the *Glory of the City*. ^g Or, *Talkhan*, a City on the Road, between *Balk* and *Badakhân*.

^h *Abdallah Khân*, of *Samarkand*, *Burgania*, and *Bukharia*. *Purchas* writes *Burgavia*, and *Bachurate*. What Country is meant by *Burgania*, or *Burgavia*, we cannot conjecture. ⁱ Or, *Badakhân*. In the Original, *Badascian*. *Purchas* has it, to *Badascian*, called *Tengi*. ^k This must be the *Tibun*, or *Amu*, on which *Badakhân* is situate. ^l In the Original, *Ciarciunnar*. ^m In the Original, *Cietialith*.

Road to
China.
Tanghetar,
Yakonith.

the Kingdom of *Káskar*. There *Isaac* fell from the Bank of a great River into the Water, and for eight Hours lay half dead. In fifteen Days more they reached the Town *Yakonith*; but the Road was so bad, that *Goëz* lost six Horses by the Way. Five Days after, hastening before the *Karawán*, he got to *Hiarkan*; from whence he sent Necessaries to the rest, who soon after arrived there in November, 1603^a.

Hiarkan, or
Yarkian.

HIARKAN^b, the Capital of the Kingdom of *Káskar*, hath great Resort of Merchants, and Variety of Commodities. Here the *Karawán* of *Kabul* ends, and another assembles to proceed to *Katay*: The Captain^c, or Chief, buys the Post at a great Price of the King, who vests him with absolute Power over the Merchants. It was a Year before a sufficient Number could be gotten together to undertake so long and dangerous a Journey: Neither do *Karawáns* set out from hence every Year, but only at such Times as they know they shall be admitted into *Katay*.

Precious
Marble, or
Jasper.

THE Commodity before-mentioned, best for carrying thither, is a certain shining Marble, which for Want of a fitter Word, *Europeans* call *Jasper*. The King of *Katay* buys it at a great Price; and what he leaves, the Merchants sell to others, at exceeding great Rates. Of it they make Vessels, Ornaments for Garments, and Girdles, with other Toys, whereon they engrave Leaves, Flowers, and other Figures. The *Chinese* call it *Tushe*^d. There are two Kinds, one more precious, like thick Flints, which are found by diving in the River *Kotan*, not far from the City Royal^e. The other meaner Sort is digged-out of Quarries, and sawed into Slabs above two Ells in Breadth. The Hill where they are dug, called *Konsanghi Kasbo*, or, the stony Mountain, is twenty Stages from the same City. This Marble is so hard, that they must soften it with Fire to get it out of the Quarry. The King farms it every Year to some Merchant, who carries Provisions for the Workmen for that Space of Time.

How pro-
cured.

Audience of
the King.

GOEZ visited the King, named *Mahametain*^f, and presenting him with a Watch, a Glass, and other *European* Commodities, procured his Pass to the Kingdom of *Chalis*^g; for he did not think it proper yet to speak of going to *Katay*. When he had been there six Months, *Demetrius*

arrived from *Kabul*; and but for *Goëz* interposing with Gifts, had been handsomely drubbed, as well as imprisoned, for refusing, according to the Custom of the Merchants, to make a Present to their mock Emperor, whom they chuse with the King's Permission.

AFTER this, Thieves breaking into the House, bound *Isaac*, and clapped a Sword to his Throat, to terrify him from making a Noise: But *Demetrius* hearing the Bustle, cried-out, and scared them away. Mean-while *Goëz* went to receive his Money, lent to the Mother of the King of *Quotan*^h, whose Residence was six Daysⁱ Journey distant. As he was a whole Month away, the *Mohammedans* raised a Report, that he was dead, slain by their Priests, called *Kachishes*, for refusing to invoke *Mohammed*^k: And because he left no Will, they sought to seize on his Goods; but, to their Disappointment, and his Companions Joy, *Benedict* returned at last with Plenty of the precious Marble.

ONE Day, as he was eating with some *Mohammedans*, who had invited him, there rushed in a Person armed; who setting a Sword to his Breast, commanded him to invoke *Mohammed*: But he refused, saying, that in his Law there was no such Name invoked; and the Company taking his Part, thrust that mad Fellow out of the House. The like Zeal, it seems, often endangered him. Another Time he was sent for by the King of *Káskar*, who in Presence of his Priests, and the *Mullas*, or learned Men, asked what Law he professed, whether that of *Moses*, *David*, or *Mohammed*, and which Way he turned himself in praying. He answered, that he professed the Law of *Jesus*, whom they call *Isay*; and turned any Way when he prayed, believing that God was every-where. This occasioned a great Dispute among them; for they turn to the West^l: Yet they concluded, that in this his Practice might be good.

MEAN-TIME one *Haji Afi*^m, of that Country, being appointed Captain of the future *Karawán*, he invited *Goëz* to a Feast, accompanied with Music. At the End of the Entertainment, he desired his Company to *Katay*. This was just what the Jesuit aimed at, who knowing the Disposition of the *Mohammedans*, wanted the Invitation to come from them. *Afi* was so earnest

^a Purchas, p. 312. Trigaut, ch. 11. ^b Yarkian, or Yurkend, as others. See before, p. 528. ^c Called the *Karawán Bashá*.

^d In the Original, *Tusce*; a Mistake, no Doubt, for *Tu-she*. See before, p. 309.

^e By the Jesuits Map, the River of *Khotan* runs about ninety Miles East of *Yarkian*. ^f In Purchas, *Mahametbin*; before called *Maffamet Khán*, which shews the Names are much corrupted.

^g In the Original, *Chalis*: Yet Ramusio writes *Chialis*, i. e. *Khialis*. ^h *Kotan*, *Hoton*, or *Hotom*. ⁱ Purchas has ten Days: But six are more agreeable with the Map.

^k This must be false, for the *Mohammedans* never invoke *Mohammed*. Perhaps it should be for refusing to say the *Mohammedan* Confession of Faith: In which Case he must either have turned *Mohammedan*, or suffered Death.

^l Because *Mekka*, to which the *Mohammedans* always turn, lies West, or South-West of *Káshgar*. ^m In the Original, *Agiofi*.

Road to
China.

in the Matter, that he got the King to second his Request to *Goëz*; who complied, on Condition that his Majesty would give him his Letters Patent. Those of the first Karawân, from *Kabul*, who were loth to lose his Company, did all they could to dissuade him from the Enterprize. They advised him not to trust to the People of *Kâskar*, saying, they were treacherous, and would destroy him.

Is dissuaded
in vain.

THIS Advice was the more to be regarded, as several of the Natives themselves affirmed, that those three *Armenians* would be slain by their Companions, as soon as they were out of the City. This so terrified *Demetrius*, that he dropped them a second Time, and would have dissuaded *Goëz* from proceeding any farther; but *Benedict* was resolved to fulfil the Expectations of those who sent him, at all Hazards.

S E C T. II.

Continuation of the Author's Travels from *Kâshgar* to *So-chew*, in *Katay*, or *China*.

Karawân sets forward: Fatiguing Road. Karakatay. Akfu City. Kucha Town. Chalis City. Goëz victorious: Leaves the Karawân. News from Pe-king. Turfan, Kamul. Wall of China. Remarks on the Road. Dangerous Travelling. The Frontiers fortified. Kan-chew, and So-chew. Artifice of Merchants to enter China, by counterfeit Embassies: Sends to Pe-king: His Letters received. Goëz in Distress: His Death: His Effects seized. The Merchants sued: Are shamefully cast: Yet little recovered. Isaac goes to Pe-king.

Karawân
sets for-
ward,

GOEZ hereupon preparing for his Journey, bought ten Horses for himself, his Companion *Isaac*, and their Baggage. Mean-time the *Karawân Bashâ*, who was gone to his House five Days Journey distant, to get his Equipage ready, sent to *Goëz* to hasten forward, and by his Example quicken the other Merchants.

Fatiguing
Road.

ABOUT the Midst of *November*, 1604, they came to a Place called *Yelchi**, where they pay Customs, and their Passports are examined. From thence, in twenty-five Days, they got to *Akfu*, passing through the following Places, *Hanchalish*†, *Alcheghet*, *Hagabateth*, *Egriar*, *Mesetelek*, *Horma*, *Thalek*, *Thoantak*, *Minjeda*, *Kapetalkol-zilan*, *Sark-ghebedal*, *Kanbashi*, *Akon-*

serfek, and *Chakor*. The Road was very fatiguing, being through the Sands, and very stony. 1604.

IN the Way they crossed the Desert, called *Karakathay*, that is, *the Black Land of the Kathayans*‡; because, as they say, the *Katayans* dwelled there a long Time. Also one of the *Jesuit's* Horses falling into a rapid River, swam to the other Side; but came back again, it seems, of himself, on invoking the Name of *Jesus*.

AKSU is a Town of the Kingdom of *Kâsh*-*Akfu City*. *Kar*, whose Governor, the King's Nephew, being but twelve Years old, Affairs were managed by his Preceptor. He would needs see *Goëz*, who presented him with Sugar, and such childish Things. The young Prince, in return, received him kindly, and made him dance at a solemn Ball. *Benedict* next visited the Queen-Mother, who admitted his Patent with great Reverence: To her he gave a crystal Glass, a Piece of *Indian Calico*, and the like.

HERE they staid fifteen Days, for other Merchants, and then departing proceeded through *Oitgrakh*, *Gazo*, *Kashani*, *Dellay*, *Saragabedall*, to *Ugan*, and then to *Kucha*, another Town, where they staid a whole Month to refresh their Beasts, almost spent with the bad Ways, and Want of Barley. Here, to extort a Present, the Priests would have constrained *Goëz* to fast, during their Lent.

FROM hence, in twenty-five Days, they came to *Chalis**, a small, but well-fortified City. This Country was governed by a Natural Son of the King of *Kâskar*, who hearing that *Benedict* professed a different Religion, began to terrify him, saying, it was a very audacious Thing for a Man, who was of another Faith, to enter those Territories; and that for so doing, he might lawfully deprive him both of his Goods and Life. But when he read the King's Letters Patent, he was pacified, and with a Present became also a Friend. One Night sending for *Goëz*, *Isaac* fell into Tears, thinking he was going to be put to Death. *Benedict* despising the Danger, went courageously to the Palace: But when he came there, found all the Business was, that he might dispute with the Priests and learned Men; whom, it seems, he presently struck dumb by Dint of Argument: Nay, the Vice-Roy himself approving all he said, declared, that the Christians were the true Believers; adding, that his Ancestors had professed the same Law†. After this he feasted, and kept him to lie that Night in the Palace.

* In the Original, *Jolci*.† In the same, *Hanchalix*.

‡ Purchas, p. 313. Trigaut. ch. 12.

§ Rather, *Black Katay*.¶ In the Original, *Cialis*.¶ In case the Vice-Roy did say these Words, which is hardly possible, he must have mistaken the Christians for the Worshipers of *Fo*; as we have already observed hath been often the Case: For the Religion of *Tibet* prevailed in these Parts before the Time of *Jenghis Khân*.

Road to
China.Leaves the
Karawân.News from
Pe-king.Turfan,
Kamul.Wall of
China.Remarks on
the Road.Dangerous
travelling.

IN this City they staid three Months, for the Karawân Bashâ would not depart without a great Company (it being so much more Gain to him) nor suffer any Man to go before. However Goëz, tired with the Delay and Expence attending it, by a Present obtained Leave of the Vice-Roy, to make the best of his Way. He was just ready to depart from *Chalis*, when the Merchants of the former Karawân returned from *Katay*. These feigning an Embassy (as usual) had pierced as far as the Capital; and having lodged for three Months in the same Palace of Strangers, with the Jesuits, brought sure Tidings of *Ricci*, and the rest of the Society, to *Goëz*; who wondered thus to find that *Katay* was *China*, and *Kambalu* was *Pe-king*. Among other Evidences, they produced a Piece of Writing in *Portuguese*, which they had taken-out of the Dust swept-out of the Chamber, in order to shew in their own Country, at their Return.

GOËZ having obtained the Vice-Roy's Letters for his Security, departed with *Isaac*, and a few others, and in twenty Days came to *Puchan*, a Town of the same Kingdom; whose Governor generously furnished them with Necessaries out of his own House. From hence they travelled to *Turfan*, a strong and well-fortified City, where they staid a whole Month. From *Turfan* they proceeded to *Aramuth*, and so on to *Kamul*, another well-fortified Place; where, likewise, they halted for a Month, because they were well-used throughout the Kingdom of *Chalis*, which ends at this Town. From *Kamul*, in nine Days, they came to *Khya-yu-quan*^a, at the Northern-Walls of *China*; where they waited twenty-five Days for the Answer of the Vice-Roy of that Province^b.

AFTER this they were admitted within the Walls, and in one Day came to *So-chew*^c, a City, where they heard much of *Pe-king*, and other Places, whose Names were known; so that *Goëz* was now fully convinced, that *Katay* and *China* differed only in Name.

ALL the Way from *Chalis*, to the Borders of *China*, being infested with Incursions of the *Tartars*, the Merchants travel in great Fear. In the Day they examine, from the Hills, whether there be any Parties of them in the Plains; and if they judge the Coast clear, perform their Journey by Night with Silence. One Night *Benedict* falling from his Horse, the rest went-on, not missing him till they came to their Lodging; and then *Isaac* going-back to seek him, found him by the Sound of the Name *Jesus*, almost despairing to see his Company any more.

IN the Way they found many *Mohammedans*

slain, who had ventured to travel alone: Although the *Tartars* seldom kill the Natives, saying, they are their Servants and Shepherds; because they take from them Flocks of Sheep, and Herds of Bullocks. They eat no Wheat, Barley, nor Pulse, saying, it is Food for Beasts, not Men. They feed only on Flesh, eating that of Horses, Mules, and Camels; yet are said to live an hundred Years. The *Mohammedan* Nations, on this Side, not being warlike, might easily be subdued, if the *Chinese* cared to enlarge their Dominions^d.

THE End of the famous Walls; before-mentioned, is in the West of *China*, which extends Northwards; from which End, for the Space of two hundred Miles, is the Part where the *Tartars* most commonly made their Excursions formerly, as they do at present, but with less Danger: For the *Chinese*, to restrain them, have built two very strong Cities in *Shen-si*, and garisoned them with choice Soldiers. These have a peculiar Vice-Roy, and other Magistrates, who depend immediately on the Court, and reside in one of them, named *Kan-chew*^e.

SO-CHEW, the other, hath a special Governor, nor, and is divided into two Parts; one inhabited by the *Chinese*, called *Kitayans* by the *Mohammedans*, who occupy the other Part, and come from *Kâskar*, and other Western Countries, on Account of Trade. Many of them having Wives and Children, settle there: Yet they have no Magistrates of their own; but are governed by the *Chinese*, who every Night shut them up within the Walls of their own City. There is a Law, by which no Man, who has lived nine Years in the Place, can return to his own Country.

THE Merchants who resort hither, come mostly from the West, under feigned Embassies; and have, in Consequence of a Contract made with *China* by seven or eight Kingdoms, obtained a Privilege of sending every sixth Year, seventy-two Persons in Quality of Ambassadors, with Tribute to the Emperor; consisting of the shining Marble before-mentioned, Diamonds of the Rock, Azure, and other Things. By this Means they travel to Court, and return at the public Charge. The Tribute they carry, is very little Expence to them: For no Man pays dearer for this Marble, than the Emperor himself, who esteems it a Dishonour to take any Thing of Strangers for nothing: Besides, they are so well supplied, at his Majesty's Cost, that it is computed they get every Day, above their necessary Charges, a Ducat a Man. Hence many strive to be admitted into this Embassy, purchasing the

^a In the Original, *Chiaicuen*, a Fort at the Entrance of the Great Wall. See before, p. 55. a.

vince of *Shen-si*. ^c In the Original, *Socieu*.

^d *Purchat*, p. 314.

^e See before, p. 55.

^b Pro-

Privi-

Road to
China.By counter-
feit Embas-
sies,Sends to Pe-
king,His Letters
received,Goëz in
Distress,

Privilege of the Karawán Bashá, by large Presents. For this Purpose they counterfeit their Kings Letters, acknowledging Vassalage to the Emperor of China. The like Embassies are admitted from divers other Kingdoms; as *Kauchin-China*, *Siam*, *Leukchew*, *Korea*, and some Parts of *Tartary*. The *Chinese* are at incredible Expences on these Occasions; nor are they ignorant of the Fraud: But finding their Account in it, flatter their Sovereign with the Fancy, that all Nations pay him Tribute; whereas, in Fact, he rather pays Tribute to them.

GOËZ arrived at *So-chew* the End of the Year 1605, grown wealthy by his long Journey. He had thirteen Horses, five hired Servants, and two Boys whom he bought, besides the Marble, more Worth than all the rest; the Whole valued at two thousand five hundred Ducats. In this City he met with other *Mohammedans* returned from the Capital, who confirmed the former Reports. Hereupon he wrote forthwith, to acquaint Ricci of his Arrival: But the Superscription of the Letter being written in *European* Characters, and the *Chinese*, who carried them, not knowing either the *Chinese* Names of the Jesuits, or the Quarter where they lodged at *Pe-king*, could not deliver them. The next Year, at *Easter*, he sent other Letters by a *Mohammedan*, who had fled from that City (for none may either go in, or out, without the Magistrates Leave) acquainting them with his Voyage and Situation, desiring them to take some Course to free him from his Prison, that he might return by Sea to *India* along with the *Portuguese*.

THE Jesuits, who had long before been informed from *Goa* of his intended Journey, yearly expected him, and made much Enquiry of those counterfeit Ambassadors; but could hear no Tidings of him. They were therefore rejoiced at his Letters, which they received in *November* following, and presently dispatched a Person, to bring him, if possible, to Court; not an *European*, lest one Stranger should hinder another; but a Native, by a *Chinese* Mother, named *John Ferdinand*, a virtuous young Man, who had not yet performed his Noviciate. To him they joined a new Convert, well-acquainted with the Country. His Orders were, in case he could not bring Goëz thence by Leave of the Magistrates, or any other Means, to stay there with him, and write to the Company; who were then to try what they could do by their Friends at *Pe-king*.

THIS Journey, of near four Months, was undertaken in a very severe Winter, they setting-out the eleventh of *December*. Mean-while Goëz,

who suffered more Injuries from the *Mohammedans* in *So-chew*, than on the Road, was forced to sell his Marble for twelve hundred Ducats, which was under half Price; wherewith he paid his Debts, and maintained his Family a whole Year. In the Interim the Karawán arriving, he soon run-out the Remainder of his Cash, in the frequent Entertainments he was obliged to make for the Captain of it. This laid him under a Necessity of borrowing Money; and because he was chosen into the Number of the seventy-two Ambassadors, he bought some Pieces of Marble, hiding an hundred Pounds of it in the Ground, to conceal it from the *Mohammedans*: For without that Commodity, he would have been debarred from going to *Pe-king*.

LET us now turn to *Ferdinand*, who had his Afflictions also: For his Servant run-away from him at *Si-ngan fü*, the Metropolis of *Shen-fi*, carrying-away half what had been given him to bear his Charges. From thence, however, with much Fatigue, he got in two Months to *So-chew*, where he arrived the seventh of *March*, and found Goëz on his Death-Bed. The sick Man, however, rejoiced at receiving the Letters from those of his Society; but died eleven Days after, without having made auricular Confession for so many Years; as to which, he relied on God's Mercy.

HIS Death was not without Suspicion of Poison from the *Mohammedans*; who, as soon as he departed, seized all that he left behind. Among the Things that were lost, nothing is more to be regretted than his Journal, which he had kept in Detail of his Travels. This Book they were the more earnest to get into their Hands, in order to prevent Payment of Debts there entered. They would have buried him also like a *Mohammedan*, if *Isaac* and *Ferdinand* had not opposed them. Goëz was a Man of great Parts, and after his Admission, had done great Service to the Society, but was not priested. He ordered *Ferdinand* to caution the Jesuits not to trust the *Mohammedans*, nor pursue this Road to *China*, as being unprofitable and dangerous.

As the Merchants, by a Custom among themselves, divide the Goods of all those who die on the Road, they bound *Isaac*, threatening to kill him if he would not invoke *Mohammed*. Hereupon *Ferdinand* presented a Request to the Vice-Roy of *Kan-chew*; who wrote an Order under it to the Governor of *So-chew*, to examine the Affair impartially. He first was favourable; but corrupted by Bribes, threatened to whip the Complainant, and held him in Prison three Days. However, not discouraged by this Treatment,

^a Purchas, p. 315. Trigaut. lib. 5. cap. 13.
invidious Reflexion, common with Popish Zealots.

^b In the Original, by Mistake, *Shan-fi*.
^d It should be, turn *Mohammedan*.

^c This is an
he

Goëz.
1606.

Travels to
Tibet.

he sold his Garments for Want of Money, and continued the Suit five Months. All this While, as *Ferdinand* could not speak *Persian*, nor *Isaac* either *Portuguese*, or *Latin*; they could not converse together. When before the Tribunal, one said the Lord's Prayer, the other repeated the Name of *Benedict Goëz*, with a few *Portuguese* Words: But nobody understanding either of them, the Judge thought they spoke in the Language of the Province of *Kanton*, and understood each other.

Are shame-
fully cast,

At length, in two Months, *Ferdinand* learned to speak the *Persian*. The *Mohammedans*, among other Things, pleaded that *Ferdinand* was a *Chinese* by his Countenance, and *Isaac* a *Saracen*. In Answer to this Allegation, *Ferdinand* one Day assured the Court, that he was a mortal Enemy to the Law of *Mohammed*, which did he profess, he would, without doubt, abstain from Hog's Flesh: At the same Time pulling a Piece of Pork out of his Sleeve, he and *Isaac* fell to eating it very heartily. Hereupon those present set-up a loud Laugh: While the *Mohammedans* ashamed, spat at the *Armenian*, saying, he was

deluded by the *Chinese* Cozener: For all the Way on the Road, to prevent Offence, *Benedict* and *Isaac* had abstained from Pork.

THUS the Effects of the Deceased were decreed to *Ferdinand*: But, after all, nothing was found, except the Pieces of Marble, which had been hidden under-Ground: These they sold to pay their Debts, and buy Necessaries for their Journey to *Pe-king*; whither, at length, both of them arrived. They brought a Cross finely painted on gilt Paper, with the Passports of the Kings of *Käskar*, *Quotan*, and *Chalis*; which are kept for a Memorial.

ISAAC related all these Passages to *Nicci*, upon Credit of his Memory, and a few Minutes of *Benedict's*. Having staid a Month at *Pe-king*, he was sent, by the usual Road, to *Amakao*. From thence, in his Voyage to *India*, he was taken by the *Dutch*: But being redeemed by the *Portuguese* of *Malakka*, he held-on his Course; and hearing of his Wife's Death, returned not to the *Mogol's* Country, but staid at *Chaul*, and was alive in 1615, when *Trigautius* wrote.

C H A P. VII.

TRAVELS through Tibet, to and from China.

By several Missioners.

INTRODUCTION.

Read to China through Tibet attempted, by Andrada the Jesuit: His Relation censured. Chesaud sets-out: Is forced to return. Grueber's Travels, literary Account of them.

Read to
China

ALTHOUGH *Goëz* was sent expressly to discover the Road to *China*, through *Little Bukharia*; yet it does not appear the Jesuits prosecuted that Design, probably for the Advice he left them to the contrary. However, about the Year 1660, *Amatus Chesaud*, a Frenchman, Su-

perior of the Residency of *Isfahan*, attempted to pass thither through the Countries of the *Uzbeks* and *Turkestan*, but was deterred by the Difficulty and Danger of the Road. From that Time, none of the *Romish* Missioners have ventured to travel on that Side, although *Karawans* are continually passing and repassing, with which the *Armenians* make no Scruple to associate themselves, and perform the Journey with Safety.

THE above-mentioned Undertaking dying with *Goëz*, the Society turned their Thoughts

^a Although none were there who understood either *Latin*, or *Portuguese*; sure there were enough among the *Mohammedans* who could speak the *Persian*. It seems, by this Account, that *Ferdinand* could not speak the *Chinese*.

^b The *Mohammedans* are every-where called *Saracens*, by this Author; which Term we use here only to avoid Repetition of the same Word.

^c There is some Room to believe, not only that the Distances of Places are often made greater than they are; but also, that the Places themselves are not always set-down in their proper Order, some seeming to be placed after, which should be before, others: And the rather, because it must have been morally impossible for *Isaac* to have retained the Distance and Position of such a Number of Towns as are mentioned, exactly in his Memory, and it does not appear of what Nature, or Extent, the Minutes of *Goëz* were.

^d *Makau*. ^e *Purchas*, p. 316. *Trigaut*, lib. 5. cap. 15.

Introduction. next on opening a Way to *China* through *Tibet*: a the present State of *Tibet*, and Religion of the *Introduction.*
 A Region, whose Inhabitants they were informed were Christians, or at least of a Religion nearly resembling their own; and, consequently, had so much the stronger Inducement to prosecute that Design, as they hoped to meet-with easy Conversions, a Thing they despaired of in *Mohammedan* Countries. Travellers mention two Ways of passing into *Tibet*; one the Northern-Road, by the North-Part of the *Mogol's* Empire; the other Southern, through *Bengal*. In 1624, *Antony Andrada*, a Portuguese Jesuit, attempted the Northern-Road, and penetrated as far as *Katay*, or *China*. In 1661, *Grueber* and *Dorville*, Jesuits, travelled from *China* to *India*, through *Tibet*, taking the Southern-Road; with regard to which, *Tavernier* about the same Time procured some Informations. In 1414, *Desideri*, another of the Society, passed into *Tibet* as far as *Lassa*, by the Northern-Road: And, lastly, in 1732, *Horace de la Penna*, with other *Capuchins*, went to the same Place, by the Southern-Rout.

By Andrada and Jesuit. THESE are all the Travels to this vast Region that have appeared in Print. Those of *Andrada* and *Chesaud* are very short, and contain nothing extraordinary. The first, it seems, made the Journey, on hearing that the People of *Tibet* were professed Christians. The Substance of his Relation is this: That he left *Labor* in 1624, and having passed the *Ganges*, entered into *Serinegar* and *Chasparanga*, very great and populous Cities; in the last of which are many Monuments, he says, left by the Christians: That from thence crossing an exceeding high Mountain, on the Top of it he discovered a vast Lake, which gives Rise to the *Indus*, *Ganges*, and the other great Rivers of *India*: That passing forwards through high Mountains, he arrived, after many Days Journey, at the City of *Redor*, in the cold Northern Region of the same Name: Lastly, that from hence travelling through the Kingdoms of *Muranga* and *Tankhut*, subject to the *Tartars*, he in two Months arrived at *Katay*, or *China*.

The Relation unforced. BENTINK, in a Note on *Abulghazi's Genealogical History of the Tartars*, says, he is sure, that the Author of *Andrada's* Letter, relating to

THE Travels of *Chesaud* seem to be more genuine than those of *Andrada*, but are still less to the Purpose: For he went no farther than the Borders of *Great Bukharia*, and then turned back. The Account was sent by the Author, in a Letter from *Kashan* near *Ispahan*, written in *Persian* to *Kircher*, who has inserted an Abstract of it in his *China Illustrata*, to the following Effect: That a Year before he wrote the Letter, he travelled from *Sfahan* (or *Ispahan*) to *Balkh*; which, he says, is the regal City of *Uzbek*; in order to see if it was practicable to pass through that Country and *Turkestan*, to *Katay*, and thence to *China*: But that when he arrived in the Train of the *Uzbek* Ambassador, as far as the Bounds of *Kezalbash*, he found the Way to be both difficult and dangerous: That for this Reason he continued for some Months at *Hayrat*, formerly (he says) called *Skandria*, and there had a full View of the Place which the Ancients called *Bakhtra*, where there is a great University (built by the Son of *Tamerlang*, but going to Ruin) and many other Structures raised by the *Uzbeks*, when in Possession: That from *Hayrat* he came-back to *Mashabad*, called by some the Holy; where there is a *Masjid*, adorned with Gold. Here he staid two Months disputing with the Learned, who are numerous, about their Law: That leaving this Place, he

^a Perhaps, a Mistake for *Serinegar*, or *Kashmir*; but then that City lies on this Side of the *Ganges*.

^b Printed at *Paris* in 1629, with Permission of the Society, and dedicated to the General of that Order.

^c Perhaps, *Redok*; which, as well as *Maranga*, is mentioned by *Grueber*. ^d History of the *Turks, Moguls*, &c. p. 491. ^e *Ogilby* has given a Translation in his *China*, vol. 1. p. 363. It has no Date. ^f It is only one of the Capitals of the three *Uzbek* Dominions in *Great Bukharia*. ^g That is, of the *Persian* Dominions called *Kezalbash*, or *Red-heads*, from their Turbans. See before, p. 639. Note d. ^h *Herat*, or *Heri*, Capital of the Province of *Khorasan* in *Persia*. ⁱ Or, *Timur leng*, that is, lame *Timur*; for *Tamerlan* was lame of one Leg. His Son, spoken of here, was, doubtless, *Shah Rokh*, who succeeded him, and reigned at *Herat*.

^k The Author seems to mistake *Timur*, and his Descendants, for *Uzbeks*; which latter possessed *Khorasan* but a very short Space, under *Sbaybek Khan*. ^l Or, *Mashbad*, the same with *Tai* in *Khorasan*. See before, p. 443. Note i. In the Original written *Maxabad*. ^m Or, Temple, in *Kircher Mesquit*. The *Persian* Word is *Mashu*, whence *Mosk*.

Travels to
Tibet.

came to *Nishapur*, and then to *Sabazwar*^a, be-
longing to *Khorasan*: Whence passing through
the Cities of *Setam*, *Damgan*, and *Jamnam*^b,
he proceeded to *Kashan*, in the Province of
Arakand^c, the Way for the most Part sandy;
and thence to *Sfahân*, thirty *Farsang* distant.

Grueber's
Travels,

THESE are all the itinerary Remarks which
these two Authors afford: But *Grueber*, though
not so particular as could be wished, is much
more copious. What relates to his Travels, is
contained in five Letters, all written in *Latin* by
himself; except the first, which is in *Italian*, from
one anonymous *Virtuoso* to another, setting-forth
the Substance of a Conversation which he had^d
with our *Jesuit* on the Subject of his Travels,
and the Customs of the *Chineses*; on which last
the Discourse chiefly turned. The second is from
Grueber to *John Gamans*, a *Jesuit* at *Aschaffenburg*
in *Germany*; containing a brief Account of
his Journey from *China*. The third, dated *De-*
cember 11, 1664, from *Dantzick*, is in Answer^e
to several Questions put to him by some learned
Nobleman, concerning *China*, and the *Tartars*
who conquered it. The fourth is on much the
same Subject, dated from *Breslaw* in *Silesia*,
March 14, 1665. The last, containing the
Substance of several Letters written by *Grueber*
to *Kircher*^f, furnishes the most particular Ac-
count of his Journey from *China* to *India*, gives
the Latitudes of the chief Places observed by the
Author, and is embellished with Cuts drawn by
him, representing the Habits of the People, the
Great Lama, *Putala*, *Buth* the slaying Youth,
and other Remarkables in the Countries he passed
through.

Literary Ac-
count of
them.

THESE Letters are published by *Thevenot*, in
his *French Collection of Voyages*^g: But he has
omitted all the Cuts, which *Kircher* gives in his
China Illustrata, and after him *Ogilby*. In the
following Section we have incorporated the Re-
marks, contained in the several Letters, together;
or making the Substance of that to *Kircher* the
Text, supplied it with Notes from the rest.

SECT. I.

Travels from China to Europe, in 1661. By
John Grueber, Jesuit.

Sets-out. Si-ning. Great Wall: Account of it.

Delightful Travelling in the great Desert. *Grueber.*
Koko Nor Lake. Kalmak Tartars: Their
Dress and Dwellings. Lassa, or Barantola.
Tartar Women. Mountain of Langur. Nek-
pal Kingdom. King Partafmal. The Jesuits
Present. Odd Customs. Kingdom of Maran-
ga. Mogol's Empire. Comes to Agra: Re-
turns to Europe: Resumes the Mission. Author's
Character. Latitudes observed. Road, from
Tavernier. Gorroshépûr City. Way of tra-
velling. Nupal Country. Mountains of Nau-
gokot. Women-Porters. Bûtan, or Tibet.

THE Missioner set-out for *China*, as we *Sets-out.*
conjecture, in the Year 1656. Accord-
ing to the first Letter, he went from *Venice* to
Smyrna by Sea: From thence to *Ormuz* by
Land, in five Months: From *Ormuz* by Sea, in
seven Months, to *Makau*. There landing, he
passed-through *China*, partly by Water, partly
by Land, to *Pe-king*, in three Months^h. He
staid in *China* three Years; in one of which,
viz. 1660, he says, the fifty-six *Jesuits*, who
were then in that Empire, baptized more than
fifty thousand Menⁱ.

In his Return, he took a Road, never, per-
haps, attempted by any *European* before. *Grueber*
left *Pe-king* in the Month of *June*¹, 1661,
in Company with *Albert Dorville*, of the same
Society: In thirty Days he came to *Si-ngan fû*^k,
and in thirty more to *Si-ning*, or *Si-ning fû*^l,
crossing the *Wbang-ho*, or *Yellow River*, twice
in the Way.

SI-NING is a great and populous City, built *Si-ning.*
at the vast Wall^m of *China*, through the Gate
of which the Merchants from *India* enter *Ka-*
tay, or *China*. Here they stay till they have Li-
cense from the Emperor to proceed forward.
The Wall at this Place is so broad, that six Horse-
men may run abreast on it, without embarrassing
each other. Here the Citizens of *Si-ning* take the
Air (which is very healthful, coming from the
Deserts) and recreate themselves with the Pros-
pect, as well as other Diversions. There are Stairs
to go a-Top of the Wall, and many travel onⁿ
it, from the Gate at *Si-ning*, to the next at *So-*
chetu, which is eighteen Days Journey.

THIS they do by the Governor's Licence, out
of Curiosity; having a delightful Prospect all the
Way.

^a Also, *Nishapur*, and *Sebzwar*. ^b Doubtless, *Bastam*, *Damagan*, and *Semnan*, three Cities in the Road
from *Nishapur* to *Kashan*. ^c By which must be understood the *Persian Irâk*. ^d In Company with Signor
Carlo Dati. ^e He tells us, in his third Letter, that on quitting *Rome* he left many geographical Remarks
with *Kircher*, and that he was about publishing them in 1664. They were published in his *China Illustrata*, at
Amsterdam, in 1667, in Folio. ^f Part 4, containing twenty-six Pages and a half. ^g *Grueber*, Letter 1.
^h The same, Letter 2. ⁱ In the second Letter, he is said to have set-out the thirteenth of April, sent by
the new Emperor (*Kang-hi*) as Mathematician of the Empire, Leave being procured by *Adam Schall*. ^k Ca-
pital of *Shen-si*. ^l A Mistake for *Si-ning cheu*, or *Wey*. In the second Letter it is called *Ciniara*, a City
seated at the Great Wall. ^m Not so, but several Miles distant. *Grueber* drew a Draft of the Wall, which is
given by *Kircher*.

Treach to
Tibet.

Way from the Wall, as from an high Tower, of a is as large as the *Danube*, but so shallow, that it Grueber
the innumerable Habitations on one Side, and the may be forded every-where. 1661.

various Kinds of wild Beasts, which range the Defart, on the other Side. Besides wild Bulls, here are Tigers, Lions, Elephants, Rhinoceroses, and Monoceroses, which are a Kind of horned Asses^a. Thus the Merchants view the Beasts free from Danger; especially from that Part of the Wall, which running Southward^b approaches the more inhabited Provinces of *Quang-si*, *Yunnan*, and *Tibet*: For at certain Times of the Year they betake themselves to the *Yellow River*, and Part^c of the Wall, which abound with Thickets, in order to get Pasture, and seek their Prey.

The great
Desart.

THIS Desart is partly mountainous, and partly level, all-over sandy and barren; excepting that in some Places you meet with little Rivulets, whose Banks yield good Pasture. It begins in the middle Part of *India*, and extends from South to North; but nobody ever yet hath discovered its Bounds, which many stretch to the frozen Ocean. *Marco Polo* calls this Desart *Lop*, and speaks of its being haunted with Spirits. But *Grueber* says nothing of them. The *Tartars* formerly called it *Beljan*, now *Samo*; the *Chineses*, *Kalmuk*; others *Karakathay*^c. The *Tartars* accustomed to Desarts dwell here in Tents, removing, with their Cattle, where-ever they can find a River, or Place fit for Pasture^d.

Koko Nor
Lake.

THE Road from *Si-ning*, as far as *Lassa*, is somewhat differently described, in different Letters. In the first we are told, that our Missioner passing-out of *China*, entered the Sands of *Desart Tartary*, which he crossed in three Days: Afterwards he came to the Banks of the *Koko Nor*, which signifies the *Great Sea*; being a great Lake, or Sea, like the *Caspian*, where the *Yellow River* has its Source^e.

LEAVING this Sea behind him, he entered into the Country of *Toktokay*, which is almost desart, and so barren, that it need fear no Invasion. One meets with nothing but some Tents of *Tartars*^f. It is watered by the *Toktokay*, a very fine River, whence it takes the Name. It

THENCE having crossed the Country of *Tangut*, he came to *Retink*, a very populous Province, belonging to the Kingdom of *Barantola*; where at length he arrived, whose capital City is called *Lassa*^g.

ACCORDING to the fifth Letter, or *Kircher's* *Kalmak* Abstract, we are told, that presently after they *Tartars*, had passed the Great Wall, they found a River stored with Fish, on which they supped in an open Tent. Then crossing the *Saffron River*^h, they immediately entered that vast and barren Desart of *Kalmak*, inhabited by the *Kalmak Tartars*ⁱ, who rove up and down it to rob the *Karawans*, and at certain Seasons settle with their portable Cities on the Banks of the Rivers. The *Jesuits* often met with their Habitations in the Way, and drew their Figures, as represented in the Plate^k, viz. a *Kalmak* Man, cloathed with Their Dress, a Leathern Garment, and a yellow Cap: A *Kalmak* Woman, in a Habit made of a certain Skin, of a green or red Colour; each with a Charm about their Necks, to preserve them from Dangers: A *Lama*, that is, one of their *Tartar* Priests, or Bishops. They wear a white Coat, or Cloak, cast backwards, with a red Girdle; and a yellow Coat, from the Girdle of which hangeth down a Purse: Their Cap, or Hat, is painted red. In the Offskip are expressed their Habitations, being Tents made with small Sticks twisted, or plaited together, and covered with a coarse Woollen-Stuff^l, bound together with Cords. The Turning-Wheel is an Instrument like a Scepter, which the People turn-round while the *Lama* prays.

FROM *Si-ning* they in three Months entered *Lassa*, or the Kingdom of *Lassa*, which the *Tartars* call *Barantola*^m. The King is stiled *Teva*ⁿ, descended from an ancient Race of the *Tangut Tartars*, and resides at *Butala*, a Castle built on a high Mountain^o, after the *European* Fashion, where he has a numerous Court^p. The great Priest of this Country is called *Lama Konju*^q,

^a In another Place of this Letter, it is said, no other Animals are found in this Desart, but wild Bulls of a mighty Bigness.

^b The Author mistakes here, for the Wall does not proceed South of *Si-ning*, nor touch that City, but ends twenty Miles to the West; nor can any travel from *Si-ning* to *So-chew* on the Wall; which besides being, on many Accounts, unfit for the Purpose, breaks-off in several Places for twenty or thirty Miles together.

^c These seem to be the Remarks of *Kircher*, mixed with those of *Grueber*, who could never have committed so many Blunders in so few Lines. The *Chineses* call it *Sba-mo*, the *Tartars* *Kobi*; both Words signifying a sandy Desart. *Kalmuk* is a Nickname, that comes from the *Mohammedan Tartars*.

^d Letter the fifth. ^e This is a Mistake: For the *Whang-ho*, or *Yellow River*, rises from other Lakes to the South-West. See before, p. 451. ^f In his second Letter, he says, he met with neither Man nor Bird, but many wild Beasts; and that they suffered extremely in the Journey.

^g Letter the first. ^h Or, *Whang-ho*. ⁱ These are the *Eluts*, or *Tartars* of *Koko Nor*. ^j See Plate 54, p. 403. ^k Rather, Felt.

^l Letter the fifth. Misprinted *Barantika*, in the second Letter. ^m Or, *Dewa*, as in the fifth Letter; and *Tipa*, as others write. ⁿ See before, p. 456. ^o See before, p. 456. ^p For so *Sama Konjum* (as it is there faultily printed) is explained in the second Letter.

Travels to Tibet.

and adored as a God^a. He resides at *Barantola*,² and is the Pope of the *Chineses* and *Tartars*, called by them *God the Father*; whose Religion, in all essential Points, tallies with the *Romish*; although, says the Author, no Christian ever was in the Country before^b.

HERE they staid a Month, and might have converted many of the Natives, but for that devilish *God the Father* (as the Author calls him) who puts to Death such as refuse to adore him. However, they were kindly treated by the People and King, who was the Brother of that *God the Father*^c.

Tartar Wom.

IN the Court of *Deva*, King of *Tanguth*^d, they saw a Woman born in *Northern Tartary*, dressed in an unusual Habit: She wore Hair like knotted Cords, her Head and Girdle adorned with Cockle-Shells^e. They saw, likewise, some Women no less strangely dressed, who came from the neighbouring Kingdom of *Koin*. The Ladies braid or curl their Hair in the Manner of Hair-Laces, or small Bands, and twist it behind them: On their Foreheads they wear a red Fillet, beset with Pearls; and on the Top of their Heads a Silver Crown, bedecked with Turchoises and Coral.

GRUEBER drew the Pictures of the Grand *Lama* (taken from one hung at the Palace-Gate) and of *Han*, late King of *Tangut*^f. This last, who had fourteen Sons, was for his Goodness and Justice revered as God. He was of a dark Complexion, his Beard of a Chestnut Colour mixed with Grey, and his Eyes protuberant^g.

Mountain Langur.

FROM *Lassa*, or *Barantola*, they came in four Days to the Foot of the Mountain *Langur*; which being exceeding high, Travellers can hardly breathe at Top, the Air is so very thin; neither is it to be crossed in Summer without great Danger from the Exhalations of certain poisonous Herbs. Besides, as no Waggon or Beasts can pass it for the Rocks and Precipices, they must proceed on-foot, almost a Month, till they come to *Kutbi*, one of the two chief Cities of the Kingdom of *Nekbal*. This mountainous Tract^h is plentifully furnish'd with Springs, both hot and cold, which issue from all Parts of the Mountain, affording Store of Fish and Pasture.

Nekpal Kingdom.

FROM *Kutbi*, in five Days, they came to the City *Nestli*ⁱ, still in *Nekbal*; where Provisions are so plenty, that thirty or forty Hens are sold for one Scutum.

FROM *Nestli* they came in five Days Journey to *Kadmendu*^k, the Metropolis of *Nekbal*, where reigns a potent King. *Grueber*, 1661.

FROM *Kadmendu*, in half a Day's Time, they came to the City *Nekbal*, called also *Baddan* by the Natives, the regal City of the whole Kingdom^l.

THE first Letter relates, that *Nekbal* is a Month's Journey in Extent, and has two capital Cities, *Katmandir* and *Patan*^m, separated only by a River. The King called *Partasmal* resides in the first, and his Brother *Nevagmal* (a young handsome Prince) in the latter. He had the Command of all the Troops in the Country; and while *Grueber* was there, had a great Army in the Field, to oppose a petty King named *Varkam*, who made frequent Incursions into his Dominions.

THE Jesuit presented this Prince with a Telescope; wherewith having discovered a Place where *Varkam* had fortified himself, he desired the Prince to look that Way, which he did; and seeing the Enemy so near, cried, Let us march against them; not considering that their seeming Approach was the Effect of the Glass. It is not easy to express how pleased he was with this Presentⁿ. He likewise gave the King other curious mathematical Instruments; with which he was so taken, that he determined not to let them go, but that they promised him faithfully to return. In that Case he promised both to erect a House for their Use, endowed with ample Revenues, and grant them full Power to introduce the Christian Law into his Kingdom^o.

IN this Country, when a Man drinks to a Woman, the Company pour in the Liquor *Cha*, or the Wine, three Times for the Parties; and while they are drinking, affix three Pieces of Butter to the Brim of the Cup; which those who pledge them take-off, and stick on their Foreheads.

THEY have a most cruel Custom in these Kingdoms; for when they judge their sick People to be past Hopes of Recovery, they carry them into the Fields, and casting them into deep Ditches full of dead Corpses, there leave them to perish; and their Bodies, when dead, to be devoured by Birds and Beasts of Prey, esteeming it an Honour to have living Creatures for their Tombs.

THE Women, out of a religious Whim, never wash, but daub themselves with a nasty

^a See before, p. 459. d.

^b Letter the first.

^c Letter the second.

^d So *Barantola* is called here.

^e This was a Woman of *Khamil*, or *Hami*. See Plate 55, p. 456. ^f See Plate 61, p. 460. ^g *Grueber* has given other Cuts relating to *Tibet*; which, with their Descriptions, have been already inserted. See Plates 56, 57, 58, and 59.

^h *Kircher* supposes this to be the *Parapanisus* of *Ptolemy*, and *Belor* of *Polo*; in which last Conjecture, at least, he is very much mistaken. ⁱ This, and *Kutbi*, are said a little lower to be the two chief Cities of *Nekbal*.

^k In the first Letter called *Katmandir*. ^l Letter the fifth. ^m This must be *Baddan*, or *Nekbal*, in the fifth Letter: But there is a great Disagreement between the two Letters with regard to its Distance from *Katmandir*. ⁿ Letter the first. ^o How came they to neglect so favourable an Offer?

Travel to
Tibet.

Kingdom of
Maranga.

Mogol's
Empire.

Come to
Agra.

Returns to
Europe.

Kind of Oil; which not only causes them to sink intolerably, but renders them extremely ugly and deformed.

FROM *Nekbal*, in a Journey of five Days, you meet with the City *Hedonda*^a, a Colony of the Kingdom of *Maranga*, inclosed in *Tibet*. Its Metropolis is *Radok*^b. From the Names of *Dominic*, *Francis*, and *Anthony*, still in Use with the Natives^c, it appeared, that Christianity had been planted there in Times past^d.

IN the first Letter we are told, that in *Maranga* he saw no Towns, but only Houses, or rather Huts made of Straw, and among them a Custom-house. The King pays yearly to the Great *Mogol* a Tribute of two hundred and fifty thousand Rixdollars, and seven Elephants^e.

FROM *Hedonda* (crossing the Kingdom of *Maranga*) in eight Days, they came to *Mutgari*, the first City of the *Mogol's* Empire.

FROM *Mutgari* is a Journey of ten Days to *Battana*^f, which is a City of *Bengala* on the *Ganges*.

FROM *Battana*, in eight Days, they came to *Benares*, a populous City on the *Ganges*, famous for an Academy of the *Brachmans*, where Persons are instructed in their Religion and Sciences.

FROM *Benares*, in eleven Days, they came to *Katampor*, and from thence, in seven more, to *Agra*^h: So that from *Pe-king* thither was a Journey of two hundred and fourteen Days; but reckoning the Time which the *Karawans* rest, it will come to about fourteen Months. Here *Dorville*, the Companion of *Grueber* in his Travels, diedⁱ.

THE Author's Travels from *Maranga* is related, with some Variation, in the first Letter. It is there said, that from thence he entered *India*, and came to *Minapor*, the Metropolis of the Country, where he crossed the *Ganges*, twice as broad as the *Danube*. Thence he travelled to the City *Patan*; and from *Patan*, in twenty-five Days, to *Arga*, the chief royal Seat of the *Mogols* Empire, eleven Months after he had left *China*.

THIS first Letter furnishes us also with an Account of his Travels from *Agra* to *Europe*, and several other Particulars not to be met with in *Kircher's* Memoirs. From *Agra* he got, in six Days, to *Deli*; and from *Deli*, in fourteen, to *Lahor*, on the *Ravi*, which is as broad as the *Danube*, and falls into the *Indus*, near *Multan*^k. At this last Place he embarked on the *Indus*, and in forty Days fell down to *Tata*, the last City of

Indostan, and Residence of a Vice-Roy, called *Grueber* *Laskartan*. Here he found many *English* and *Dutch* Merchants. From thence sailing to *Ormuz*, he landed; and passing through *Persia*, *Armenia*, and *Asia Minor*, came to *Smyrna*; where putting again to Sea, he arrived first at *Messina*, and then at *Rome*, fourteen Months after he had left *Agra*.

HE had not been long at *Rome* before he received Orders to return to *China*. Accordingly

he went into *Germany*, and from thence to *Poland*, with a Design to cut-out another new Road through *Russia*; having, by the Emperor's Means, obtained Passports from the Dukes of *Courland* and *Moscow*: But when he arrived on the Borders of *Russia*, News came, that the King of *Poland*, in Conjunction with the *Tartars*, had invaded the Grand Duke's Dominions. Fearing therefore that it would be difficult to get to *Moskow*, called by the *Tartars*, *Stoliza*, he thought it best to return to *Venice*, which he did just at the Time when the Emperor was sending Count *Lesly* on an Embassy to the Port. In the Train of this Lord he travelled to *Constantinople*, designing to take his Way through *Natolia*, *Persia*, and the *Indies*. But on his Arrival was seized with a violent Flux, and Pains in the Stomach; so that being unable to proceed, he returned by Sea to *Leghorn*, and thence to *Florence*. Here his Disorder abating, he repaired to *Venice*, in order to pass through *Friuli* to *Vienna*, and so to *Constantinople*, once more to attempt getting to *China* by that Road. (But how he succeeded, we do not find.)

THE Author, in 1665, when he set-out on his Return to *China*, was about forty-five Years of Age, of an affable Temper, and extremely civil, joining to other good Qualities the *German* Sincerity, which rendered his Conversation perfectly agreeable^l. The Variations found in the Letters from whence we have collected our Materials, seem to be owing to the Defects of the Author's Memory, and Mistakes of those who took the Relation from his Mouth. With Regard to the *Chinese* and *Tartars*, he has explained some Things more fully than other Authors have done, as well as related others in a different Manner.

TABLE of Latitudes observed in this Journey.

	Latitudes observed.
<i>Si-ning City</i> - - -	36 10 0 ^m
<i>Lassa</i> , or <i>Barantola</i> - -	29 6 0

Kad-

^a At the End of the Letters, it is said to be the first City of the *Mogol's* Empire.

^b This, *Kircher* observes, was the utmost Extent of *Andrada's* Travels.

^c Letter the first. ^d This Author calls him the *Mogor*.

^e In the first Letter, called *Patan*.

^f *Kircher* says, he received the foregoing Account from the Mouths of *Grueber* and *Dorville*: Yet at the End of this Abstract tells us, the last died at *Agra*, in his Way to *Europe*.

^g Letter the fifth. ^h In the Original, *Multaia*, by Mistake.

ⁱ Letter the first and fourth. ^k The Jesuits, who made the Map, found it to lie in thirty-six Degrees, thirty-nine Minutes, and twenty Seconds; which Difference of twenty-nine Minutes shews *Grueber's* Observation to be far from

from

Travels to Tibet.	Kadmendu	-	-	-	27	5	0
	Hedonda	-	-	-	26	36	0
	Battana on Ganges	-	-	-	24	44	0
	Benares on Ganges	-	-	-	24	50	0

Road, from
Tavernier.

WE shall add, by Way of Supplement, the Information which *Tavernier* received from the Merchants in *Bengal* concerning this Southern Road through *Tibet*.

THE Kingdom of *Bütân*, whence comes the Musk, Rhubarb, and some Furs, is a Kingdom of great Extent: But *Tavernier* could never come to a perfect Knowledge thereof. He observes, that the Karawân is three Months travelling from *Patna*, in *Bengal*, to the Kingdom of *Bütân*. It sets out about the End of *December*, and, eight Days after, arrives at *Gorroshepûr*, the last City in the *Great Mogol's* Dominions.

Gorroshe-
pûr City.

FROM *Gorroshepûr* to the Foot of the high Mountains is eight or nine Days Journeys more. As the Country is nothing but wide Forests, full of wild Elephants, the Merchants suffer much: For instead of taking their Rest, they are forced to watch, keep Fires, and shoot-off their Muskets all Night long: Otherwise, the Elephant, who makes no Noise in treading, would be upon the Karawân before they were aware; not that he comes to hurt the Men, but to get what Victuals he can find.

Way of Tra-
velling.

YOU may travel from *Patna* to those Mountains in *Palleki's*. But they usually ride upon Oxen, Camels, or Horses, bred in the Country. These last are generally so little, that when a Man is on the Back of them, his Feet touch the Ground; but they are very strong, and will travel twenty Leagues together without baiting. Some of them cost two hundred Crowns: For, indeed, the Roads over the Mountains are so narrow and rugged, that you can make Use of no other Sort of Carriage.

Nepal Coun-
try.

FIVE or six Leagues beyond *Gorroshepûr* you enter into the Territories of the *Raja* of *Nepal*, which extend to the Frontiers of *Bütân*. This *Raja* pays every Year to the *Great Mogol* an Elephant for his Tribute. He resides in the City of *Napul*, from whence he derives his Title: But there is little of either Trade or Money in his Country, which is all Woods and Forests.

Mountains of
Naugrokot.

THE Karawân being arrived at the Foot of the Mountains of *Naugrokot*, abundance of the Inhabitants, chiefly Women and Maids, repair thither, in order to carry the Merchants and their Goods across the Mountains, which is eight

a Days Journey more. There are three Women to carry one Man, relieving one another by Turns. They have upon each Shoulder a wool-len Roll, to which is fastened a large Cushion, that hangs down their Backs, upon which the Merchant sits. Their Luggage and Provisions are laid on the Back of Goats, which carry an hundred and fifty Pound Weight a-piece. They who chuse to ride, are, in many Places, forced to have their Horses hoisted-up with Cords. They never feed them but Morning and Evening. Their Morning Fare consists of a Pound of Meal, half a Pound of brown Sugar, and half a Pound of Butter, mixt together with Water. In the Evening they must be contented with a few flat Pease bruised, and steeped half an Hour in Water. The Women Porters get for their ten Days Travel two Roupies a-piece; the same also for every loaded Goat, and every Horse which they lead.

b AFTER you have passed the Mountains, you may travel to *Bütân* upon Oxen, Camels, Horses, or in *Palleki's*. Thus far from *Tavernier* concerning the Road to *Bütân*: What he relates with respect to the Inhabitants, and Trade of the Country, has been already inserted.

S E C T. II.

TRAVELS into Tibet in 1714.

By Hypolito Desideri, an Italian Jesuit.

Now first translated from the French.

Author leaves Goa. High Mountains, difficult to cross. Fertile Spots. Comes to *Kashmir*. News of Tibet. Enters Great Tibet. Horrible Mountains: Dreadful Travelling. Arrives at *Leh*, or *Ladak*. Air, Soil, Inhabitants: Believe in a Trinity: Saints and Images: Other Resemblances. Visits the Grand Lama: Searched for Jewels. A third Tibet: Comes to *Lassa*: Admitted to Audience: Favourably received.

THE Account of this Journey into Tibet was written in Italian by the Author to *Ildebrand Grassi*, another Missioner of the same Society and Nation, then residing in the Kingdom of *Mayssur*, in the Peninsula of *India*, on this Side *Ganges*. The Letter is dated from *Lassa*, the tenth of April, 1716. N. S. A French Translation of it is inserted, by *Du Halde*,

from accurate, and brings that of the other Places under the same Suspicion. *Ogilby* has twenty Minutes instead of ten; as it is in *Thevenot*.

^a *Butan* is *Tiber*. For a Description of the Musk, Rhubarb, &c. from this Author, see p. 457.

^b Perhaps, the same called in *Grueber's* Journal, *Nekbal*; and in *Desideri's*, *Nepal*.

^c They are nineteen Stages, or Days Journey, from *Patna*. ^d *Tavernier's* Travels, Part 2. p. 183. ^e See before, p. 456. & seqq.

Travels to
Tibet.

in the fifteenth Tome of the *Lettres Edifiantes & Curieuses*, &c. containing twenty-six Pages ^a, in Twelves, large Print. The Relation, as those of the Missioners commonly are, is very superficial. It gives you neither a regular Journal of the Road, nor Description of the Country and Inhabitants, but only certain loose, imperfect Remarks; which, however, are of no small Use, considering how little we know of *Tibet*. On this Occasion the Reader will, doubtless, be surprized to see that the Jesuits, who have been so long in *China* and *India*, between which that vast Region lies, should not be able to give a better Account of it than what is to be found in the Reports of this Author, and his Successor, *Horace de la Penna*.

Author
leaves Goa.

High Moun-
tains

Difficult to
cross.

Fertile Spots,

DESIDERI having been appointed for the Mission of *Tibet*, left *Goa* on the twentieth of *November*, 1713, and came to *Surât* on the fourth of *January*, 1714. Having spent the Time he staid there in learning the *Persian*, the twenty-sixth of *March* he took the Road for *Delhi* ^b, where he arrived the eleventh of *May*: There he found *Manuel Freyre* destined to the same Mission, for which they both set out the twenty-third of *September*, and got to *Lahor* the tenth of *October*. From thence departing on the nineteenth, they, in a few Days, came to the Foot of *Caucasus*, which is a long Chain of very high and steep Mountains. After passing one, you find a second higher than the first; that is followed by a third; and the more you ascend, the more you have to ascend, till, at last, you come to the highest of all, called *Pir-Panjâl*. The *Gentiles* have a profound Respect for this Mountain; where they bring Offerings, and worship a venerable old Man, who, they say, is appointed to guard the Place. This the Author takes for granted to be the Remains of the Fable of *Prometheus*, whom the Poets feigned to have been chained to *Caucasus* ^c.

THE Top of the highest of these Mountains is always covered with Snow and Ice. They were twelve Days passing them on-foot, crossing with incredible Trouble the Torrents made by the melted Snow; which rush over the Stones and Rocks with such Violence, that *Desideri* was often forced to lay hold of an Ox's Tail, to prevent being carried away with the Current. He likewise suffered extremely from the Cold, for want of providing proper Cloaths for the Journey.

THIS Mountain Country, though otherwise

so frightful, yet, in several Parts, appears very agreeable, from the Multitude and Variety of Trees, Fertility of the Soil, and many Habitations that occur: For here one meets with some small Territories, whose Princes are dependent on the Great *Mogol*; nor are the Roads so bad, but that Travellers may pass them either on Horseback, or in a *Jampan*, which is a Kind of *Palankin* ^d.

THE tenth of *March* they arrived at *Kashmîr*, ^e where they were obliged to stay six Months, because the prodigious Quantities of Snow which fell in the Winter had shut up the Passages. Here *Desideri* was reduced almost to the last Extremity, by a Distemper caused, as he judged, by the Fatigues he had undergone. However, he continued to learn the *Persian*, and make Enquiries concerning *Tibet*: But after all his Pains, he could then find out but two Countries of that Name; one called *Little Tibet*, or *Baltistan* ^f, a few Days Journey from *Kashmîr*, extending from the North towards the West; whose Inhabitants and Princes are tributary to the Great *Mogol*. But there is no Business there for the Missioners, long Experience having convinced them, that they can reap but little Fruit in Countries, where, says the Author, the impious Sect of *Mohammedans* prevails.

THE second *Tibet*, named *Great Tibet*, or *Bûtan*, ^g extends from the North towards the East, and lies a little farther from *Kashmîr* than the other. The Road, which lies through narrow Passages, is frequented by *Karawâns*, which go thither every Year for Woollen. The first six or seven Days Journey is tolerable; but afterwards the Roads grow very difficult, occasioned by the Winds, the Snow, and the extreme Cold: Yet one is obliged to lie at Night on the bare Ground; sometimes, even on the Snow or Ice.

GREAT TIBET begins at the Top of a ^h frightful Mountain named *Kantel*, all covered with Snow; one Side of it belongs to *Kashmîr*, the other to *Tibet*. They left *Kashmîr* the seventeenth of *May*, 1715, and were forty Days in travelling to *Leh*, called also *Ladak*, where the King of *Great Tibet* resides; which Journey they performed on-foot. The thirtieth, being *Ascension-Day*, they passed the Mountain, that is, entered *Tibet*. The Road lay through the Mountains, which are a true Image of Horror. They are heaped one upon another, and so close together, that they are scarce separated by the

^a It begins, p. 183. ^b *Delhi*, or *Delli*, in the *Mogol's* Empire. ^c It is, doubtless, on this weak Ground, that *Desideri* has given the uncertain Name of *Caucasus* to this Chain of Mountains, omitting the modern Name, which would be certain, and of infinite more Use. Such Absurdities, which in Authors are very common, only discover their Ignorance, while they would shew their Learning, and perplex instead of clearing up Geography. *Bernier*, in his *Memoirs*, Part 4, p. 81, 101, & seqq. speaks of this old Man and *Pir-Panjâl*. ^d *Lettres Ediff.* tom. 15, p. 183, & seqq. ^e Perhaps for *Belâdestân*, that is, the Mountain Country. See before, p. 452. ^f *Torrents*.

Travels to
Tibet.

Torrents, which dash against the Rocks with a Noise enough to daunt the most hardy Travellers.

Horrible
Mountains.

THE Top and Bottom of the Mountains being impassable, one is obliged to proceed along the Sides of them; and the Way is so narrow, that there is scarce Room to set one's Foot; hence great Caution must be used: For the least false Step tumbles you down the Precipices, where you run the Risk of losing your Life, or at least of breaking your Limbs; as happened to some of the Karawân: For there is not a Bush, or Blade of Grass to catch at, which might save your Fall. In passing from one Mountain to the other, you find no other Bridges over the Torrents, than some narrow, quaking Plank, or Cords stretched across, and interlaced with green Boughs. Nay, often you are obliged to put-off your Shoes, that you may tread with less Danger.

Dreadful
Travelling.

THE very Thoughts of those Passes made the Author tremble: Not to mention the other Inconveniences before-mentioned, relating to the Weather, and Manner of resting at Night. Add to this, the Necessity they were under of feeding on the Flour of *Sattâ*, a Kind of Barley, which they commonly boiled; though the Natives eat it crude, when they could find a little Wood to dress it. To increase their Misery, the Reflexion of the Sun from the Snow almost blinded them: So that *Desideri* was obliged to cover his Eyes, leaving only a small Opening sufficient to see his Way. Lastly, every two Days they met with Custom-House Officers; who not content with the usual Duties, demanded what they thought fit^a.

IN these mountainous Countries one finds no large Towns, nor any Money, but that of the *Great Mogol*, each Piece being worth five *Roman Julii*'s; Trade being generally carried-on by Exchange of Commodities.

Arrive at
Leh, or
Ladak.

THEY arrived, the twenty-fifth of *June*, at *Leh*, or *Ladak*; which is a Fortress where the *Ghiampo*, or King, resides; who is absolute, and named *Nima Nanjal*. He has under him a tributary King. The first Settlements one meets with are *Mohammedan*; the rest are inhabited by *Pagans*, who are less superstitious than the Natives of other idolatrous Countries.

Air, Soil,
Inhabitants.

THE Climate in *Tibet* is very rough, Winter reigns almost all the Year round; the Tops of Mountains are continually covered with Snow. The Soil produces nothing but Corn and Barley. One sees neither Trees, Fruits, nor Plants. Their Houses are small and narrow, made of Stones heaped one upon another, without any Art. The

Inhabitants go clothed with Woollen-Stuffs. They are naturally of a mild and tractable Disposition, but ignorant, and unpolished; having neither Arts nor Sciences among them (although they do not want Genius) nor any Correspondence with foreign Nations.

As to their Religion, they call God *Konchok*, and seem to have a Notion of the Trinity: For sometimes they name him *Konchok-chik*, or the One God: At other Times, *Konchok-sum*, or the Trine God. They use a Kind of Beads, on which they repeat *Om, ha, hum*. *Om*, they say, implies Intelligence, or the Arm, the Power; *Ha*, the Word; and *Hum*, the Heart, or Love; and that these three Words signify God. They adore also one called *Urgbien*, born about seven hundred Years ago. When asked if he be God, or Man, some answer, that he is both: That he had neither Father, nor Mother, but was produced by a Flower. However, their Statues represent a Woman with a Flower in her Hand; who, they say, is *Urgbien's* Mother.

THEY worship several other Persons, whom they consider as Saints. In their Churches there is an Altar covered with a Cloth, and Ornaments; in the Middle of which is a Kind of Tabernacle, where, according to them, *Urgbien* resides; though at the same Time they affirm he is in Heaven. For the rest, they reject the Transmigration of Souls, and do not admit Polygamy: Nor is any Sort of Meats prohibited among them; three Articles in which they differ widely from the idolatrous *Indians*.

THEIR Religious are called *Lamas*, and our Missioners were considered as *Lamas* of the Christian Law by the King, and several of his Court; who observing them to recite their Office, had the Curiosity to look at the Books which they read in, and eagerly enquired what the Pictures represented which they found there. After they had examined them, they said *Nuru*, that is, *very well*: They added, that their Book was like that of the Missioners; but *Desideri*, it seems, could not believe it. He allows many of them can read their mysterious Books, but affirms none understand them^d. They often wished he was skilled in their Language, or they in his, that they might hear him explain his Religion. This, which could be nothing but Curiosity, the Author would impose as a Proof, that they were ready to embrace the *Romish* Faith^e.

Two Days after their Arrival at *Ladak*, the Missioners went to visit the *Lampo*, who is the first Person next the King, and called his right

^a *Lettres Edif.* p. 187, & seqq.

^b An Account of them, from this Author, is given before, p. 454.

^c They approved of Things which they used themselves in Worship.

^d How could he know this, who was

ignorant of their Language, as he confesses in the same Breath?

^e *Lettres Edif.* p. 194, & seqq.

Travels to
Tibet.

Arm. The second of June they had their first Audience of his Majesty, who received them sitting on his Throne. The fourth and eighth they were sent for again, and treated with more Familiarity. The sixth they visited the Great Lama, who was accompanied with several other Lamas, one of whom was a near Relation of the King's, another the Lompo's Son. They were received very politely, and presented with several Refreshments, according to the Custom of the Country.

Searched
for Jewels.

THESE Honours and Testimonies of Friendship, however, did not secure them against Trouble. Some of the Mohammedan Merchants, who came from Kashmir to trade for Wool, either through Jealousy, or Hatred of the Christian Name, told the King and his Minister, that the Missioners were rich Merchants, who brought with them Pearls, Diamonds, Rubies, and other precious Commodities. This was enough to bring Vexations upon them. They were presently visited by a Messenger from the Court, who having searched their Lodging, carried away with him a large Basket, and a Leathern Purse, wherein they kept their Linen, Books, several Writings, some Instruments of Mortification, Beads, and Medals. The most credulous Papist can scarce be supposed stupid enough to believe, that this King was more pleased to see such Trumpery, than Pearls and Diamonds, which he expected: Yet the Jesuit, true to the Cause of Lying and Imposture, has the Front to affirm that Prince declared so much.

A third Ti-
bet.

DESIDERI had already begun to learn the Language, in Hopes of fixing his Abode in this Country; when he came to learn, that there was a third Tibet. After several Deliberations, it was resolved, contrary to his Inclination, to go and make the Discovery. This is a Journey of about six or seven Months, through desert, and uninhabited Places. This third Tibet also is more exposed to the Incursions of the Tartars, who border on it, than the other two.

Come to
Lassa,

THEY departed from Ladak the seventeenth of August, 1715; and arrived at Lassa the eighteenth of March, 1716. They suffered greatly in the Way, travelling through the Midst of Snow, Ice, and excessive Cold, which reigns in those Mountains. Soon after their Arrival, they were cited to appear before certain Tribunals, about a troublesome Affair^a. As they passed by the Palace, the King, who was in a Balcony with one of his Ministers, asked who they were. That Lord, who was a Person of great Probity, and knew their Case, took that Occasion to apprise his Majesty of the Injustice which was done them. Hereupon the King sent

for Desideri immediately, and gave Orders, that they should give-over vexing them.

Horace de
la Penna.

1741.

Admitted to
Audience,

SOME Days after paying a Visit to the same Minister, he asked our Jesuit, why he had not been yet introduced to the King? His Answer was, that he had nothing fit to make a Present of to so great a Monarch. This Excuse not serving, he was obliged to repair to the Palace; where in the Hall he found above an hundred Persons of Distinction, who demanded Audience. Presently two Officers came, and having taken a List of their Names, carried it to the King; who immediately ordered Desideri to enter along with a great Lama. The Lama's Present was considerable; the Jesuit's but trifling: Yet the Prince caused his to be brought from the Door, where the other was left (according to Custom) and to shew how well satisfied he was with it, kept it near him; which is a singular Mark of Distinction at this Court. Then ordering the Missioner to sit opposite to him, and very near his Person, talked to him for near two Hours, without speaking a Word to any other present. But Desideri had no Opportunity all the While to put in a Syllable, in Behalf of either his Religion, or Mission thither. In short, the King, after speaking in his Commendation, dismissed him.

Favourably
received.

THIS Prince is a Tartar, who some Years before conquered Tibet, which is not far from China: For they reckon but four Months Journey from hence to Pe-king; whither an Ambassador, who lately arrived from that Court, was returned^b.

SECT. III.

An Account of the Commencement, and present State of the Capuchin Mission in Tibet, and two other neighbouring Kingdoms, in the Year 1741.

By Friar Horace della Penna, Prefect of the Mission.

Missioners set-out: Reception by the King, and Grand Lama: Allowed to preach. The King's Passport: His Letter to Horace. Grand Lama's Letter: The Prime-Minister's. Supply of Missioners. The King's Edict, recommending Popery as the true Law. The King's Steadfastness. The Lama's Licence. Some Conversions made. King of Batgao, his Licence to preach. King of Battia infatuated: Letter to the Pope, who sends Missioners, and applies to the Public. Objections: The first: The second: The third: The fourth. Similar Hierarchies. Female Polygamy. The fifth.

^a Why is the Cause concealed?

^b Lettr. Edif. p. 202, & seqq.

Introduction.

THIS Relation, which was published at Rome in 1742^a, was not written in the Form it appears, by Friar *Horace*, but dressed-up by the Procurator-General, or the Congregation de *propaganda*, from the Account he gave them by Word of Mouth, or Writing, of the State of *Tibet*, and Success of his Mission. As on one Hand *Horace* seems to have imposed on them, in many Things; so, on the other, there is no Doubt but they, in their Turn, have imposed on those for whom the Memoir was designed, namely, Persons of Figure and Wealth, who were best able to give Assistance to this new Mission. They judged, that the surest Way to obtain their Ends, was to represent *Tibet* in great Measure already converted, and that nothing was wanting to complete the Work so successfully begun, but a sufficient Number of Missioners. It is thus only that the glaring Improbabilities, which appear in this Tract, can be accounted for, which we have taken Notice of elsewhere: And as we have likewise inserted already from thence the little which it affords, concerning the Country and Inhabitants of *Tibet*^b, we shall confine our Abstract chiefly to Matters concerning the Mission, and other Occurrences.

Missioners
set-out,

CLEMENT XI. considering, that the Inhabitants of *Tibet* (little known to the Moderns) where St. *Thomas* preached the Gospel^c, were at present all *Pagans*, resolved, in the last Year of his Popedom, to send thither twelve *Capuchins* of the Province della *Marca*, in the Estates of the Church, under *Francis Horace della Penna*, as Prefect; with Orders to enquire into the State of that Kingdom, and see how a Mission might be introduced for preaching the Faith, and converting the Natives. After a tedious and fatiguing Journey, the Missioners at length arrived at the Capital, taking the Road from the Great *Mogol's* Empire through the Kingdoms of *Battia* and *Batgao*: But for Want of a regular Correspondence, several Years past, without hearing any Thing from them. Mean-time nine of the twelve died, and the Prefect returning to *Rome*, gave an Account, that the other three were rendered unfit for Service, either through Age, or the Hardships they had suffered. He said he was sent by the King of *Tibet*, to solicit for more Missioners, and to settle a Method of correspond-

ing by Letters, as well as receiving yearly the Supplies necessary for the Support of the Mission.

HORACE, and his Companions, having been presented to the King, and a Great *Lama*, they were received with a Benevolence natural to those People: And his Majesty having heard the Reason of their coming into his Dominions, ordered the Prefect to deliver him, in Writing, an Account of the Law which he proposed to preach. The *Lama* did the same, and *Horace* having obeyed their Commands, waited on the King some Days after, to know his Opinion of the Doctrines contained in the Memoir. "La-
"ma, says he, Know that the Law professed by
"me, and my Subjects, has always appeared
"good to me, as having been bred in it: But,
"I confess, yours seems better." The *Capuchin*, on so good Encouragement, made a bold Push, and desired his Majesty not only to embrace a Religion which he approved of, but to oblige his whole Kingdom to do the same. The King (who, doubtless, did not expect so hasty a Summons) answered, that it was not Time for that yet; bidding him, and his Companions, in the mean While, to learn the Language, and teach their Law.

HORACE, after this, went to the *Lama*, to And Grand
know what he thought of the Matter. But the *Lama*,
Pontiff, it seems, more reserved than the King, gave him his Objections in Writing^d, and desired his Solution. The Friar went to Work without Delay, and having drawn-up an Answer, carried it to the *Lama*; who only said, he would examine it, and then talk to him about the same. However, as he observed their Humility and Disinterestedness (which, by the Way, Friars know well how to counterfeit on Occasion) he shewed an extraordinary Love and Kindness to them. He likewise recommended to them the learning of the Language; which that they might do the more effectually, the King put them into the Hands of a *Lama* Monk, much esteemed at Court. He likewise gave them
Permission, confirmed by Edict, to build a Church
and House, forbidding any Person to molest them, and ordering his Ministers to protect them, and require no Tribute of them. These Favours from the Heads both of the State and Church, procured them the Respect of all the great Men in the Capital^e.

Horace de
la Penna.

1741.

Reception by
the King.

^a Under the Title of *Relazione del Principio e Stato presente della Missione del vasto Regno del Tibet, ed altri due Regni Confinanti, raccomandata alla Vigilanza, e zelo de Padri Cappuccini, della Provincia della Marca nello Stato della Chiesa. In Roma, nella Stamperia di Antonio de Rossi. 1742. Con licenza de Superiori.* It is in small Quarto, and contains twelve Pages. The Translation is inserted in the fourteenth Tome of the *Nouvelle Bibliothèque, ou Histoire Littéraire*; with judicious Remarks by the Journalist. ^b See before, p. 458, & seqq. ^c This Account of the Origin of the Mission is taken from the Memoir itself. ^d To have given the Reader a right Idea of this remarkable Affair, the Friar's System of Doctrines, and the *Lama's* Objections, ought to have been set-forth in the Memoir. ^e *Nouv. Bibl.* tom. 14. p. 48, & seqq.

Mission to
Tibet.

THIS Region is so vast, that the Inhabitants amount to no fewer than thirty-three Millions. They are very tractable, and of an amiable Disposition. Although they are all *Gentiles*, yet they have, and confess, both in the Names and Form, many Things which the *Romanists* retain, and profess in their Religion ^a.

The King's
Passports.

HORACE being ready to return to *Europe*, to execute the King's Commands before-mentioned, received from him the following Passport. "From *Lassa*, the Place of Excellence and Residence of the King, Be it known to all our Subjects, Ministers great and small, who dwell on the Road to the Kingdom of *Niverri*, Westward, That the *European Lama* having come to *Lassa*, Capital of the rich Kingdom of *Tibet*, to aid and do Good to all People; and being to return to the said Kingdom of *Niverri*, No Tax-gatherer is to demand any Duty of him.—We order, that nobody do him any Injury; but that all assist him in his Passage.—From our Palace of *Khaden Khagn San*, this Year *Chilvimo Khagn*, that is, of the Region of the Water, the twenty-third of the Moon," which answers to the seventh of *August*, 1732.

His Letter
as Horace,

HE had Orders, when he had got to *Nepal* ^b, Capital of the Kingdom of *Batgao*, to write to the King, and first Minister of State, to let them know how he did. This he performed, and received Answers both from them and the *Grand Lama*. That of the King runs as follows. "We have a great Pleasure that you, *European Lama*, by the Grace of God, are in good Health, and that your Body is like to the finest Gold, and as the Increasing of the Moon till it comes to be Full.—We have received your Letter with the Crystals, which are extremely agreeable to us.—Return quickly with other Fathers;—and continue writing to me without Interruption, as runs the *Ganges* ^c. Written from *Lassa*, the good Day the twenty-third of the seventh Month." This answers to the third of *August*, 1733.

Grand Lama's
Letter,

THE *Grand Lama's* Letter is in these Terms. "It gave me no small Pleasure and Consolation to find, by your Letter, that you are very well ^d.—And since you have always the Bowels of a Father for your dear Friend, I must believe, that your Life will always be very

"happy.—All your Discourses are printed in my Heart.—This Letter is wrapped in a Piece of yellow Brocade, called *Torchesalam* ^e. Given the good Day first of the sixth Month, the Year of the *Water Ox*," that is, the twenty-third of *July*, 1733.

Horace de
la Penna.
1741.

THE Letter of the Prime-Minister begins in a Kind of religious Rant. "Triumph over all Infidels, and be you holy! I am rejoiced to hear that you are very well, and that the Branches of your Heart are extended to gather the Fruits of your excellent Law."—One may conceive from these Letters, adds the Memoir, the great Esteem which the King, the *Grand Lama*, and the Prime-Minister, had of our holy Evangelic Law ^f.

UPON this Report made to his Sanctity, and the holy Congregation, they appointed for the Mission nine other *Capuchins*, assigning to each eighty *Roman* Crowns for his Voyage, and as much for his annual Maintenance, giving them a Year's Salary before-hand. They set-out in 1738, with a Present for the King, and another for the *Great Lama*; besides two Briefs, one for each. In the Year 1742, a Letter came from *Friar Horace*, setting-forth, that they had arrived at *Lassa* the Year before: That the Presents of the Pope, called by them the *Grand Lama*, had been received with great Satisfaction; and that the King, as well as the *Great Pontiff*, were preparing Presents for his Holiness, and to answer his Briefs; which were to be sent the Year following by one of the *Capuchins*, whose Age had rendered him useless to the Mission ^g.

THERE came with the said Letter, the original Privilege for Liberty of Conscience, granted by the King, and published throughout his Dominions. It is conceived in these Terms.

WE *Nivagn*, King of *Tibet*, give Warning The King's to all Men under the Sun, and in particular to the Edict, Ministers of the Residence of the supreme Lama, to the Ministers of *Lhasa*, to the Chiefs of a thousand, of an hundred, and of ten Men: To the Chiefs of the *Tartars*, and all both great and small: To the Ministers named *Hemor*, *Gnalep*, and *Chiriajis*, and to all the Governors of Fortresses and Provinces, and to all the Governors of several Castles, and to the subordinate Governors, and to the Nobles of all *Tibet*, to the privileged Persons, and all others powerful, or not powerful, that none of

^a An Account of these Articles has been already given, p. 459. ^b Or, *Napak*. Perhaps the *Nupal* of *Tavernier*. See before, p. 458. a. ^c It is not likely, that the King should mention the *Ganges* (which is not in his Dominions of *Lassa*, but those of *Ladak*, or the second *Tibet*) when the *Tsan-pu*, which runs near *Lassa*, is in more Esteem. ^d It is not probable, that the King should write to this *Friar*: It is much less so, that the *Great Lama* should stoop to send him a Letter, especially conceived in such Terms, as amount to acknowledging him as his Superior. ^e Is it likely the *Great Lama* would mention such an impertinent Circumstance? ^f Those who consider these Letters, can only conceive that they were forged, to make the *Popish* Dupes believe their Religion was in high Esteem with such as were chief in Power. ^g *Nouv. Bibl.* tom. 14. p. 57, & seqq.

Mission to
Tibet.

you have the Presumption to hinder the Execution of the present Privilege in Favour of all these European Fathers of the Religion, called that of the Capuchins, or true Lamas Gokhar, provided that none others interfere who come for Sake of their private Interest; these being arrived not to trade, but only with a View to do Good to all Men, to recommend the Works of true Saints, to conduct all Men in the true Road to Paradise, to teach Subjects to be very submissive, and to obey, with a sincere Heart, their proper Kings^a, their Vice-Roys, and their Ministers; and to extend the Law of the true God, that is to say, the Evangelical Law.

Recommend-
ing Popery

THE Sovereign Pontiff, or Grand and Supreme Lama of all these Fathers, who as a tender Father extends his Compassion and Love to all Men, to draw them out of the Road to Hell, and render them Partakers of an eternal and immense Glory, as well as Felicity, in the Abode of Paradise; without regarding the incredible Expence, sends into all Kingdoms, as far as in his Power, Preachers of the true Law: And it is for the same End, and not for other Motives^b, that he has sent some again into our Kingdom. It is for this Reason, that we give for ever our Seal to all those who are called European Fathers, or, properly, Lamas Gokhar^c; and to all those who shall come after them, Liberty to preach, and extend the Law of the true God, freely, openly, and publicly; not only in the City of Lhasa, but also throughout the Kingdom of Tibet, in all Places, and to all Persons, as well religious as secular.

At the true
Law.

TO you all, universally, as before recited, more powerful, or less powerful, and in particular to the Chinese, to the Tartars Hor^d, and to all others, whether religious, or secular, we command, that no Person attempt to hinder those whose Hearts are enlightened with the Light of the true God, to embrace the true Law, and who voluntarily desire to embrace the true Law, or have embraced it already. All you, as above, do not dare to hinder them from learning it; and when they have embraced it, let none obstruct them, or forbid them to observe freely, openly, and publicly, this true Law. Be it known likewise to you, that all who

shall embrace and keep this true Law, shall be reputed by us more faithful Subjects than those who retain the first^e; and that with respect to the Preachers of the true Law, or apostolic Missioners, we shall guard and defend them, taking them under our special Protection: Neither do any Thing, be it ever so trivial, that may give them the least Cause of Uneasiness; but live in Peace with them. All you, who are concerned as aforesaid, print these Letters. Given at Kaden^o Khagser [before, Khaden Khagn San] the Residence of the Triumpher on all Sides, in the Year of the Iron Bird, the thirtieth of the seventh Month: That is, the ninth of September, 1741.

Horace de
la Penna.
1741.

DURING the eight Years that Horace was absent from Tibet, the King's Affection for the Romish Religion (which the Memoir always takes care to compliment with the Name of Holy) increased, it seems, instead of diminishing: In Proof of this, Part of a Letter is inserted, which we are told was written from the King, by his Secretary of State, to Horace, whilst in Italy; intimating, that he gave Belief to his own Religion, only because he was bred in it^f; whereas he believed in that of the Capuchins, and held it in great Devotion. This he bid him represent to his Grand Lama. But he assigns no Reason why he believed in it; nor is the Date of the Letter, or of its Arrival, mentioned^g.

The King's
Stedfastness.

WE are told next, that the Exposition of Doctrines, given by Friar Horace to the Grand Lama, had made the same Impression on that Pontiff, as on the King; as appears from his Privilege, which in Substance, as follows, is the same with the Royal.

WE universally command all Men under the Sun, particularly all the Ministers of our Residence, the Ministers of Lhasa, --- that all these European Fathers of the Religion called that of the Capuchins, or Lamas Gokhar, in the Kingdom of Tibet, not being mixed with the other, who come for Sake of Interest, or only to trade; -- we command, we say, that where-ever they go, or stay, every one of you may assist them, and do them good Offices. --- And that throughout the whole Extent of the Kingdom they may carry-on, in Peace, the Work

^a His Majesty should have said, their Catholic Kings. ^b To be sure he knew the Pope's Heart better than he did himself; nor ever heard that these European Lamas had been expelled China eighteen Years before, for contrary Suspicions. ^c How comes it this uncouth Term, though often inserted, is not explained?

^d These are a Sort of Tartars, never heard of in Europe before. ^e Meaning the established Religion of Tibet. Was ever such impudent Forgery? Would any Sovereign thus incense his Subjects, by stigmatizing them openly as Rebels? Does the Religion of Tibet assert the Independency of the Church on the State more than the Romish? But the Devil knows how to hide his cloven Foot till he has gained his Point. ^f It is strange this should not be as strong a Motive in Tibet, as it is in Europe; or that the People there should so easily get over the Prejudices of Education, which in these Parts of the World are found so difficult to conquer. Does not this shew how egregiously mistaken and conceited we are, in fancying ourselves endowed with more Reason and good Sense than any of the Asiatics? ^g Nowv. Bibl. p. 64, & seqq. ^h Here the Lama is supposed to give the Capuchin Licence to overturn the established Religion, and dethrone himself, in Favour of the Religion of the Jesuits, which new Term seems to be coined to distinguish the Religion taught by them from that of the Jesuits. Such is the Rancor that reigns among these detestable Orders of Friars.

Mission to
Tibet.Some Con-
versions
made.King of
Batgao
adorned,His Licence
to preach.

which they have been sent to execute^b. Written, and given, in our great Palace of Putala, the Year of the Bird of Iron, and twenty-eighth of the Autumn of the Star, called Thrumaho; that is, the seventh of October, 1741.

Our Friar likewise speaks of some Conversions, which he had made, and of certain Persons whom he had baptized. He observes, that the Capuchins he carried with him, having had Time to make a great Progress in the Language, which he taught them during the Voyage, he hoped they would soon be able to preach the Gospel, which the People of Tibet were very well disposed to embrace: So that by the Protection of the King, the Great Lama, the Prime-Minister, and the whole Court, he did not doubt quickly to see the capital City intirely converted; especially considering how well the Doctrine had been received by great Numbers both of the Clergy and Laity.

BUT he adds, that considering the great Extent of the Kingdom, and many Millions of Inhabitants, it would require a great Number of Missioners, dispersed through the Provinces, to carry-on and compleat the Work so successfully begun. On the other Hand, the Memoir declares, that the Apostolic Chamber was so poor, and much in Debt, that, far from supporting new Missions, it was not in a Condition to maintain those already established, the Number of Missioners requisite for the Purpose was so great. This Inability in the Apostolic Chamber happened to be the more unlucky, in regard the Kings of other Dominions bordering on Tibet, required Missioners: For the Capuchin de Recanati, Superior of the Mission, sent to the Kingdom of Batgao in 1735, being with two of his Companions at Nepal the Capital; the King, it seems, was so enamoured with their Doctrine, that he assigned them a large Palace, confiscated from one of the Grandees, for their Habitation; and granted them Liberty of Conscience, by the following public Edict, sent by the said Superior to the Procurator-General of his Order.

WE Zaervancjitta Malla, King of Batgao, residing in Nepal, grant by Virtue of these Presents, to all the European Fathers, Liberty to preach, teach, and gain-over to their Religion, the People under our Dominion; and in like Manner permit our Subjects to embrace the Law of the European Fathers, without Fear of being molested either by us, or those who bear Authority in our

Realm.---However, these Conversions ought to be perfectly voluntary, and not procured by Force.

Thus it is. Kafinat, the Doctor, was the Writer: Grishnanfarangh, Governor-General, confirms it: Bisoraja, the Great Priest^a, confirms and approves it. Given at Nepal, in the Year 861, in the Month of the Margfies. Good Day. Health.

"I Friar Vito de Recanati, Capuchin Missioner, testify, that this is a true Copy of the Original^b."

THE same Capuchin, with his Companions, King of passing afterwards into the Kingdom of Battia, Battia infatuated, bordering on the Mogol's Empire; the King being informed, that they preached a Law which it was necessary to embrace and follow, in order to be saved; sent one of his Ministers for them, to the Place where they then were, resolving to hear himself what they had to say on that Subject. Accordingly they explained their Law, and pointed-out the Errors of that observed in the Country. All this they made him easily apprehend, by Means of a written Instruction, which pleased to such a Degree, it seems, that he commanded them to remain with him, because, forsooth, their Religion being all Charity^c, he would needs have them preach it in his Kingdom^d. Recanati answered, that being destined by the Pope to the Mission of Batgao at Nepal, he could not comply with his Request. The King replied, that he would write himself to the Pope, to obtain his Permission for them; not doubting but he would both grant it, and send him other Missioners.

THE Capuchin hereupon submitted, and received the Letter written by the King to his Pope, Sanctity, in these Terms. I am in good Health, and wish the same to you. Some Time ago I was informed, that the Missionary Fathers have been sent to do Good to Mankind. Out of a Desire to have it explained to me, I sent for them into my Presence; and being satisfied that their Ministry is intirely Charity, I ordered them to stay in my Kingdom: But, as they tell me they cannot obey me, without the Sovereign Pontiff's Permission, I intreat this Lord, the Sovereign Pontiff, to command some Fathers to remain in my Realm, which I shall consider as the highest Favour. Given at Battia in the Year 184, and Month of the Bufadabi. Signed the King. Thus it is. I Friar de Recanati, Capuchin Missioner, attest that this is the true Sense of the Original.

THE same Missioner, we are told, sent this Letter, ^{Who sends Missioners.}

* These Pagan High Priests, or Popes, contrary to what is found in Europe, are more tractable and honest than the inferior Priests. ^b Nobody doubts but the Friar would have sworn to the Truth of a greater Falshood, to serve his Religion, or Interest: For Friars are the same now as in the Time of the Tartars, and before. ^c O wicked Deceivers! Spawn of Satan! Well ye know, that it is the most uncharitable, cruel, and destructive Religion, both to the Souls and Bodies of Men, this Day on Earth. ^d As if there was little or no Charity among his People: Though the Missioners, both Protestant and Papist, represent the Indian Charity and Humanity every-where, as infinitely surpassing what is to be found among the greater Part of the Christian Sects.

Mission to
Tibet.

Letter, with the King of *Batgao's* Privilege, to the Procurator-General; who received it the Beginning of this Year^a, before the Letters of *Horace*, from *Tibet*, reached his Hands. The Pope having received these Packets from the Procurator, sent them to the Congregation *de la Propaganda*. These being in Debt, and in no Condition to bear this new Expence, represented the Case to his Holiness; who notwithstanding the Poverty of the Apostolic Chamber, gave Orders for sending-over some Regulars, at his own Expence, though not so many as were requisite. He wrote also to the King of *Battia* a very fine Brief, it seems, to acquaint him, that he condescended to his Request, and returned him Thanks, at the same Time exhorting him to be the first who should set his Vassals the Example of embracing the *Römish* Religion. He wrote another likewise to the King of *Batgao*, to thank him for the Privilege before recited, and make him the same Exhortation^b.

Applies to
the Public.

THIS is the State of the Mission in *Tibet*, *Batgao*, and *Battia*. But as it was not possible to support it, without greater Expences than the Pope and Congregation aforesaid, were able to supply; therefore the Procurator-General of the *Capuchins* published the preceding Account, not only to let all good Catholics see what a hopeful Prospect there was of propagating their Religion in those foreign Countries, but also to excite Grandees, and pious Souls, to contribute their Cash to promote so glorious a Design.

Objections.

THUS ends the Relation whereon the Journalist has made several pertinent Remarks, which we shall briefly touch on. First, he asks, since these three Kings required Missioners of their own Accord, why should it be at the Expence of those they apply to? Were they less inclined to maintain the Priests of a Religion they liked, than those of a Religion they were out of Conceit with? Secondly, that as the Capital of *Tibet* had been almost intirely converted in 1741, he cannot conceive how Friar *Horace* should speak of only some Conversions since that Time, and a few Persons baptized. He wonders also, since *Lhasa* was almost converted, that he says nothing of the Christianity of *Putala*, which is so near it; especially as he had the *Great Lama's* Licence to make Profelytes^c. --- Thirdly, that the Facility with which the *Grand Lama* appears to favour the new Religion, is beyond all Imagination; especially, as they pretend to have acquainted him, that there was in *Europe* a Sove-

The first.

The second.

The third.

reign Pontiff, or *Dalay Lama*, who exercised the same Authority over the Christians, as he of *Tibet* did over that Kingdom, and all *Tartary*. This, says the Journalist, exposed a Clashing of Interests, Titles, and Jurisdctions, which ought to have incensed the *Lama* of *Putala* against him of *Rome*. Instead of that, after receiving Answers to his Objections (neither of which are laid before the Reader) he becomes as tractable as the King himself. What makes this Surrender of Power and Interest the more incredible, is the *Grand Lama's* laying Claim to the Divine Attributes, no less than Christ himself^d. Is it possible, that a Person who enjoys the Honours of a God, is accustomed to the same Adorations, and considers himself vastly superior to all Mortals, should so easily give-up all his Rights, and acknowledge, for his Superior, a Man he knows nothing of, residing in a distant Corner of the Earth^e?

FOURTHLY, As the Missioners pretend they found the People of *Tibet* so ready to embrace the Evangelic Law, doubtless, the Reader would be glad to know, what were the Doctrines they preached: But they neither tell us whether those delivered in Scripture, or Pope *Pius IVth's* Creed, or, simply, the Institutes of their Order, are what they call the Religion of the *Capuchins*. They do not mention a Word of Jesus Christ, whereby one might judge it was him they preached. There are only two Things then mentioned in the Relation which could induce the *Tibetians* so easily to conform. The first is the outward Agreement, in the Form of ecclesiastical Government^f. But this, instead of forwarding their Conversion, ought to be one of the greatest Obstacles: For where there is such a great Similitude, it must be the most difficult Thing imaginable to convince the People, that there can be any Reason for a Change^g; besides, twenty to one the *Pagan Lamas* would find they should be Losers by becoming *Christian Lamas*. In short, there needs no more to set the *Lamas* of *Tibet* against the Religion of the *Capuchins*, than obliging them to learn the *Latin* for their Offices. This single Innovation would make the greater Part of them revolt.

THE other Thing which might facilitate the Conversion of the *Tibetians*, is, that the married *lygamy*. Men can, by their Law, have but one Wife. This is a very favourable Article, Plurality of Wives being, according to the Missioners, the great Obstacle to the Conversion of other Na-

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la Penna.
1741.

^a That is, 1742, when the Relation or Memoir was printed.
looks as if the *Grand Lama* was more ready to own himself an Impostor, than the Inferior were willing to lose the Benefit of the Imposture.

^b *Nouv. Bibl.* p. 70, & seqq.
^c The Journalist says, than the Pope of *Rome*. But the Popes do not assume the Name of God in an absolute Sense, as the *Grand Lama* does.
^d *Nouv. Bibl.* p. 81, & seqq.

^e See before, p. 459. a.

^f See before, p. 212. Note f.

*Travels in
Tartary.*

tions: But there is a Circumstance mentioned by a *Du Halde*, though not taken Notice of by *Friar Horace*, or those who drew-up the Memoir, which knocks all in the Head again; namely, that although the Husbands in that Country have but one Wife, yet the Women have several Husbands^a. If this be the Case, Woe be to the Missioners who shall attempt to deprive them of so important a Privilege. If the Men accustomed to a Plurality of Wives, rise-up in Arms every-where against the Christian Religion, which would reduce them to one, what Opposition must it meet-with from the Women, long used to half a Dozen Husbands at a Time? Doubtless they would fly upon the Missioners, Tooth and Nail, in Defence of their Rights.

The fifth.

FIFTHLY, The Privilege granted by the King and *Grand Lama*, for Liberty of Conscience and

Preaching, is not, perhaps, a Thing so rare, or of such great Consequence, as may be imagined, or the Memoir would represent it: For *Kempfer* affirms, that in most of the States of *Asia*, as well as *Japan*, Liberty of Conscience is readily granted^b, so that it be not inconsistent with the temporal Government, or prejudicial to the public Peace. But what is singular in the Privileges granted by the two Powers, ruling in *Tibet*, is, that they exclude the Missioners who mix themselves with others, who come for private Interest, and Motives of Commerce. It would require no great Skill in conjuring, says the Journalist, to guess at those others, who are to be excluded by the Edict^c: But who told the King and *Lama*, adds the same Author, that there are Missioners of such a mercenary Order^d? Why, who should, but their good Friends the *Capuchins*?

C H A P. VIII.

TRAVELS into Western Tartary, by Order of the Emperor of China, or in his Retinue, between the Years 1688, and 1698.

By John Francis Gerbillon, Jesuit.

INTRODUCTION.

Account of the Author, and his Work: Abstract of it. Verbiest's Journey. The Emperor's Design, Train, and Equipage. Nature of the Country. View of the Emperor to awe the Tartars, and preserve Health. Intense Cold, whence proceeding. Tartar Princes Homage. Kindness to the Missioners. Great Roads made.

*Account of
the Author.*

ALTHOUGH in travelling between *Russia* and *China*, there is a Necessity of passing-through *Tartary*; in Consequence of which that Country has been crossed in several different Parts, by those who from Time to Time have performed the Journey; yet none of them have described their Travels with that Copiousness and Accuracy, which is to be found in the Relation of *Gerbillon*, a *French* Jesuit, who made eight several Journeys from *Pe-king* into different Parts of *Western Tartary*, by Order of the late Emperor *Kang-hi*, or in his Retinue; which gave him far better Opportunities of making Re-

marks, than such can be supposed to have, who travel with the *Karawans*, or any other Way. Besides, as being a good Mathematician, he was more capable of giving an exact Description of Places, than the Generality of Travellers are. Accordingly we not only find every Place that occurs in the several Roads he took, set-down in his Journal; but their Bearing and Distance observed with much Care, and frequently the Latitude; three Things rarely to be met-with in the Relations of others. To these he has added the Variations of the Weather from Day to Day; and in the Surface of the Soil, whether hilly or plain, sandy or stony, fertile or barren; with an Account of the Inhabitants of this desert Region, and of the Occurrences that passed during his Travels.

THESE Journals of *Gerbillon's*, which had been long expected by the Curious, were at length published by *Du Halde*, in his Description of *China* and *Tartary*^e; from whence we have

^a See before, p. 457. d. ^b But not, we presume, in so extensive a Degree, giving Leave to any who will, to embrace the new Doctrine, and forbidding any to hinder them, &c. ^c He means, doubtless, the Jesuits. ^d *Nouv. Bibl.* p. 90, & seq. ^e Volume the fourth of the *French*, and Volume the second of the *English* Folio Edition.

Introduction. given an Abstract. In doing this, we have not inserted Occurrences at Length, nor confined ourselves to the Order observed by the Author, but have brought Things of a Kind together: Such as those relating to the Weather, Soils, Game, &c. that were dispersed through the Journals, and made one Article out of the Whole, by giving the Substance in the concise Way. In like Manner, we have not always delivered the Bearing and Distance of Places in the Detail set forth in the Original; but often, to shorten the Account, joined several Articles of the Kind together: For the Journey being, for the most Part, through desert Countries, where there are no Towns, or scarce any Places of considerable Note, except now and then a Lake or River, the Result of a whole Day's Travel, and sometimes of two or three, may serve as well as the particular Divisions of those Stages: But chiefly because this Country having been pretty accurately surveyed by the Jesuits, the Situations of Places must be laid down in their Maps more truly than they possibly can be, by the Bearing or Distance taken in a cursory Manner.

Verbiest's Journey. FIVE Years before Gerbillon set out on his Tartarian Travels, viz. in 1683, Verbiest* performed a Journey into Western Tartary, with the Emperor Kang-hi; the Relation whereof, published along with his Journey into Eastern Tartary^b, gives no Particulars of the Road, but only some general Remarks on the Country, and its Inhabitants; with an Account of the Order observed by the Emperor in his March, and his Reasons for undertaking such fatiguing Expeditions. The Substance of which Piece may properly serve as an Introduction to the Travels of Gerbillon.

The Emperor's Design. KANG-HI, according to Verbiest, undertook these Journeys into Tartary for several Reasons. The first was to keep his Army in Exercise. Wherefore, after he had settled all Parts of his vast Empire in Peace, he recalled his best Troops out of every Province to Pe-king, and came to a Resolution, in his Council, to make three such Expeditions every Year, to teach them, by hunting Stags, Boars, Bears, and Tigers, how to vanquish the Enemies of the Empire, or at least to prevent their Courage from degenerating through the Chinese Luxury, and too long a Repose.

Train and Equipage. IN Reality, these Sorts of Hunting have more the Air of a military Expedition, than a Party of Pleasure: For the Men, whom the Emperor had in his Train, were all armed with Bows and Simeters, were divided into Companies, and marched in Order of Battle under their Stand-

Introduction. ards, to the Sound of Drums and Trumpets. During their Hunting, they surrounded Mountains and Forests, as if they were besieging Cities, according to the Manner of the Eastern Tartars.

THIS Army, which consisted of sixty thousand Men, and an hundred thousand Horses, had its Van, its Rear, and main Body, with its right and left Wings, commanded by so many Chiefs and Regulos. The Emperor rode on Horseback at the Head of his Army, through these desert Places and steep Mountains, far from the high Road, exposed all Day to the Heat of the Sun, the Rain, and Injuries of the Air. Several who served in the late Wars assured Verbiest, that they did not then suffer so much, as they did in this Chace.

FOR more than seventy Days that they were on the March, there was a Necessity of transporting all the Ammunition on Waggons, Camels, Horses, and Mules, through very difficult Roads: For in all Western Tartary (so called by the Author in respect of Eastern Tartary) there is nothing to be found but Mountains, Rocks, and Valleys, without either Cities, Towns, or Villages^c; nay, not so much as an House, the Inhabitants dwelling in Tents scattered over the Plains. There they feed their Cattle, but breed no Swine, Pullets, Geese, nor any other Animals, excepting such as can live upon the spontaneous Herbs.

THE second Reason for undertaking this Journey, was to keep the Western Tartars in Awe, and prevent their forming Designs against the State. This made him enter their Country with such great Preparations of War: Among the rest, he caused several Pieces of Cannon to be brought with him, in order to fire them, from Time to Time, in the Valleys; that by the Noise and Fire proceeding from the Mouths of the Dragons, with which they are adorned, he might strike Terror where-ever he went.

BESIDES this Train, he would be accompanied with all the Marks of Grandeur which surrounded him at Pe-king; and with that Multitude of Drums, and other musical Instruments, which play in Concert while he is at Meals, and at the Sound whereof he goes out of his Palace. He brought all this Equipage along with him, in order to amaze these barbarous People with such exterior Pomp, and inspire them with the Respect and Fear due to the Imperial Majesty: For the Empire of China never had more formidable Enemies than the Western Tartars, whose almost infinite Multitude, as it were, besiege it on the North and West Sides.

* He was accompanied by Philip Grimaldi, of the same Order. towards the Great Wall of China.

^b See before, p. 362.

^c Excepting

Introduction.

THE famous Wall, which separates their Territories from *China*, was built to prevent their Incursions. This is often carried-over very high Mountains; so that in one Place *Verbieft* found it to be elevated a thousand and thirty-seven geometrical Paces above the Horizon. It likewise winds in several Places, according to the Situation of the Mountains, infomuch that instead of one Wall, there may be said to be three, which surround a great Part of *China* ^a.

*And pre-
serves health.*

THE third Reason which induced the Emperor to take this Journey, was his Health: Having found, by long Experience, that when he continues a considerable Time at *Pe-king*, without going abroad, he is attacked with several Disorders, which he avoids by these long Journeys. All the Time he is on the Road, he never sees any Women; and, what is more surprizing, there are none to be seen in all this great Army, excepting those who attend the Queen-Mother ^b, who went with him. Besides, it was a Rarity, that she accompanied his Majesty this Year, it being a Thing that was never practised but once before ^c, when he carried the three Queens with him, to visit the Sepulchres of his Ancestors.

Intense Cold,

THE Emperor and Queen-Mother intended also, by this Progress, to avoid the excessive Heats at *Pe-king*, duing the Dog-Days: For in this Part of *Tartary*, there blows so cold a Wind in *July* and *August*, especially during the Night, that one is obliged to wear warm Cloaths and Furs. The Reason that may be given for such extraordinary Cold, is the Elevation of the Land, and great Number of Mountains in this Region; one of which they ascended for six Days together, in their March. The Emperor being desirous to know how much higher it was than the Plains of *Pe-king*, about three hundred Miles distant, on their Return, after measuring upwards of an hundred Mountains on the Road, the Jesuits found it three thousand geometrical Paces higher than the Sea nearest that City. The Salt-petre, with which these Countries abound, may also contribute to the Cold, which is so intense, that in digging the Ground three or four Feet deep, they find Clods of Earth quite frozen, and even intire Pieces of Ice.

*Tartar Prin-
ces Homage.*

SEVERAL Regulos of *Western Tartary* came three hundred, nay, five hundred Miles, with their Children, to salute the Emperor. Some of these Princes expressed a particular Kindness for the Jesuits; who on such weak Grounds conceived some Hopes, that their Religion might find an easy Access among them: But *Verbieft*

thinks, the surest Way would be to begin with *Gerbillon*, the *Tartars*, who lie far-off, and are not in Subjection to the Empire, to which they may pass by Degrees.

THROUGHOUT the Journey the Emperor continued to give the Missioners, in Sight of his Army, singular Marks of his Esteem; which he conferred on none besides. He would stop to see them measure Heights, would call to them at a Distance to know how they did ^d, speak kindly of them to his Lords, often send them Meat from his own Table, and sometimes cause them to dine in his own Tent. The Emperor's eldest Son, who got a Hurt in his right Shoulder, by a Fall from his Horse, shewed them no less Kindness; which Favours of the Royal Family, the humble Missioners considered as the Effects of a particular Providence, which watches over them and Christianity, meaning Popery: But, surely, the late Expulsion of both out of *China*, will convince them how little they are the Objects of the Deity's Care.

FOR more than six hundred Miles, which they travelled in going ^e and coming (for they did not return by the same Way) the Emperor caused a great Road to be made across the Mountains and Valleys, for the Conveniency of the Queen-Mother, who travelled in a Chaise: He also caused an infinite Number of Bridges to be built over the Brooks, as well as the Rocks and Tops of Mountains to be cut with incredible Labour and Expence ^f.

S E C T. I.

The Author's first Journey from *Pe-king*, towards the City of *Selingha*, in the Borders of the *Russian Dominions*, as Interpreter to the Chinese Ambassadors sent thither to treat of Peace, in 1688.

1. Their Journey from *Pe-king* to *Quey-wha-ching*, or *Khukhu-hotun*.

Design of the Author: Made Interpreter: Order of marching. Emperor's eldest Son. City *Chaho*. Chains of Mountains. Inner Great Wall. Difficult Passes strongly fortified. *Whay-lay*. *Pau-ngan chew*. *Swen-wha fû*. The *Yang-ho*. City *Hya-pû*. Pass the Great Wall. *Halut-sin*. *Nalin-kew Valley*. Ruined City. Beautiful Temple. *San-neshan Brook*. *Imatu River*. Octogonal Tower. Company of *Lamas* meet the Ambassadors. *Quey-wha-chin*,

^a Du Halde's *China*, vol. 2. p. 271. ^b She was his Grandmother, a great Admirer of the *Bonzas*. ^c *Vite* in 1682, when he made a Progress into *Eastern Tartary*. ^d *Verbieft's* Chinese Name was *Nan wha-jin*. How do you do? is *Hau-mo*? ^e Their Journey ended at a great Mountain. ^f Du Halde, as before, p. 272.

Travels in
Tartary.

or Khukhu-hotun. *Visit to a Khutuktu: His Shape and Dress: Adored as a Deity: His State. The Ambassadors feasted. The Lamas Apartment: Provisions for the Journey: Confession of a Lama. Ambassadors Superstition.*

Getbillon.
1688.

Design of
the

THE Russians having, by Degrees, advanced to the very Frontiers of China, built the Fort of *Albasin*, called by the *Tartars* and *Chinese*, *Yakfa*^a, at the Confluence of a Rivulet of that Name, with the great River which the *Tartars* call *Saghalian ula*, and the *Chinese*, *Ya-long-kyang*^b. The Emperor of China took and rased the Fort: But the *Russians* re-building it the Year following, they were again besieged; and being apprehensive of the Consequences of the War, desired the Emperor to end it amicably, and to appoint a Place for holding a Treaty.

THE Prince kindly accepted their Offer, and promised to send some of his Subjects to the *Selingha*, to treat with them. In the Beginning of 1688, he intrusted this Negotiation with two Grandees of his Court: The first was Prince *So-san*, Captain of the Life-Guard, and Minister of State: The second *Tong-lau-yâ*, Commander of an Imperial Standard, and maternal Uncle to the Emperor, whence called also *Kiw-kyew*^c.

They were attended by several *Mandarins* of different Orders, and *Thomas Pereyra*, a *Portuguese* Jesuit, and the Author, were appointed Interpreters for the *Latin* and *European* Languages. On this Occasion they were considered as *Mandarins* of the second and third Rank: They had Presents made them likewise by the Emperor along with the principal *Mandarins* of the Embassy, and were appointed to accompany *Tong-lau-ya* to eat at his Table, and sit by him at the Conferences. Among their Presents, they had each a long Vest of the best Brocade, with Dragons, but not embroidered; which none but the Emperor, and the Princes of the Blood, may wear, unless presented to them by his Majesty. He gave them also short Vests of Sables, lined with fine Satin, and Gold Buttons; being some of his own Cloaths. Yet they did not see the Emperor, as the rest did: When they went to take their Leave of him on May the ninth, he only sent to wish them a good Journey.

Author In-
terpreter.

Order of
marching.

THE thirtieth they set-out early from the House of *So-san*, and near the City-Gate found *Kiw-kyew* attended in a pompous Manner. There

were a thousand Horse, and sixty or seventy *Mandarins*, with eight small Pieces of Cannon, conveyed on so many Horses, and their Carriages on others. These were drawn-up in Order, on each Side of the Road. The two Ambassadors also drew-up their Horses, the Road being left clear for the Emperor's eldest Son, who came presently after. He marched on a small Horse, with yellow Furniture, attended by seven or eight considerable Officers, and had a large String of Beads about his Neck, like the *Romish*; each tenth was of Amber. In Place of the Crois, were four Strings of Pearl, or Crystal.

HE stopped, near a League from *Pe-king*, under a homely Tent, seated on a Silk Cushion laid on a Woollen Carpet: The *Mandarins* of the Embassy, and Chiefs of Standards, ranged themselves in the same Manner on each Side. The Prince treated them with *Tartarian* Tea, and then rising-up, they all made nine Prostrations with their Faces towards the Palace, to express their Thanks to the Emperor, for the Honour, in sending his own Son to accompany them so far. The Prince spoke to the Ambassadors, smiling; then both approached him, and kneeling, he took them by the Hand; after which he mounted his Horse, and returned^d.

THE Ambassadors proceeded directly North to the City *Cha-ho*, fifty *Li* from *Pe-king*, crossing two very beautiful Bridges of rough Marble, exactly alike, one on this Side, the other beyond that Place; each sixty geometrical Paces long, and six or seven broad. Thence forty, or forty-two *Li*, they came, at Two in the Afternoon, to the Camp pitched at the Mountain-Foot, near a Fort built in a Straight, to secure the Pass, whose Walls reached on both Sides to the Hills, which seemed inaccessiblely steep. There, as in all other Places, the *Mandarins* of the neighbouring Cities dressed in their Formalities, came to pay their Respects to the Ambassadors, and kneeled-down in the high Road to present their visiting Billets.

THE Day was extremely hot, but the Country very pleasant, and well-cultivated, till they drew near those Mountains, from their Barrenness (not having a Tree on them) called the *poor Mountains*. They lie North by West of *Pe-king*, and join with others which surround that City; except to the South and South-West, the Road lying between both Chains.

4 Q 2

THE

^a See before, p. 358. ^b *Saghalian ula*, signifies the Black River; and *Ya-long-kyang*, the Black Dragon River. ^c That is, Uncle by the Mother's Side. ^d *Du Halde's China*, p. 273.

The Road from *Pe-king* towards *Selingha*.

Proceed N.N.W.

30

May 30. To *Cha-ho* Town, N.

50 Li

Then N. to *Nan-keow*

12

Through

*Travels in
Tartary.*

*Inner Great
Wall.*

*Difficult
Passes*

*Strongly
fortified.*

*Barren
sandy Plain.*

Whay-lay.

THE Place of their Encampment was called a Day before; and through two small Cities, with Gerbillon. Brick-Walls and Towers: The first *Whay-lay*, 1688. twenty *Li* from their Camp, where is a Rivulet with a fine Stone-Bridge; the other *Tu-mü* thirty *Li* farther, resting four or five *Li* to the North of it. They always rose by Two in the Morning, and set-forward before Five.

THE second they marched seventy *Li* along the Hills, to the North of the Valley, which terminates ten *Li* beyond *Pau-ngan*. This City is more large and populous than the former: It is inclosed with a double Brick-Wall. They passed through it, and two or three other Towns. They encamped on the *Yang-bo*, a Rivulet.

THE third, proceeding fifty *Li* North along the *Yang-bo*, they came to *Swen-wba fü*, lying at the End of a Plain, not far from that River. It hath a double Suburb, inclosed by Brick-Walls, strengthened with Towers pretty near each other. They crossed one Street as large as most in *Pe-king*, running the whole Length of the City, and full of wooden triumphal Arches, fifteen or twenty Paces asunder. The Walls are more than thirty Foot high; and at each End of the City are three Gates (with Places of Arms between) whose Folding-Doors are covered with thin Plates of Iron, strengthened by Nails, with Heads as big as Eggs. The North Suburb hath one very long and wide Street, with Rows of Trees on both Sides, which have a very agreeable Effect.

LEAVING the City, they wheeled-about, in order to cross some Hills. From whence to the North, and North-East, they discovered the high Mountains they had before lost Sight of, with the Towers of the Great Wall that runs over them. They met also Forts and Towers on the Road, with four or five Soldiers each. They encamped again by the *Yang-bo*, which runs about an hundred, or an hundred and fifty Paces from the Mountains on the South-West, and two thousand from those to the North.

THE fourth, marched forty-five *Li*, to *Hya-City Hya-pü*, a small City, at the End of the Valley that leads from *Swen-wba fü*, sixty *Li* distant, within half a League of the Gate called *Chang-hya-kew*, that carries you out of *China* into *Tartary*. This is a small City at the Foot of the Mountains, which bound the Empire of *China* on that Side; and is surrounded with thick Brick-Walls, thirty-five or forty Foot high, having two Gates, between

* This is to be understood of the Inner Wall, dividing Part of *Pe-che-li* from *Shan-si*. ^b Du Halde's *China*, p. 274. ^c See before, p. 23.

The Road from *Pe-king* towards *Selingha* continued.

May 31.	Through the Mountains N.	50 <i>Li</i>
	In a sandy Plain W.	30
June 1.	<i>Whay-lay</i> City	20
	<i>Tu-mü</i> City	30

4

Encamp farther	-	5 <i>Li</i>
2. To the <i>Yang-bo</i>	-	70
3. To <i>Swen-wba fü</i>	-	50
Camp on the <i>Yang-bo</i>	-	15
4. N.W. by N. to <i>Hya-pü</i>	-	45
To Camp in <i>Tartary</i>	-	10 or 12

To

Travels in
Tartary.

between which there is a Place of Arms. It is a very populous, and being one of the Entrances of *China*, has a great Trade. Not only the *Western Tartars* traffic hither, but Part of the *Karawâns*, from the *Uzbek Tartars* and *Persia*, come to this Place ^a.

Pass the
Great Wall.

FROM hence they went North by East, to pass the Gate *Chang-hya-kew*, which is situate between two steep and rocky Mountains. This Part of the Wall is but a Trifle, in Comparison of that which stops the Entrance into the first Mountains they passed: For it is a plain Wall, neither high, nor thick, and is tumbled-down in several Places, with its Towers, of which Part are only of Earth. The Forts and Towers are continued the Length of the great Road in the Valley, as before. The Wall which shuts-up the Pass is very high and thick; and the Folding-Doors of the Gate, which stands in the Middle, are covered with Iron Plates, armed with large Studs. They found a numerous Guard at the Gate, and encamped twelve or fifteen *Li* beyond, in *Tartary*, in a small Valley, which winds between two Ridges of rocky Mountains, along a Brook. Their Camp reached within five or six hundred Paces of the Gate.

Halut-sin.

THE fifth, marching twenty-five *Li* N.E. the great Road divides into two, N.E. and N.W. They took this last, which lies through a Valley, at the End whereof they encamped on one of the Mountains, which here dwindle into little Hills, in a Place called *Halut-sin*, where are several good Springs. They found, on the Road, a few Huts of *Chinese* (settled here to cultivate what good Land they could find) besides some Tents of *Western Tartars* (or *Mongols*) and their Sepulchres, distinguished by small Banners of painted Cloth. The Hills, or Downs, afford good Pasture for Cattle; but not a Tree.

Na-lin-kew
Valley.

THE sixth, climbing a high Mountain, at the Top the Road divides in three. They took that to the N.W. The Country was fine, but uninhabited, and without a Tree. They encamped by a Brook, in the Valley *Na-lin-kew*, fifty *Li* from *Halut-sin*. Here the Ambassadors received a Present of 400 Oxen, and 6000 Sheep, from the Emperor, whose Cattle feed in this Plain. The 7th, they advanced 70 *Li*, winding among little Hills, the Country as the Day before; and met some *Mongols*, either in Tents, or driving small Carts with two Wheels, drawn by Cows

and Horses. They encamped on a Rivulet ^b.

THE 8th, they travelled about 100 *Li* W. in a large Plain, watered by Brooks, with good Pastures; yet but one Tree. The Road good. They encamped by a Brook, within a Mile of a Hamlet, where the *Chinese* are banished, near the Ruins of a City, or large Town. The 9th, they went 90 *Li*, almost always W. The Way was partly over Hills, and partly through Plains; one 5 or 6 Leagues over, called *Na-lin-kew*. In the Midst is a Temple, built by the Emperor of *China*, for the chief *Lamas* to rest in, when travelling to *Pe-king*. It is small, but one of the most beautiful the Author had seen, being entirely wainscotted, gilded, painted, and varnished. On one Side is a sorry Building, where 4 or 5 *Lamas* dwell. About it were *Mongol* Tents, and *Chinese* Huts. They encamped 20 *Li* to the W.

THE 10th, at 30 *Li*'s End, they left the Plain, and marched 20 more over Hills and Valleys, through a desert and uninhabited Country, to *Sannehan*, a Brook. Next Day they advanced through Valleys, the Country being rough and hilly, without House or Tree. They saw some yellow Goats, not unlike the *Gazella*, or *Antelope*; which go in Herds of 1 or 2000, but so wild, that they fly at the Sight of a Man. They encamped at *Loto-haya*, on a Rivulet called *Imatu*. The 12th, after 30 *Li*, they kept winding among Hills, and steep Rocks full of Shrubs. They crossed the Rivulet ten or twelve Times, and encamped again on its Banks 40 *Li* farther; the direct Distance not above 40 ^c.

THE 13th, they followed the Brook 25 *Li*, passed by a ruinous Fortrefs of Earth, and then entered Mountains, abounding, like the Valleys, with dwarf, and other Trees. After 25 or 30 *Li* more, they entered an agreeable Plain, where a large Rivulet, supposed to be the *Imatu*, winds, running W. Here they found Trees, and a sorry Temple, some *Mongol* Tents, and Mud-Houses of *Chinese* Slaves, sent to till the Ground. They marched in all 60 *Li* W. which may be reduced to 50, and encamped in a Plain called *Horhokol*, (or *Korkokol*.)

THE 14th, their Road lay all through a large Plain, 3 or 4 Leagues wide. To the N. and N.W. are Mountains with intire Woods. The Plain, through which the aforesaid Rivulet passes, is cultivated in many Places, where there are Hamlets

^a Du Halde's *China*, p. 275.

^b The same, p. 276.

^c The same, p. 277.

The Road from *Pe-king* towards *Selingha* continued.

		Farther	20 <i>Li</i>
June 5.	To <i>Halut-sin</i> , N. by W.	50 <i>Li</i>	50
6.	To Valley <i>Na-lin-kew</i>	50	40
7.	To a Rivulet	70	70
8.	To another, W.	100	60
9.	To a <i>Lama</i> Temple, W.	70	50
			10

	Farther	20 <i>Li</i>
10.	To <i>Sannehan</i> Brook, W. by N.	50
11.	To <i>Loto-haya</i> Plain, W. by S.	40
12.	To River <i>Imatu</i> , N.W.	70
13.	To <i>Horhokol</i> Plain, W. by S.	60
14.	To their Camp, W.	50
15.	To <i>Kbukhu-hotun</i> , N.W.	10

Travels in
Tartary.

Octagonal
Tower.

of 7 or 8 Mud-Houses. At the End of 40 *Li* a they came to a Tower, said to be built 400 Years ago, pretty intire, except the Roof. It is a regular Octogon, with 8 Stories, each 11 Foot high, besides the first, which exceeds 15 without the Copping; in all 100 Foot. It is built of Brick as white as Stone, embellished with Ornaments of the same Materials, plaistered over. Its Architecture, though quite different from the *European*, and a little rude, has its Beauty. The first Story is round, and shaped like a Cup, adorned with Foliages. You go-up to this by a Ladder, and there begins the Stair-Case leading to the rest; in each of which are two Statues in Demi-Relief, near as big as the Life, but ill-done. Here, probably, stood a City; for there is seen a large Compals inclosed by Mud-Walls, half demolished, built by the *Western Tartars*, when possessed of *China*. Ten *Li* farther they pitched their Camp ^a.

Company of
Lamas

As they approached this Place, the *Mandarins* c of *Qua-wba-chin*, or *Hubu-hotun* ^b, came to meet the Ambassadors; and soon after 12 or 15 *Lamas* on Horseback, most dressed in yellow Silk, with large red Scarfs, which covered their whole Body. At their Head was a young handsome *Lama*, very full-faced, and of so white and delicate a Complexion, that *Gerbillon* took him for a Woman. He wore a Hat with very large Brims, all gilt, and running-up to a Point: Another had on likewise a gilt Hat, but smaller, and quite flat at-Top. These two did not light-off their Horses, as the rest did, when they approached the Ambassadors; who having dismounted, the *Lamas* came-up to them: Then their Captain alighting, fell-on his Knees, and enquired after the Emperor's Health: This done, they all went to the Tents prepared for them; where being presented with *Tartarian Tea*, after a short Conversation their Chief rose-up, and took his Leave of the Ambassadors, who waited on him without the Tent, and staid till he had mounted his Horse; which he did three Paces from them, with the Assistance of 2 or 3 *Lamas*, who held him up by Way of Respect ^c.

Meet the
Ambassa-
dors.

Quey-wba-
chin, or
Khukhu-
hotun.

THE 15th, they went and encamped near *Quey-wba-chin*. This City, though small, and inconsiderable at present, was a Place of great Trade, and very populous, whilst the *Western Tartars* were Masters of *China*. The Walls are of Brick, and pretty entire; but the Rampart within is f come to nothing. Several of the Temples here are better built, finer, and more decorated, than

most of those the Author had seen in *China*. Al- Gerbillon. most all the Houses are no more than Cabins of 1688. Earth; but the Suburbs are somewhat better built, and peopled. The *Western Tartars*, and *Chinese*, live promiscuously in this Quarter; and the Emperor of *China* governs, by his Lieutenants. Its chief Trade is in the Province of *Shan-si*, which is but 2 good Stages, or 18 Leagues distant.

THE Ambassadors going directly to the chief b Temple, were conducted into it by some *Lamas*, through a pretty large square Court, well-paved. There they found one of those *Lamas*, who, as they pretend, never dies; but when his Soul is separated from his Body, it immediately enters that of an Infant; whence the *Chinese* call them *Ho-fa*, that is, the living *Fo* ^d, who are worshipped as God on Earth.

THIS counterfeit Immortal, who was about His Shape, 25 Years old, flat-faced, and very long visaged, and Drejs. fat in an Alcove at the farther End of the Temple, having under him two large Cushions, one Brocade, and the other yellow Satin. He was covered with a large Mantle, or Gown, of the finest *Chinese* yellow Damask, from Head to Foot; so that nothing could be seen but his Head, which was quite bare: His Hair was curled, and his Mantle edged with a party-coloured Silk Galoon, four or five fingers broad, after the Manner of a Priest's Cope, which the Mantle nearly resembled. All the Civility he shewed the Ambassadors was, to rise from his Seat when they appeared, and continue standing while he received their Compliments, or rather Adorations.

WHEN they were five or six Paces from the Adored as a Lama, they cast their Bonnets on the Ground, Deity, and prostrated themselves thrice, knocking the Earth with their Foreheads. After this, kneeling by Turns at his Feet, he put his Hands on their Heads, and made them touch his Chaplet, or Beads. The Ambassadors then paid a second Adoration, and the counterfeit God ^e being first seated, they took their Places in Alcoves, one on each Hand, some of the most considerable *Mandarins* sitting next to them. A few of the Retinue also paying their Adorations, received the Imposition of Hands, and the Touch of the Beads.

MEAN-TIME they brought *Tartarian Tea* in His State. large Silver Pots. The pretended Immortal had a particular one carried by a *Lama*, who poured it out for him into a fine China-Cup, which he

^a Here the Author found the Sun's Meridian Altitude very near 72 Degrees, 20 Minutes.

also *Kuku-hotun*, or rather *Khukhu-hotun*. This is the *Tartar* Name: *Quey-wba-chin*, the *Chinese*. ^b Written

Halde's China, p. 278. ^c This was one of the *Hutuktū's*, or *Kbutuktū's*, who are the Deputies of the

Grand *Lama* of *Tibet*, sent to reside among the *Tartars*. ^d The Jesuit should be put in Mind of his *Waser-God*, which is much more like a Counterfeit.

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Tartary.*

reached himself from a Silver-Stand placed near him. As in making this Motion his Mantle opened, *Gerbillon* observed, that his Arms were naked up to the Shoulders, and that he had no other Cloaths underneath, but red and yellow Scarfs wrapped about his Body: He was also served first, the Ambassadors saluting him, by bowing the Head both before and after Tea, according to the Custom of the *Tartars*: But he did not make the least Motion in Return to their Civility.

The Ambassadors feasted.

A LITTLE after a Collation was served-up, a Table was first set before the living Idol; then one for each of the Ambassadors, and the *Mandarins* who attended them: They did the Jesuits also the same Honour. The Treat consisted of Dishes of ill-dried Fruits, and thin, long Cakes made of Meal and Oil, which had a very strong Smell. After this Collation, which the Missioners did not touch, though highly acceptable to the *Tartars*, Tea was served a second Time. A little after, the same Tables were brought-in with Meat: There was on each Side a large Dish of Beef and Mutton, half-dressed, a China-Dish full of Rice, very white and good, besides another of Broth, with some Salt dissolved in Water and Vinegar. The same Sort of Victuals was set before the Ambassadors Attendants, who sat behind.

The Lamas Carriage.

GERBILLON was surprized to see how the illustrious *Mandarins* devoured this Meat, which was half raw, cold, and so tough, that he could not get a Morsel down. But none played their Part so well as two *Kalka Tartars*, who fell-on with a surprizing Appetite: For each holding a Piece of Flesh in one Hand, and his Knife in the other, never ceased cutting large Gobbets, especially of Fat; which after dipping them in the Salt and Water, they swallowed-down. The Tables being removed, Tea was served-in again; after which they conversed for some Time. The living Idol kept his Gravity very well: During the whole Time he spoke no more than five or six Words (and those very softly) in Answer to some Questions of the Ambassadors: He was continually rolling his Eyes, looking earnestly now at one, then at another, and sometimes vouchsafed to smile. The Conversation was kept-up by another *Lama*, who seemed to be the Superior: For all the rest, who waited at Table as well as his Servants, obeyed his Orders.

The Temple described.

AFTER this the Ambassadors went round the Temple to view the Paintings, which are very coarse, after the *Chinese* Manner. This Building is about 45 Foot square: The Middle is an Oblong of 20 Foot by 13, with a very high Cieling, and very lightfome. Around the Ob-

a long are small Squares, with very low and coarse Cielings. There are 5 Rows of Pillars, which are interrupted by the oblong Square: The Cielings, Walls, and Pillars, are painted in a plain Manner, without Gilding. You see no Images, as in other Temples, but Pictures of their Deities painted on the Walls. At the inmost Part of the Church is a Throne, or Altar, on which the mock Divinity sits, under a Canopy of yellow Silk, where he receives the Adoration of the People. On each Hand are several Lamps, although they saw but one lighted.

Gerbillon, 1688.

GOING-OUT of the Temple, they ascended a young to a pitiful Gallery, that encompasses the oblong Impostor. Square, and has Chambers round it. In one of these was a Child of 7 or 8 Years old, with a Lamp burning beside him, dressed and seated like the reigning Idol, and seems designed for his Successor: For these Cheats have always a Substitute ready, in case of Mortality; therefore some of the *Mongols* in the Retinue paid the same Adoration to this young Impostor (who neither spoke, nor moved) as they had done to the elder: But the Author did not know whether the Ambassadors did so^a, because they were in the Chamber before him^b.

OVER the Porch of the Temple was a very *The Lamas neat Room*, with a Throne, after the *Tartarian Apartment*, Manner; and by it a beautiful Table, very finely varnished, and inlaid with Mother of Pearl: On this Table was a Cup on a Silver-Stand, and a Spitting-Box of the same Metal. This is the Chamber of the pretended God-incarnate; and in another little nasty one, they found a *Lama* singing his Prayers, wrote upon Leaves of coarse black Paper. The Ambassadors having taken Leave of the counterfeit Deity, who neither stirred from his Seat, nor paid them the least Civility, went to another Temple to visit the *Lama*, or living *Fo*, who had met them the Day before: But *Pereyra* and the Author returned to the Camp, where he found the Sun's Meridian Altitude the same as the Day before.

THE 16th, they laid-in Provisions for the rest of their Journey. *Pereyra* was visited by five *Provisions for the Year 2* *Gentile* Pilgrims of *Hindústán*, who were clad much like *Romish* Hermits, in a loose threadbare Cloak of a Dun-Colour, and a Cowl which came-up a little above their Head. Next Day Millet was distributed to all the Travellers, as a Present from the Emperor; and 400 *West Tartar* Horsemen were pressed to go with them to the Frontiers of the Kingdom of *Halha*, or *Kalka*, where they were to encamp in Troops. *Gerbillon* found the Sun's Meridian Altitude, taken with all possible Exactness, 72 Degrees, and near 30 Minutes.

^a Could not he have enquired?

^b *Du Halde's China*, p. 279.

Travels in
Tartary.

Confession of
a Lama.

ONE of the Ambassadors let the Missioners know, that he made very little Account of those Impostors, and had paid his Adorations merely out of Complaisance to the other, who desired it; because, he said his Father had adored the same Lama in another Body: He farther told them, that the Lama who met them the Day of their Arrival, had ingenuously confessed, that he could not conceive how it was possible for him to have existed in any other Body, than what he then had: That he had no Proof of it, farther than that the other Lamas assured him of it, on the Authority of the Grand Lama, or High Priest, whom they worship as a true Deity: That besides, he remembered nothing of what they said besel him, during those other Lives they told him of.

Ambassadors
Superstition.

A CHRISTIAN of this Town informed the Jesuits, that every Lama keeps a Woman, or two: Most of them, at least the better Sort, are Chinese, and the greatest Traders in all the Country. They came into the very Camp to sell Horses, Camels, and Sheep. Gerbillon saw 3 of them make a Present of 4 Camels and 3 Horses to the chief Ambassador; by whom they were very much caressed, the principal Lama being placed near him, on the same Carpet; an Honour he would not have shewed even to the greatest Mandarins.

2. Their Journey from Quey-wha-chin, through the great Desert.

Plain of Quendulen: March different Roads. A Mongol Regulo. Mongol Princes, their Condition. Sandy Desert. Kinds of Game. Dismal Country. Plains of burning Sands. Change their Rout. A wild Ox. Kalka Emperor's Brother: His pitiful Train. Kalkas not stout: They fly the Eluths: Mandarin taken Prisoner: They join the rest: Orders to return: They set-out. A Kalka Tayki. Grand Kalka Lama. Feast in the Desert. Cautions against the Eluths. A Khutuktu arrives. Hunting of Hares, and other Game. Posts settled. A Wolf taken. Yellow Geats described. The Eluths retreat. Grand Kalka Lama. Salt-Mine discovered. Strayed Chinese recovered. Russian Ambassador's Answer: His Character.

Plain of
Quendulen.

DURING the three Days that they staid at Quey-wha-chin, their Camels being surprizingly recruited, the 18th they set-forward, and travelled 60 Li N.W. among rugged Mountains, some of them covered with Verdure; and encamped in a Plain, called Quendulen, by a

small Brook which runs across it, and affords Gerbillon. good Pasture. They found, in a Bottom, by the Way, some Trees, and Plenty of Bushes. 1688.

THE 19th they staid to look for strayed Camels and Horses. One of the Ambassadors lost 35 in one Night, but they were found again; which was better Luck than others had. This Day it was resolved to divide into 3 Companies, and each to take a different Rout, as far as the Residence of the Emperor Halba Hân (or, as the Chinese and Eastern Tartars call him, Kalka Hân) for better Supply of Water and Pasture.

THE 20th, one of the two chief Ambassadors, with whom the Jesuits went, took the Road due North: The other three struck-off more to the East. They travelled-over Plains covered with Grass, first 30 Li due N. 13 N.N.W. 11 N. and 6 N.N.E. then encamped in a very large Plain, near a Rivulet, whose Water was extremely cool from the Nitre, which appears above-Ground, half white, and exceeding savory. This makes the Pasture excellent. They saw neither Tree, nor Bush; but 2 or 3 Tents, with some Hares and wild Geese, called by the Chinese, Whang-ya, or yellow Ducks; because Part of their Feathers are yellow.

THE 21st, their Road lay 50 Li N. and 30 N.W. through an intire Desert, without Tree, House, or Culture. The Soil mostly dry and sandy. They saw Partridges, as well as Hares, and yellow wild Geese. They encamped by a Brook, where a petty King, or Regulo, tributary to the Emperor, came with his Son to compliment Kiw-kyew. He had only 10 or 12 Persons in his Retinue, all pitiful Fellows, except one dressed in Silk. He alighted at a good Distance from the Ambassadors, out of Respect; and having made a short Visit, mounted again in the same Place, Kiw-kyew waiting on him just without the Tent; to whom next Day he brought a Present of Beef, Mutton, and Milk, all carried in Skins dried in the Sun: It was loathsome Victuals, yet delicious to the Mongols.

KIW-KYEW informed the Author, that this Mongol Prince, and most of the rest, dignified by the Emperor with the Title of Regulo, might have about 2 or 3000 Subjects, scattered-over these Deserts; 4 or 5 Families in one Place, and 7 or 8 in another: That his Riches consisted of 300 Horses, with Oxen, Cows, and Sheep in Proportion; but chiefly in the 5000 Tails given him annually by the Emperor: And that they were subject to the present Tartar Family, while Masters of Lyau-tong, before they conquered China.

THE

* This must be the Grand Lama, of Lassa in Tibet.

^b This was So-san-lau-ya, a Favourite of the Emperor.

^c Or, Khalkha Khân.

^d Du Halde's China, p. 280.

^e Wang, or Whang, in the Chinese.

The Road continued.

June 18. Quendulen Plain, N.N.W.

60 Li

20. Due N. to a Brook	-	60 Li
21. To a Brook	-	80
23. To a Rivulet, N.W.	-	50

*Journey in
Tartary.*
*Sandy De-
sert.*

THE 23d, they travelled about 50 *Li*, almost all the Way N.W. in a beaten Road, through an uneven Country, full of Sand, Nitre, and Saltpetre; to which *Gerbillon* imputes the Intensity of the Cold, and the Lands throughout this Part of *Tartary* being uncultivated, as there are no Mountains nor Forests to the North, whence those piercing Winds could proceed. They encamped in a Valley, with Hills on both Sides, affording excellent Pasture, and watered by a wholesome Rivulet. They met, on the Road, some *Mongol* Merchants going to *Quey-wa-chin* (or *Khukhu-hotun*) to sell Camels and Horses.

*Kinds of
Game.*

THE 24th, they went but 20 *Li* N. by E. through Plains, and a few Hills set with Bushes and Shrubs, to the same Rivulet, where they found Hares, Partridges, wild Geese, and Ducks. Next Day they marched 50 *Li* N.W. over Hillocks, most of them covered with Broom, the rest full of Stones, broken Flints, and Rocks sticking-out of the Ground. They encamped in a small Plain, by a little Brook of good Water; and saw on the Hills some Deer, and yellow Goats.

THE 26th, 80 *Li* N.N.W. through large sandy Plains, with not a Bush, and scarce Grass any-where sufficient for Cattle. They encamped by a Brook. In the Night the Waggoners heard the Howling of Wolves. Here the Country of the *Kalkas* begins, and they found 5 or 6 of their Tents.

*Dismal
Country.*

THE 27th they crossed little Hills, after marching 25 *Li*; the rest of the Way through loose Lands. Hares and Partridges plenty. They dug Pits at their Camp, to get Water. Next Day the Soil was hard Sand. They encamped at the Foot of a Hill, and dug again for Water: Met Troops of *Kalkas*, and some Shrubs, but not a Tree. On a rising Ground they found a shining Gritstone, which seemed mixed with Gold. The

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29th, their Road lay between the Hills, through loose Sands, into a large grassy Plain of firm Sand. 1688.

THE 30th, through Plains of the same Kind, the Country growing more desert and barren: Only one Tree appeared, but several Herds of Deer, and Flocks of Partridges; besides a wild Mule, exactly like the *European*, but yellowish. This Country abounds with them. They dug for Water to supply their numerous Cattle. *Kiw-kyew* alone had 400 Horses, and 120 Camels.

JULY 1. They marched through Plains of burning Sands; sometimes firm, sometimes loose, without Trees, Water, or Pasture. The 2d, they saw some Trees, and spangled Gritstones; also Shrubs with Leaves and Branches, like the Belvedere, amongst which were the Tracts of wild Mules. Deer and Partridges not so numerous as on the preceding Days. *Gerbillon* never saw such Flights of Partridges as on the 3d. The 4th, they marched through Plains, and between little Hills. The 5th, they met with a little Grass among the Sands, which was the best Forage they had had for 5 or 6 Days. The 7th, where they encamped, was a Camp of *Kalka Tartars*. The Soil barren and uneven, as before. Several *Lamas*, and others, came to visit *Kiw-kyew*.

THE 9th, as the Guides assured them, that they must travel 7 or 8 Days farther before they should find any Water, or Forage, *Kiw-kyew* resolved to go meet *So-san Lau-ya*, and sent to desire that Lord to wait for him. Accordingly, next Day they returned by the same Road they had kept for 2 Days past. The Author saw, upon the Road, a tamed wild Ox of *Tartary*, led in a Halter. He was neither so high, nor large, as the common Ox; his Legs being very short, and his Hair long, like the Camel's, but much thicker: He had been exchanged for two Horses, was quite black, and had a Saddle on his Back: He walked very slowly, and heavily.

THE 11th, they kept the same Road; and the 12th,

4 R

12th,

* *Du Halde's China*, p. 281.

The Road continued.

June 24. To the same Rivulet, N.	-	20 <i>Li</i>	3. N.N.W. through sandy Desert	-	40 <i>Li</i>
25. To a Brook, N.W.	-	50	— N.W.	-	40
26. To a Brook, N.N.W.	-	80	4. N.W.	-	50
27. To a Plain, due N.	-	50	5. N.W.	-	45
— N.N.W.	-	30	6. N.N.W.	-	50
28. N.W.	-	30	7. N.W.	-	40
— W.	-	30	— N.N.W.	-	30
29. N.W.	-	20	8. To a good Spring, N.N.W.	-	40
30. Due N.	-	20	— N.	-	40
— To some Hillocks N.N.W.	-	55	9. S.S.E.	-	40
July 1. N.W. through sandy Deserts	-	65	10. Due S.	-	10
2. N.W.	-	61	11. Due S.	-	30
			— S.S.E.	-	30

July

*a Journey in
Tartary.*

*Kalka Em-
peror's Bro-
ther.*

*His pitiful
Train.*

*Kalkas, not
flour,*

*They fly
the Eluths.*

12th, travelled 100 Li E. and N.E. to meet with a so desolate and barren, as this Day; and the Gerbillon. burning Sands heated the Air to such a Degree, 1688. by their Reflexion, that it was insupportable, though the Wind blew very fresh, shifting with the Course of the Sun.

THE 10th, the Soil continued sandy, and un- even. They met with pretty good Forage, but no Water. More Fugitive Tartars. They encamped by a Pit, where sat a poor sick Woman, destitute of Assistance; and about it many dead Cattle. Here they were informed, that a Mandarin, sent to get Intelligence of the Kalka Emperor, and Lama, was taken by the Eluths; whose King, at first, treated him roughly, forbidding him to speak to him, unless on his Knees: But he bravely refused, insisting that he was not his Vassal, but the Emperor of China's Officer. Being asked why they came with an Army into the Country, and if it was to assist the Kalkas? He answered in the Negative, and that they were going to negotiate a Peace with the Russians. Hereupon the King dismissed him, with a Present of 200 Sheep, 10 Horses, and a Camel. On this Report, Kiw-kyew was very easy, finding he might safely continue his Journey.

GERBILLON was informed, by a Kalka in the Service of the Ambassadors Relation, that during the extremum Cold in Winter they never stir-out of their Tents; in the Middle of which there is always a great Fire. They do not seem to be very stout; for the Mohammedan Karawans, that travel through their Country, pillage and carry-off with Impunity both them and their Cattle, whom they sell at Pe-king; as was the Kalka, who gave this Account.

THE 15th, they encamped at the Foot of a Rock, where they found Wells ready sunk, by their Van. As Kiw-kyew received Advice, that So-san and Ma Lau-ya continued their March, without Fear of the Eluths, the Empire being in Peace with them, he began to repent of having changed his Rout. This Day, and the next, they met-with Troops of flying Kalkas, in such a Fright, that they knew not what was become either of their Emperor, or the Lama his Brother.

THE 18th, they met-with 2 Kalka Camps, and some deep Pits of Water. The Road was strewn with Horses, and other Beasts, which probably died of Thirst. The Country never appeared

THE 20th, they got to the Place where So-san Lau-ya, Ma Lau-ya (the two other Ambassadors) and Pa Lau-ya, President of the Tribunal of Ling-sa-ywen, were encamped, called Narat, waiting for Kiw-kyew; who was elegantly entertained by the first of the three other Ambassadors. Next Day Ma Lau-ya visited the Jesuits, and they waited on So-san; who disputed for 2 Hours about Religion with Pereira.

THE 22d, two Mandarins arrived with Dispatches from the Emperor; who, hearing of the War between the Eluths and Kalkas, ordered his Ambassadors to return to the Frontiers of Tartary, subject to him, unless they had passed the Kalka Territories, where the Armies were. He likewise commanded them to acquaint the Russian Plenipotentiaries at Selinga, with the Cause of their Return; and invite them either to come to the Frontiers of his Empire, or find some other Method of holding the Conferences. Accordingly

^a Du Halde's China, p. 282, & seq.

^b What farther is said of their Way of Living, agrees with the Account already given of them.

^c Du Halde, as before, p. 284.

^d These were Okolniz, Lieutenant of Brunstoye Theodore Alexiewicz Golowin, and his Colleagues.

The Road continued.

July 12. E. through sandy Desert	60	16. N.N.W. through sandy Desert	46 Li
— N.E.	40	17. N.	25
13. E. by S.	45	— N.W.	25
14. N.E.	28	18. N.N.W.	30
15. Due E.	20	— Due E.	48
— N.	10	19. N.W.	60
— E.N.E.	8	— N.	20
		20. To Narat, Northward	30

^a *Journey in Tartary.* ingly the 4 Ambassadors, glad of the Occasion, resolved to return: But before they set-out, wrote to the *Russian* Plenipo's, pursuant to the Emperor's Orders: The Letter ^a, which translated into *Latin* by the Jesuits, was signed *Son-go-tu*, Captain of the Life-Guards, and Counsellor of State; *Tong-que-kang*, *Kong* ^b of the highest Order, Chief of an Imperial Standard, and Uncle to his Imperial Majesty; *Arnbi*, President of the Tribunal for foreign Affairs; and *Ma Lau-ya*, principal Ensign of an Imperial Standard. The 23d, three *Mandarins*, with a Train of 30 Persons, set-out for *Selingba*, with Orders to return in a Month to a Place appointed.

They set-out. THE 24th, they began to return, by the Road *So-san Lau-ya* had followed, as the shortest and best of the 4 they had taken: For he computed but 110 Leagues from *Hüü-hotun*, met-with more Forage, and never wanted Water. The 26th and 27th, they saw Abundance of Slate, and very fine Pieces of white Marble; which shews there must be Quarries here. Vast Numbers of Horses, and other Animals, lay dead along the Road. The Country as before, sometimes level, sometimes rough, or full of Ups-and-downs. Their Equipage was in bad Condition, and their Horses extremely harrassed. The 29th, through loose Sands, to some Hillocks over-grown with large Bushes and Shrubs, like the *Belvidere* ^c.

A Kalka Tayki. THE 30th, the Author was affected with a Nausea. The 3d of *August*, the Ambassadors were visited by a *Kalka Tayki*, or Prince of the Blood, dressed in a silken jacket, trimmed with Silver in some Places, which did not greatly become him; nor was he much handsomer than the rest of his Attendants, who were 12 or 13. However, he was honourably received, and nobly entertained. The 5th, the Country was more elevated than the former. They hunted Hares. Every Day, since their Return Southward, they saw many Coveys of Partridges.

Grand Kalka Lama. THE 6th, a *Mandarin* brought Word, that

the Emperor intended to set-out the 11th Instant to hunt in *Tartary*, by Way of *Kü-pe-kew*, a great Gate of the Wall to the East. The 7th, the *Grand Lama* of *Kalka*, the King's Brother, who was encamped but 30 *Li* distant, with 1000 Men, sent to compliment the Ambassadors. The 8th, they encamped on the Frontiers of *Kalka*, and Limits of the Empire; where *Gerbilla* found the Latitude 43 Degrees, 12 Minutes, but could not be sure within 5 Minutes. Next Day he found it 42 Degrees, 51 Minutes.

HERE *U Lau-ya*, 2d President of the Tribunal for foreign Affairs, treated the Ambassadors, and almost all their Retinue, after the *Tartarian* Manner. This Feast consisted of 2 Dishes of Meat, ill-hashed, and half raw; with a large Dish that held almost a whole Sheep cut in Pieces, for each Ambassador, served-up in Copper: The rest had a Dish between 2, served in small Platters, like Hog-Troughs in *Europe*. There was likewise Rice, four Milk, and weak Broth, with small Slices of Mutton in it, and *Tartarian* Tea in Plenty. The Dishes were placed on Mats, which were spread on the Sand under a Tent, and served at the same Time for Table, Cloth, and Napkins. There was a Sort of Wine, but such, that none, but some *Mongols*, durst venture to taste it ^d.

THE same Day a *Mandarin* of the Palace passed by, who was sent by the Emperor to know the King of *Eluth*'s Pretensions for commencing a War. Mean-time his Majesty gave Orders to all the *Mongol* Regulos, from *Lyau-tong* to the End of the great Wall, to take Arms, and form Camps on the Frontiers: He also detached Part of his Household Troops, under the Command of Regulos, to post themselves beyond the principal Passes of the Mountains, along which the great Wall runs, that they might be ready to defeat the Attempts of the *Eluths*, if they should advance towards *China*.

THE 11th, the four *Ta-jin* (or great Officers) sent *U Lau-ya* to pay their Respects to the *Grand Lama* of *Kalka*, whom all the *Mongol* Lamas reverence.

^a This Letter recites the Occasion of the War, and Injuries done by *Alexis*, Governor of *Yakfa*, who seized the Country of *Hegunniuma*, and other Districts; invading also that of *Kümari*. ^b *Kong* is the chief Dignity of the Empire next to that of the Regulo (or *Vang*) and answers to our Dukes and Peers. ^c *Du Halde's China*, p. 285, & seq. ^d The same, p. 287.

The Road continued.

July 24. To a Spring, S.S.E.	60 Li	31. To bad Wells, S.	35 Li
25. Near due S.	77	August 1. To bad Wells, S.E.	30
26. S.S.E.	57	3. S.E.	30
27. S.S.E.	60	4. To little Hills, S.S.E.	40
28. S.	50	5. To a great Pool, S.S.E.	45
29. To a Spring, S.S.E.	40	6. E.S.E. S.S.E.	60
30. S.S.E.	20	7. S.E.	30
		8. To the Kalka Frontiers, E.S.E.	40
			August

^a *Journey in Tartary.* Verence as their Superior, acknowledging him for their chief *Lama*, next to him of *Tibet*, who is their Sovereign Pontiff. There arrived also one of the two pretended Immortals from *Huá-hotun*; whom the great Officers did not fail to visit, and wait-on next Morning, when he set out for the Place where the *Grand Lama* resided, although he had not stirred-out of his Tent, nor so much as sent to know how they did.

Hunting of Hares. AFTER his Departure, they went a-hunting Hares; 157 were killed, or taken, in less than three Hours, within 3 Rings made by 3 or 400 Men, who were on-foot, with Bows and Arrows. None but the Ambassadors, and some of the principal Officers, rode-about within the Ring, shooting at them: While the poor Creatures ran here and there to find an Out-let; and then attempted to cross, through a Shower of Arrows, between Peoples Legs, who trod-on, or kicked them back: Some ran with Arrows sticking in their Bodies, others on three Legs, the fourth being broken. Without the Ring stood Footmen, some with great Cudgels, others with Dogs, and some few with Guns, to prevent any from escaping.

And other Game. THEY remained in their Camp till the 14th, and then set-forward to the S. E. towards the Emperor's Hunting-Place. The Country still loose Sands, yet met-with Forage and Water. The Author's Nausea still continued, and a Fever came-on, which he cured with Tea and Treacle. The 16th, they saw a few Deer, and the Tracts of Flocks of yellow Goats in the Sands. They daily hunted Hares, as they went forward, and met with Partridges; but those found in the sandy Desarts are far inferior in Taste to the *European*, and not worth catching. The 18th, they learned, that the King of *Eluth*^a advanced Eastward towards the Province of *Solen* (in *Eastern Tartary*) marching by a River not above 12 Leagues from the Ambassadors. The 19th, the Sands were full of high Weeds, which sheltered Hares^b.

Posts settled. NEXT Day they encamped by the best Spring they had met-with in their whole Journey, in a Valley encompassed with Hillocks, over-grown with high Grass. Here *So-san Lau-ya* received a Command to settle Posts in all the Roads of

Western Tartary, for Conveniency of dispatching Orders to the Regulos and *Mandarins* en-1688. camped along the Frontiers. The 22d, there came a vast Number of Partridges to drink at the Spring; some of the common Sort, others whose Flesh was blacker, and not so well-tasted, called by the *Chineses*, *Sba-ki*, or, *Sand-Hens*.

THE 25th, Orders came for all the *Mandarins*, Horsemen, and others, in the 4 Ambassadors Train, to return to *Pe-king*; as they did the next Day: But the *Ta-jin*, and the Jesuit-Interpreters, were to wait till they received an Answer from the *Russians*. The 27th, the Ambassadors set-forward towards the Emperor's Hunting-Place, finding several Camps of *Mongols* in the Way, and good Forage. This Day they were feasted by a *Tay-ki*, after the *Tartarian* slovenly Manner.

THE 28th, the *Ta-jin* set-out to hunt yellow Goats in the Ring, or Circle, as before-men-^ationed. Next Day they returned, and, besides several of those Creatures, brought a Wolf they had killed with the rest: He had a very sharp Snout, almost like a Greyhound's, and his Hair was a little whiter and shorter than those of *France*. Although there are neither Woods, nor Bushes in this Country, yet these Beasts usually follow the yellow Goats, whereon they prey.

THE yellow Goat is a Sort peculiar to this Part of *Tartary*: For it is neither Antelope, ^{Yellow Goats described.} Deer, nor Roebuck: The Males have Horns not above a Foot long, and about an Inch thick by the Root, with Knobs at regular Distances: They resemble our Sheep about the Head, and Deer as to their Size and Hair; but their Legs are longer and slenderer: So that they are extremely fleet; and as they run a long while without being tired, no Dog or Greyhound is able to overtake them. Their Flesh is tender, and tastes well enough; but the *Tartars* and *Chinese* know not how to season it. These Animals go in great Herds, delighting in the desert Plains, where there is neither Tree nor Bush; for one finds none of them in the Woods. They are extremely fearful, and when they perceive anybody, never rest till they are out of Sight; not leaping, but always running in a strait Line, not a-breast, but in File one after another.

THE 31st, a Courier passed-by their Camp, ^{The Eluths with retreat.}

^a This was the famous *Kaldan*, in the History of the *Mongols*, before-mentioned, p. 382, & seqq. ^b Du Halde's *China*, p. 288.

The Road continued.

August 14.	E.S.E.	Sandy Desart	-	15	Li
15.	E.	-	-	35	
16.	E.	-	-	40	

17.	To Wells, S. by E.	-	20	Li
18.	S.E.	-	40	
19.	E.	-	40	
20.	To a Spring, S.S.E.	-	80	
27.	E. by N.	-	50	

Septem-

² *Journey in Tartary.* with News, that the King of *Eluth* was hastily returned into his own Dominions, on Information that the *Mohammedan Tartars*, his Neighbours^a, had ravaged his Country, as he had done the Kingdom of *Kalka*.

THE 3d of September, *So-san Lau-ya* made an Entertainment for the other *Ta-jin*, with a few *Mandarins* and Officers who remained in their Camp: He invited the *Jesuits* to eat with him alone, and even at his own Table; while *Kiw-kyew*, *Ma Lau-ya*, and *U Lau-ya*, were served at another near it. The Author never saw Meat so neatly dressed and served-up since they began their Journey. As soon as it was over, they went to courting Hares.

Grand Kalka Lama.

THE 4th, an Officer of the Palace, sent with the Emperor's Compliments to the *Grand Lama* of *Kalka*, rode Post by them. He brought-back a *Lama*, who had been dispatched to salute his Majesty on the Part of his Master. This *Lama* was handsome, and well-featured, with a Complexion naturally as white as the *Europeans*, but a little Sun-burnt: He had also a more easy Carriage; and seemed much wittier than any other *Kalka* the Author had met with. He was clothed after their Manner, in an old Jacket of red Silk, all sullied with Grease: For these Gentlemen use no other Napkin to wipe their Fingers and Mouth, but their Cloaths: Accordingly, this *Lama*, after supping fat Broth, readily wiped his Mouth with his Sleeve.

Salt-Mine discovered.

THE 7th, their Servants discovered a Sort of Salt-Mine, mixed with Sand, about a Foot under-Ground; of which there are many in this Country. The *Mongols*, to purify it, put both together into a *Bason*, and pouring-in Water to dissolve the Salt, they decant it off the Sand into another Vessel; then boil it, or let it dry in the Sun: Or else they procure it more easily in Ponds of Rain-Water, which gather in the hollow Grounds, and drying-up by the Sun, leave a Crust of very pure and fine Salt, sometimes a Foot or two thick, which they cut-away by Lumps.

Strayed Chinese recovered.

THIS, and the following Days, some *Chineses*, who had strayed in the Desert, were brought-in by the *Mongols*. One of them had been stripped, and enslaved by a *Kalka*; who happening himself to be stripped of all, even to his Wife and Children, by another *Kalka*, the *Mongols* obliged this latter to give-up the *Chineses*, and the Money taken from him: But his Cloaths had been disposed of before^b.

Russian Ambassadors Answer,

THE 9th, in the Evening three of the principal Officers, who had been sent to the *Russian*

Plenipotentiaries at *Selinga*, arrived in the Camp, with their Answer in *Russian*, and a *Latin Translation*. The *Jesuits* translated it into *Chinese*; and the *Ta-jin*, with their Help, into the *Tartarian Language*, that it might be dispatched away to the Emperor. The Person who wrote this Letter shewed himself a Man of Ability, and well-versed in public Business. He sent them Word, he would continue all the Winter on the Frontiers; and desired immediate Notice from them, when and where they designed to hold the Conferences.

Gerbillon. 1688.

THE Messengers said the Ambassador had the Air of a great Lord; that he had treated them handsomely, and with Distinction: However, they complained of some Truths that he had told them, and agreed with the *Ta-jin* in ridiculing the Plenipotentiaries, and their Retinue; treating the *Russians* as a mean, ill-mannered, and unpolite People: Who, no Doubt, on their Side, says the Author, diverted themselves at the Expence of the *Chinese* and *Tartars*. Next Day the same Officers, though extremely fatigued, set-out Post to carry the *Russians* Answer to the Emperor, and give him an Account of what had passed at the Interview^c.

3. The Ambassadors turn-back to attend the Emperor.

Orders to return. *So-san* goes before. The Country improves. A *Thoriamba's Treat*: Meet with Hills. Emperor's Pastures. *Ulane Fruit*. Agreeable Country, well watered. Pleasant Valleys: Timber-Floats. Emperor's large Camp described: Small, or Hunting-Camp: The Imperial Tents: Way of living, and travelling. *Sirga-tayya*.

THE 11th, they decamped, and went-on hunting Hares; and the 12th, incredible Flights of Sand-Partridges flew into their Camp. The 15th, a Courier brought an Order, requiring their speedy Attendance on the Emperor, where he was hunting; and that his Favourite *So-san Lau-ya* (who, it seems, had desired to see the Stag-call, his Majesty's darling Diversion) should come first. *Kiw-kyew*, *Ma Lau-ya*, and the *Jesuits*, had Leave to come at their Leisure: But *U Lau-ya*, with other Officers of his Tribunal, were ordered to stay where they were, to observe the *Mongols* posted on the Frontiers, and take-care that the Orders of the Court were speedily dispersed throughout the Country.

Orders to return.

^a That is, the *Uzbeks*.

^b *Du Halde's China*, p. 239, & seq.

^c The same, p. 291.

a Journey to
Tartary.
So fan goes
along.

ACCORDINGLY the 16th, they all set-out at a Day-break, and having accompanied *So-fan Lau-ya* a little Way, he took-up 25 or 30 Post-Horses for himself and Equipages, and left them behind. This Day they started a few Quails among the Game. The Country as usual, sandy and firm, but barren, and full of Salt, which whitened the Surface. The 17th, they pitched near a small Meadow full of Forage, with several Ponds of Water about it; the most commodious and agreeable Place they had encamped in for 3 Months before. More Quails were caught, which tasted delicately enough.

The Country improves.

THE 18th, the Country grew a little more agreeable than before, interspersed with Hillocks and large Pools of Water, generally brackish, and full of Salt-petre: The Soil began also to mend; for the Sand had a greater Mixture of Earth, and produced very high Grass in several Places: They likewise saw several little Camps of the *Mongols*, and small Spots of tilled Land, from which they had gathered their Millet. The Number of Hares lessened: But that of Partridges and Quails increased in the long Grass. Lastly, they observed two Trees, which were a great Novelty.

A Thori-
amba's
Treat.

IN the Evening a *Thoriamba*, or *Mongol* Grandee of the Palace, who had been encamped on the Frontiers for 2 Months, came to visit *Kiw-kyew*, and invited him to dine the next Day in his Camp, 12 or 15 *Li* off. The Treat consisted of Mutton, and an ill-dressed Goose: What the Author relished most, was a Sort of pickled Pulse, prepared with Mustard (they told him it was the Leaf and Root of the Mustard itself) and Broth made of Mutton-Gravey, which was served-up after Dinner like Tea.

Meet with
Hills.

THE Country still mended on the 19th, as the Day before. After 25 or 30 *Li*, they crossed-over Hills; which running from North-East to South-West, probably join those on which the great Wall is built: They are partly of Sand, mixed with a little Earth, and covered with Grass. They halted in a Plain, which had several Ponds, and good Forage, near a Camp of *Mongols*, furnished with Wells of good Water. The 20th, they proceeded among low Hills; the Country still improved, being granted to the Princes and *Tartar* Grandees; whose Slaves, or Vassals,

keep their Horses and Flocks there. The Author saw a vast Breed of Horses, as well as Herds of Cattle, belonging to the *Mongol* King's eldest Brother, on whom the Emperor had bestowed those Lands, which are very good, but not much cultivated.

THE 21st, they marched partly among Hills, and partly in a spacious Plain, interspersed with *Mongol* Camps. In the Middle runs a Brook, said to be a Branch of the great River *Lan-bo*: Beyond which, towards the S.E. the Soil is very good; and to the N.W. there are two Towers, built upon an Eminence. They encamped at the End of the Plain, by the Foot of the Hills, near the Camp of the Emperor's *Mongols*, who look-after his Flocks and Breed of Horses, which graze here. In the Evening *Kiw-kyew*, and *Malau-ya*, sent *Pereira* a Basket of small Fruit, named *Ulane*, by the Inhabitants; which he fancied was good for his Nausea; as both he and *Gerbillon* found it, though half rotten. It is like a four Cherry, only a little more clammy, being excellent to help Digestion. When full ripe, the Taste is very agreeable: They grow on small Plants in the Valleys, and among the high Grass at the Foot of the Hills, in this Part of *Tartary*.

Ulane Fruit.

THE 22d, their Way lay from S.E. to N.E. in a much-beaten Road, winding between Hills, which were very agreeable to the Sight, as well as the Valleys, and little Plains which they formed. One beholds, on every Side, Shrubs, Trees, and Bushes; which make a Variety of little Groves. The Valleys were filled with small Rose-Bushes, wild Pear, and other Trees. There was Abundance of Apricot-Trees on the Declivity of the Mountains; while *Filberd* and *Alder*-Trees graced the winding-Banks of 3 or 4 Brooks, affording Fish. The Sides of one of them were stocked with Cattle, Goats, Oxen, and Sheep. There also they saw *Mongol* Tents in greater Number than before. This Country belonged to two Princes of the Blood.

Agreeable
Country.

THE Country, on the 23d, was much like the former: But they met-with no Camp, nor Habitation of the *Mongols*. They forded two small Rivers of fine Water, by the last of which they encamped, and met with several little Brooks. These, they say, all rise in *Mount Pecha*, which lies to the N.E. and having run S.W. a pretty While,

* Du Halde's China, p. 291.

The Road continued.

September	11.	E. Sandy Defart	-	30	Li
	16.	To brackish Water, due E.	-	100	
	17.	To Ponds, due E.	-	80	
	18.	S.E.	-	100	

4

19.	To good Wells, S.E.	-	60	Li
20.	S.E.	-	60	
—	E.S.E.	-	40	
21.	E.S.E.	-	60	
22.	To a Brook	-	70	
23.	To a River almost E.	-	70	

Septem:

*Journey in
Tartary.*

While, return Eastward, and fall into the Oriental Sea. They always kept the great Road, which the Emperor, and his Train, had made, when they passed-through this Country to hunt the Stags, after they had done with the yellow Goats. From their Camp they had a remote Prospect of Mountains S.E. also S. and S.W. all full of Trees, and a pretty large, uneven Plain, diversified with Shrubs and Bushes.

*Pleasant
Valleys.*

THE 24th, they advanced along a fine Rivulet, between steep Mountains, most covered with large Forest-Trees, as Pines, Filberd, and Alders; and full of Stags, which they hunted. The two next Days, their Road was in the same Valley: They every-where found Forage, wild Rose-Trees, and Uiana Shrubs, which are not above a Foot and half high, and consist of a single Branch crouded with Fruit. The *Ta-jin* hunted Pheasants along the River. At 30 *Li* End they crossed a Mountain into another pleasant Valley, 2 Leagues wide; having Mountains on each Side, diversified with Rocks, and little Groves of Pines, Alders, Oaks, and other Trees. The Brooks, that descend from the Hills, form a little River. They marched 20 *Li* in this Valley, and the 27th, 80 *Li* Eastward; then crossed it, and passed the River, on whose Banks they saw a great Quantity of bulky Timber, mostly Fir. This they let float-down the River, when most swelled, into the Sea of *Japan*; then conveying it into another River, bring it within a Day's Journey of *Pe-king*; which makes Wood for Building very reasonable there. As the Emperor gives the Merchants free Liberty to sell it, it costs them nothing but the Labour, and rolling it into the River, which is very near these Mountains.

*Emperor's
large Camp*

HAVING crossed this Plain, they went about 25 *Li* N.N.E. in a great Road crouded with Passengers, leading directly to the Imperial Camp, which they crossed, taking-up 3 Quarters of a League, in a Valley called *Puto*. The Body of the Camp consisted of Cavalry: In the Front was a Row of Tents, which extended the Breadth of the Valley; with a large Opening in the Middle, serving instead of a Gate, and guarded by Soldiers: The Brigades were encamped near one another, all in a Line, each making a great Square composed of Tents; those of the Officers and Servants being placed in the Middle, with their Standards. Each Square had

Described.

one or two Openings, for going out and in. The Cattle grazed round the Camp, where likewise stood the Tents of the Suttlers. At the End of this long Row were erected the Tents of the Court Lords, and the Household of the Emperor, who had his Quarters at the End of the Camp to the N.N.E. But he had removed that Morning, to another Valley more commodious for Stag-Hunting, 25 *Li* farther, whither the Ambassadors followed him.

THIS small Camp consisted of about 1000 or 1200 Tents; at the Head of which, and innermost of all, was placed his Majesty's, surrounded with 3 Inclosures: The first, composed of the Tents of the Guards, which made a Kind of Wall: The second, of small Cords, fastened to Stakes, disposed Lozenge-wise, not much unlike Fishing-Nets: The third and innermost, of Hangings of coarse yellow Cloth, being a Square of 50 Paces to a Side, and 6 or 7 Foot high: It had only one Folding-Door, but the two other Inclosures had each a Gate to the E. the S. and W. all with Guards. Between the first and second Inclosures were placed the Kitchens, with the Tents of his Majesty's inferior Officers: Between the 2d and 3d, the Tents of the Officers of the Guards, and Gentlemen of the Bed-chamber.

IN the Middle of the third Inclosure stood the Emperor's Tent, like a great Wooden-Cage, of the same Form as the rest, but somewhat larger and handsomer. It was covered with coarse *Chinese* Stuffs, only the upper-Part had a Wrapper of pretty white Linen, and on the Top appeared a Crown in Gold Embroidery: There were several other Tents for his Majesty's Children. On the North-Side were placed those of the Grandees, and Crown-Officers. Two Princes of the Blood had distinct Quarters, near the Emperor's: One of them, his eldest Brother, who is called the *Grand Regulo*, was of a large Size, well-shaped, affable, and popular. They were both dressed and mounted as plain as the rest of the *Mandarins*.

WHEN they arrived at the Camp, the Emperor was not returned from the Stag-call; with which he is so delighted, that he spends whole Days in it, setting-out two Hours before Light, and not returning till two Hours after Sun-set, and sometimes later. His Provisions are brought into the Forest, where a Bed is made for him, to take

*Gerbillon.
1688.*

^a Du Halde's *China*, p. 292.

^b The same, p. 293.

The Road continued.

September 24. E.S.E. - 30 *Li*
25. To a Mountain, E.S.E. - 40

26. To a Mountain, E.S.E. - 30 *Li*
— To a Rivulet, E. - 20
27. E. - 80
— To the Emperor's Camp 100
September

a Journey in
Tartary.

And travel-
ling.

Sirga-tayya.

They leave
the Camp.

take a little Rest about Noon. Several Stags were killed this Day. He had not above 100 Persons in his Train: For he seldom goes attended with more than the Gentlemen of his Bedchamber, and some Officers of the Guards. They found a great Number of Grandees on Horseback at the Head of the Camp, waiting for his Majesty. As soon as they heard the Noise of the Horses belonging to his Train (for it was very dark, and there were no Flambeaux) they alighted, and holding every one his Horse by the Bridle, fell on their Knees by the Road-Side. One of his Sons, about Ten or Eleven, with a little Bow, and Quiver full of Arrows, rode next behind him: The Emperor himself carried his Bow and Quiver at his Girdle. When he approached the Camp, they came with Lanthorns to meet him; and being entered, he called for somewhat to eat.

THE 28th and 29th, the Emperor spent the Day in the Woods, as usual; while the Camp removed, by his Order, 50 Li farther, to *Sirga-tayya*, marching through Valleys like the former. Halfway they found a fine Spring, full of small Fish; and soon after met the Emperor's eldest Son, not far from his Camp, with only 25 or 30 Attendants, going to call the Stag.

4. The Jesuits Return from the Camp to Pe-king.

They leave the Camp. Farm-Houses, and cultivated Country: Beautiful Valley: Poro-hotun Plain: The River Tu-ho: The Lan-ho: Gan-ky-ton Village. Great Elevation and Cold: The Causes. Populous Country. The Great Wall. Ku-pe-ku, and its Fortifications. She-ky Fortrefs. Mi-yung hyen. Arrive at Pe-king. The Weather. Kalkas poor and nasty: Way of living: The Women frightful. Eluth Invasion.

AS soon as they were arrived at *Sirga-tayya*, the Jesuits went to enquire after the Emperor's Health, and to know his Commands. He sent Word, that having no farther Occasion for them near his Person, he gave them Leave to return to *Pe-king*. Accordingly the 30th, they left the Camp; and having proceeded 80 Li, turned aside to visit a Farm of *Kiw-kyew*, 30 Li farther, at the End of a cultivated Plain. The Road lay over, and between Hills, some covered

with *Ulanas*, with which they regaled themselves. The best Sort is the palest Red, and tastes like four Cherries: Some are sourer, and others extremely sweet.

THE Farm-House was large, built of Earth and Wood, and thatched with Straw. There belonged to it a large Inclosure of Mud-Walls, surrounded with a high Palisade of Fir, to secure the Cattle in the Night from Tigers, who are very numerous in the Mountains. At the Foot of these, all-along the Road, they met with Colonies of Chinese Slaves, belonging to the Regulos, Princes, and other Grandees of the Court, to whom the Emperor had given these Lands; which are generally well-cultivated, and very fruitful in Millet, and small Beans for their Horses: But as this Country is extremely cold in Winter, and the Ground frozen for eight or nine Months together, it will bear neither Wheat, nor Rice. The sole Business of these Slaves, who have built Houses of Earth and Wood, at the Foot of these Mountains, with each a small Garden, is to cultivate the Ground, and rear the Horses, Cows, Sheep, Hogs, Geese, Ducks, and Fowl, for their Masters Use, especially when they come to hunt with the Emperor.

THE River made by the Streams, spoken of before, glides along the great Valley, through which the high Road to *Pe-king* lies. This Valley is generally about 3 Li in Breadth, but extremely straightened, in some Places, by very steep Rocks, whose Tops are covered with tall Pines, which yield an agreeable Prospect. Gerbillon never saw a more beautiful Landskip: The River was almost covered with massy Pieces of Fir, which float down the Current, or are conducted in large Rafts to *Pe-king*: The Stream is very rapid almost every-where, and yet winds in such a Manner, that they forded it 6 Times in less than half a League: All these Parts abound with Pheasants.

THE 2d, they travelled 20 Li, to regain the high Road they had left the Day before. Having passed and re-passed the River, they entered on a very agreeable Plain, called *Poro-hotun*, interspersed with Farms, Hamlets, and Villages; whereof one, towards the End of the Plain, was very large, containing 4 or 5 Temples; and the rest had at least one apiece, built of Brick, covered with Tiles, and embellished after the Chinese Manner. The Houses are all built of Wood, Reeds,

* Du Halde's China, p. 294.

The Road continued.

September 29.	E.N.E.	-	-	30 Li
-	To Sirga-tayya,	S. S.W.	-	20
30.	W.	-	-	40

-	S.W.	-	-	30 Li
October 1.	S.W.	-	-	110
2.	To Poro-hotun,	S.S.E.	-	20
-	To a Village,	S. S.W.	-	50
October				

*Journey to
Tartary.*

Reeds, and Earth, and covered with Thatch. In the Plain and Valleys, as far as the Great Wall, they sow Abundance of *Turkey* Millet, and other small Grain, Flax, and Hemp. These People make a Sort of small Cakes with the Meal of *Indian* Corn, and a Drink, called *Chau-myen*, by steeping it in Water: They use this Liquor chiefly in Summer, because it is cooling: The Grantees of the Court themselves drink of it, when they are upon a Journey, mixing a little Sugar; which makes it more cooling, and corrects its Rawness.

*The River
Tü-ho.*

HENCE they regained the high Road, and travelled 80 *Li* farther (though in a direct Line, not above 50 S.W.) winding very much among the Mountains. They first entered between frightful Precipices, though crowned with lofty Firs, and other Trees. The River *Tü-ho*, though very rapid, so winds among them, that they crossed it 18 Times in less than 40 *Li*, and then came to a pretty large Village; lodging in a wretched Inn, where there was neither Meat, Wine, nor Bread. Abundance of wild Vines grew along these narrow Valleys, from which they gathered several Clusters of ripe black Grapes, but somewhat sour.

The Lan-ho.

THE 3d, they travelled 90 *Li*; which, abating 20 for the Circuits about the Mountains, may be reduced to 70. They met-with Plenty of Pheasants, and forded two Rivers; the *Lan-ho*, at the End of 30 *Li*; and 30 *Li* farther, the *Tau-ho*: Both which run Eastward to join the *I-tsü-ho*; which having passed, they crossed a very high Mountain. Thirty *Li* farther, they came to *Gan-kyaton*, a large Village; beyond which they crossed another Mountain, and got to a small Hamlet, with an ill-provided Inn, like the former. The Roads over these Mountains are commodious enough, being made by the Emperor's Orders, who takes this Way every Year when he goes a-hunting; inasmuch that the Ladies Calashes carry them with Ease, when they accompany his Majesty. They met-with Grapes on the wild Vines, and Plenty of wild Pears, in Shape and Taste like the *French* Forest Pears.

Gan-kyaton Village.

Great Elevation.

THE 4th, having proceeded 70 *Li*, they came to a Mountain, whose Ascent was small, but the Descent considerable. They observed also, that the Country still grew lower, till they came to *Kü-pe-kew*, a Gate of the Great Wall, where

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the Horizon is at least 7 or 800 geometrical Paces lower than at *Gan-kyaton*, but 8 Leagues distant. The Author was assured, that the Mountain *Pe-cha*, 7 or 8 Days Journey to the North of *Sirga-tayya*, where they had left the Emperor, was elevated 9 *Li* above the Horizon of *China*, although not much higher than the neighbouring Lands: And he had himself observed, by the Rapidity of the Rivers which flow from the same Mountain, that there was a continual Descent from North to South.

GERBILLON attributes the great Coldness, which reigns in this Country, though it lies in the same Climate with *France*, not only to this great Elevation of the Land, and vast Quantity of Salt and Saltpetre mixed with the Sand; but also to two other Causes: First, the prodigious Number of Mountains, covered with Wood, and full of Springs: Secondly, the immense Space of desert and uncultivated Land, which reaches from the North-Sea to the Borders of *China*. However that be, the Author observes, that it froze Night and Morning for a Month before, often hard, producing Ice an Inch thick; as it did this Day. On the contrary, at *Kü-pe-kew* he was told, that they had no hoar Frost hitherto, and that it seldom fell before the first of October; which sensible Difference, in Places so near each other, he says, must needs be owing to the different Elevation of the Horizons.

THEIR Road lay through Streights of the Mountains, and narrow Valleys, where they met-with Hamlets and Houses, for the most Part *Chinese* Places of Entertainment: For during the Time that the Emperor hunts in these Mountains, Crouds of People are continually passing between *Pe-king*, and his Camp. Their Stage, though 70 *Li*, may be reduced to 50.

THE Great Wall (as Gerbillon took Notice in several Places, near *Kü-pe-kew*, where there are considerable Breaches) consists of 2 Fronts, each not above a Foot and half thick, the Space between being filled with Earth, raised to the Parapet: The Wall, as well as the square Towers, has many Battlements, and is built with large square Stones, 6 or 7 Foot above Ground: The rest is of Brick; the Mortar seems to be very good. It is generally no more than 18, 20, or 25 geometrical Foot high; but the Towers are seldom fewer than 40, and their Basis may

* *Du Halde's China*, p. 295.

^b Ten make a *French* League.

^c This is the same Place, called in some *Russian* Journals, *Kapki*; and by the *Tartars*, *Moltojo Toka*, or *Tuka*; which last Word answers to the *Chinese* *Kew*, that is, a Gate.

The Road continued.

October 3. S.S.W.

30 *Li*

— To a Hamlet, S.W.

4. To *Kü-pe-kew*, S.W.

40 *Li*

50

Ödö-

*Journey in
Tartary.*

be 12 or 15 square; but that lessens insensibly to a the very Top. They have made Steps of Brick, or Stone, on the Platform, between the Parapets, for more easily getting up and down. There being 60 or 80 *Li* of narrow Streights between the Mountains from North to South, there are not near so many advanced Forts, Intrenchments, and Fortresses here, as on that Side where they entered *Tartary* at setting-out.

*Kü-pe-
kew, and*

A SMALL fordable River runs at the Foot of the Great Wall in this Place. There are likewise two little low Gates; one has Communication with a small Fort on the East-Side close to the Great Wall; the other Gate communicates with the Suburb of *Kü-pe-kew*, which forms a Kind of Fortrefs: It is encompassed with Walls and Towers, like the other, and has two or three Places of Arms, with as many Gates, to pass in and out: But they saw neither Guards, nor Soldiers, at any of them: Nor are they in a Condition to be shut; and, in Truth, they are quite needless. There yet remain several Inclosures of Walls in some Places, and *Gerbillon* observed, that on the Western-Side there was a double Range on two different Chains of Mountains, that met very near the Valley through which they returned into *China*. Though *Kü-pe-kew* is no considerable Place, yet they met with large purple Grapes, very fine Peaches, Pears, and other good Fruit. They sow good Corn in the Lands about it.

*Its Fortifi-
cations.*

*She-kye
Fortress.*

THE 5th, their Way lay first between Mountains, and then through Valleys; in which they came first to a Fortrefs, called *She-bya*, whose Walls and Towers begin to decay: The Foundation is Freestone, for two Foot; the remaining 20 Foot of Brick. Next *Mi-yung hyen*, a small City; where having rested, they set forward at Night-Fall, that they might reach *Pe-king* betimes next Day, and travelled 50 *Li*, sometimes W. sometimes S.S.W. and sometimes S.W. As the Country opened very much, they scarcely saw any Mountains towards the East; and those to the West were at a considerable Distance. The Country was full of Villages and Hamlets, but the Houses were of Earth and Wood, and thatched with Straw.

*Mi-yung
hyen.*

*Arrive at
Pe-king.*

THE 6th, they travelled 90 *Li*, Part S. and Part S.S.W. and S.W. their S.S.W. Course being 85 *Li*. The Country still grew finer and fuller of Hamlets, as they drew near *Pe-king*, where the Missioners arrived, very feeble, and tired. They went near 12 or 15 *Li*, all in the *Tartarian* City, before they got to the Jesuits House.

THE 15th, the Emperor returned to *Pe-king*. *Gerbillon*. In this Journey the Weather was generally very hot and sweltry, all *June*, *July*, and *August*: For the whole Time it was frequently rainy, and the Wind very variable. They had often Storms, sometimes attended with Thunder and Lightening; as *June* 11, 15 and 20; *July* 1; *August* 20; *September* 13 and 23. *July* 26, some Hailstones fell, as large as Pigeons Eggs. In *September*, the Air grew considerably cooler: So that from the 3d of that Month, to the 3d of *October*, they had scarce a Day without a Frost, Night and Morning; with sometimes Ice an Inch thick, and the Dirt of the Roads hard.

To speak a Word or two of the *Kalkas*, and the War. Nothing can be imagined worse than their Tents, which are lower, smaller, and poorer, than those of the *Mongols* bordering on *China*: They are likewise, as to their Persons, nastier, and more deformed; but speak the same Language: Their Children go stark-naked, and the Parents have nothing but sorry Linen Garments lined with Wool: Many have no other Cloaths than Sheep-Skins, and those neither dressed, nor curried, but only dried in the Sun.

THE Author could scarce comprehend, how they could feed such a Number of Camels, Horses, Cows, and Sheep, as they had, in a Country which seemed destitute of Forage; and how they themselves could live amidst those burning Sands, upon which their Children, and some of their Wives, went bare-foot: The Children had their Skin very much Sun-burnt; nevertheless the Men seemed vigorous and active. Many, of both Sexes, came into the Camp to exchange their Cattle for Linen-Cloth, Tobacco, and Tea. Some made *Kiw-kyew* a Present of 2 or 3 Sheep; for which he ordered them Tobacco, and the like. Some of the principal Women also came to present him with Tea, but in very nasty Dishes.

THESE latter are modestly dressed, wearing a Gown, which reaches from their Neck to their Feet: Their Head-Dress is ridiculous, being a Bonnet very like the Mens: But to see their ugly Faces, with the Ringlets of curled Hair falling down over their Ears, one would take them for real Furies.

NEWS was brought, *July* 9, to the Ambassa-Eluth Inva- dors Camp, that the King of *Eluth* had entered the Country of *Kalka*, and that the Terror of his Arms had put to Flight the *Grand Lama* himself, Brother to the Emperor of *Kalka*, who fled to the Frontiers of *China*, as hath been already men-

* *Du Halde's China*, p. 296.

The Road continued.
October 5. Mi-yung hyen, Southward

50 *Li*

6. To *Pe-king*

50 *Li*
90

² *Journey in Tartary.* mentioned, and they frequently met the flying Tartars on the Road. The 23d, the Mandarin, who had been stopped by the Eluths, reported, that their King ^a had scarcely 4 or 5000 Horse with him; that he had pillaged the Country where the King of Kalka kept his Court; that he burnt the Temple of the Grand Lama ^b, with all the Tents, and other Things he could not carry-off; and had made Detachments to ravage the Country on all Sides ^c; but was returned to his own Dominions, on the Occasion already mentioned ^d.

S E C T. II.

Gerbillon's second Journey to Nipchew, or Nerchinskoy, with the Chinese Ambassadors, in 1689.

1. The Road as far as the Karu, or Limits of the Empire.

Time and Place appointed. Russian Envoy. Jesuits Audience. Ambassadors set-out. Kû-pe-kew. The Lan-ho. The River Ilkiar. Large Pool. Wild-Fowl. Tahan Nor. Antiquities. Taal Nor. Fish, prodigious Quantities. Kukur River. Moving Sands. Chirkir Brook, very winding. Unghet on the Chikir. Tezi and Sûhutu-pulak. Hûlestay. The Karû, or Limits. Visit of a Tayki: His miserable Subjects.

Time and Place appointed.

THE 27th of April, 1689, the two Jesuits, Pereyra and Gerbillon, going to the Emperor's Pleasure-House, called Chang-chun-ywen, to enquire after his Health, were advised by Chau-lau-ya, to offer their Service to wait-on the Ambassadors this Year into Tartary; which was accepted of by his Majesty.

MAY 23, there arrived an Envoy from the Russian Plenipotentiaries at Selingha, accompanied by about 70 Persons, with a Latin Letter for the Emperor's Ministers, importing, that his Majesty was desired to name a Place of Treaty on the Frontiers, and appoint a Time for his Deputies to meet those of Russia. In Answer to which, the Chinese Ministers wrote Word, that

his Majesty appointed Nip-chew ^e, a City to the N.W. of Yaksa, for holding the Conferences, 1689. and that the Deputies should set-out the 13th of June for that Place.

THE 5th of June, the Russian Envoy, with Part of his Train, paid the Jesuits a Visit, by the Emperor's Permission, conducted by a Mandarin. He was a handsome Person, and during his short Stay, gained the Reputation of a Man of Sense ^f. He behaved always with Civility, and his Answers discovered much Wit and Judgment. They judged him to be either an Englishman, or a Dutchman; for he had nothing of the Russian Pronunciation, understood the Roman Characters, and read French with Ease. The Emperor would not suffer Pereyra, or Gerbillon, to repay his Visit; but gave Leave to Suarez and Bouvet: Who, when they came-back, sent him a Present of Wine and Grapes; which he returned, by giving each of the two Servants a Sable Skin.

THE 10th, the Jesuits Thomas, Bouvet, Pereyra, and Gerbillon, had a private Audience of the Emperor; who talked very graciously to them, and made them dine in a Hall near his own Chamber. The 11th, his Majesty sent the two last each a Saddle, embroidered with the Dragons of the Empire; and next Day they took their Leave of him ^g.

THE 13th, the Ambassadors set-out from Pe-king, with 2000 Horse; and the 14th, after passing-through Mi-yung hyen, encamped in a Plain, called Tyau-yu-tay, that is, the Fishery. The Ground begins to be full of Stones and Flints, the nearer you approach the Mountains. This Day they discovered the Wall; and next Day, after marching along a small River, that passes-through the Wall, got to Kû-pe-kew, a Town with a poor Citadel, called in Tartarian, Mol-tojo tuka ^h. Here entering Tartary through the great Gate, they travelled through high and steep Mountains 80 Li, allowing for the Turnings to Lang-shan, 4 or 5 Li beyond Ngan-ya-tya-tun, a great Village. They crossed the Lan-ho, which runs in the Valleys S.E. several Times, and encamped on its Banks for 4 Days together, 4 S 2 in

^a Why not Emperor, as well as the Hân, or Khân, of the Kalkas? ^b See before, p. 681. Note c. ^c Du Halde's China, p. 283. ^d See before. ^e So the Chinese call the City, but the Russians, Nerchinskoy. ^f Whereof his prostrating himself with a great deal of Modesty and Reverence, in Honour of the Images upon the Altars in the Jesuits Church, was, doubtless, a Proof. ^g Du Halde, as before, vol. 2. p. 300. Thus far is taken from the first Journal, as seeming properly to belong to this. ^h Tuka answers to the Chinese Kow, or Gate, as before observed.

Road from Pe-king to Nip-chew.

June 13. N.E.	-	90 Li
14. Mi-yung hyen, N.E.	-	40
— Tyau-yu-tay Plain, N.E.	-	50

15. To Kû-pe-kew, N.E.	-	50 Li
16. To Lang-shan, N.	-	60
17. To Tse-tyan yin, N.	-	60
18. To Eueh-tau-ing, N.	-	50
19. To San-tau-ing, N. by W.	-	60

June

^a Journey in
Tartary.

The River
Iskiar.

Large Pool.

Wild-Fowl.

in the same Sort of Country. All the Mountains were covered with Trees, as Oaks, Pines, and the like; the Valleys full of Forage, and watered by Rivulets, besides the *Lan-bo* and the *Kurkis*; which last rising in *Mount Pe-cha*, after running a considerable Way S.W. and S. falls into the *Lan-bo*. They forded it several Times on the 20th, and encamped beside it. They did the same at its Source next Day, after marching along it the whole Stage. It is full of Fish. Here the Country began to open more, but then was more barren, and disagreeable. They killed 2 Roebucks, the Mountains being full of Game, and the Valleys of Quails and Pheasants. The 22d, the Country was quite open, and pretty level, stored with Forage; but not many Inhabitants. The Hills, on each Hand, naked, with only here and there a Tree. They encamped in *Turghen Iskiar*, a Plain on the River *Iskiar*; which rising in *Mount Pe-cha*, falls S.W. into the *Lan-bo*, and this into the Eastern Sea. Next Day, the Ambassadors were visited by the Son of a powerful *Mongol* Regulo, accompanied by 3 *Taykis*, or Princes, the Sons of other Regulos. He kept his Court 20 or 30 Leagues off where he had a fixed Habitation of Houses, very uncommon among the *Mongols*. The 24th, they encamped at *Ustú-kure*, by a small River, with a rapid Stream, running from N. to S.W. whose Banks yield Plenty of good Forage.

The 25th, the Road lay through little Hills of moving Sands (thrown-up by the Winds) which you are continually mounting or descending: This is very troublesome, especially for Carriages. The Pool where they encamped, was about 3 or 4 Leagues in Compass, and, though shallow, is never dry: Its Water is very clear, and wholesome; its Bottom Slime, and affords very fat and well-tasted Fish: Although neither Reeds, nor Grass grow in it, they saw Abundance of wild-Fowl there. *So-san Lau-ya* having launched a Bark there, which was carried in Pieces on a Camel, killed 4 or 5 Swans, and some wild-Geese, all without Feathers in their Wings, it being their Moulting-time. They had scarce set-up their Tents, when the dry Grass, which covers the Country, took Fire, and by Means of a boisterous W. Wind, spread far and near in an Instant; obliging Part of their

People to decamp, and all to resolve never more to pitch among dry Stubble ^a.

The 26th and 27th, they passed many Hills of moving Sands, digging for Wells. The 1st Day they found great Pieces of Ice. The 2d, they encamped near *Tahan Nor*, a Pool 3 Leagues in Compass. To the W. appears a little rocky Hill; and before this, 3 shattered Walls of a Temple. South of these are the Ruins of a little House, and to the North a Grotto, in which you see the Remains of a Chapel, with several Images still standing on the Walls. Here they found two old broken Coffers, full of Writings, on very long and narrow Slips of Paper, in the *Mongol*, and 2 other Languages: Some of which *Gerbillion* took away. They seemed to be Prayers taken from the sacred Books of the *Lamas*. In the Front of the Grotto stands a Pillar of white Marble, 10 or 12 Foot high, and 4 broad, with Dragons carved over the Pedestal, which is about a Foot thick, and on it are cut a great many *Chinese* Characters, importing, that the Pagod was built by a *Hya-tse* of the *Ko-lau's* Tribunal ^b, in Honour of *Fo*, during the Empire of the *Mongols* in *China*, and this Part of *Tartary*.

HALF a League from these Ruins, which lie in a vast Plain, 15 or 20 Leagues in Compass, and quite surrounded by little Hills, except on the West; they saw a great Salt-Lake, called *Taal Nor* ^c, 15 or 16 Leagues in Circumference, in which, they say, 4 small Rivers lose themselves. It was very shallow on the South-Side, where they were; but it is said to be very deep towards the Middle; the Bottom is sandy. There appeared neither Rushes, Reeds, nor Grass on it; but Abundance of Swans, wild-Geese, Ducks, and other Water-Fowl. It is so full of Fish, that at three Draughts of a large Net, they caught above 20,000, all of one Sort, and of different Sizes, but none over a Foot in Length: It required 60 Men to draw it on Shore. In 3 Draughts with this Net, and another much lesser, they could not take fewer than 30,000. This Fish has Scales like a Carp, but is much leaner. There were enough to serve the Ambassadors Train, consisting of 6 or 7000 Persons. Multitudes ran, some with Sacks or Waggon, others with Camels or Horses, to make Provision of them.

^a *Du Halde's China*, p. 302.
Mongol Language, signifies a Lake.

^b The *Hya-tse* are those immediately under the *Ko-lau*.

^c *Nor*, in the

The Road continued.

June 20. On the <i>Kurkir</i> River, N.	50 Li
21. On the <i>Kurkir</i> , N.	60
22. To the <i>Iskiar</i> River, N.N.W.	60

24. To <i>Ustú-kure</i> , N.N.W.	70 Li
25. To a large Pool, N.E.	75
26. N.	38
27. To <i>Tahan Nor</i> , N.	60

June

a Journey in Tartary. them. What is surprizing, the Nets were cast in no more than two Foot and half of Water; but the farther they went in, the bigger they met-with, and in greater Quantity. They saw two that had on their Gills a Kind of Wart, like a Clot of Spawn.

Kurkuri River. THE 28th, their Road lay through a sandy Plain, and very level. Twice they crossed a little River, said to run S.W. into the *Taal Nor*. They encamped in a Place called *Obulong*, by another small fordable River, called *Karkuri*, which rises in the Mountains N.E. of the Plain, and winds along the same to the S. and S.W. through fine Meadows, abounding with Forage. Here they received Provisions, sent by the Emperor, of 200 Oxen, and 2000 Sheep. As many came by another Road, with 3000 Horses, and 1000 Camels, laden with Rice, which were to join them at *Nipchew*, or on the Road, as Occasion required.

Moving Sands. THE 29th, they travelled over 3 Plains, divided by Hillocks of moving Sands. The last Plain is watered with a fine Brook, called *Chirkir*, that runs N. and N.E. They encamped on the Banks, in a Place called *Chirkir Sekien*, that is, the Source of the *Chirkir*.

Chirkir Brook. JULY 1, at the End of 45, or 50 *Li*, N.N.E. they entered the narrow Passes of Mountains, higher than the former, with only a few Trees and Bushes at the Foot of them. They often crossed the *Chirkir*, which, though it winds much, is very swift: Whence it appears, that the Land falls considerably in advancing Northward. The Plains watered by the *Chirkir*, are never without Store of good Forage. They encamped in a Valley, called *Hapshe-pulom*, on that River which is always pretty low, and in this Place no better than a Brook. Though their Stage was 66 *Li*, yet, on Account of the Windings among the Hills from E.N.E. to N.W. they should be reduced to 55.

Very winding. THE 2d, their Road was through a large Plain, 5 or 6 Leagues wide from E. to W. full of yellow Goats, which they chased, and killed some. The *Chirkir* winds along it, but with so small a Stream, that in the Place where they encamped, it was almost quite dried-up. The 3d, after marching 40 *Li*, they entered Hillocks of

a loose Sand, for 3 or 4 *Li*, then through Plains: In one of which, called *Shari-puritun*, which signifies, *there is Wood to burn*, they encamped, on the Banks of the *Chirkir*, which is deeper here. All the Way they chased yellow Goats and Hares, which abound on the Heights and Bottoms of the loose Sands, and in the high Grass in the Plain: There are also Sand-Partridges, and some true Partridges.

THE 4th, they had a flat Country of loose Sands, and bare of Trees, to *Unghet*, that is, the Place where there is Water and Forage, on the Side of the *Chirkir*, whose Stream was very small. Next Day, they encamped near *Tezi-pulak*, a Spring of very good Water: And the 6th, in a Plain called *Suhutu-pulak*, by another such Spring. They hunted Hares, and yellow Goats, by the Way, and met-with but little Forage. The 7th, they had about 20 *Li* of Hills in their Road, and then entered a flat open Country, as before. They encamped by a Brook, shaded with Trees; along which they marched for a While, in a Place called by the Mongols, *Hulastaye*, where there was good Water and Forage.

THE 8th, through a more uneven Defart than before, to *Tonnedadu Nobafukin*, on the Banks of the *Ugheschin*, a little River, that does not run far. It is without the *Karú*, or Limits of the Empire; yet not in the Dominions of *Kalka*, but is, as it were, a neutral Place between both.

AT *Chona*, a Rivulet beyond the Marshes, where next Day they encamped, a Prince of the Blood-Royal of *Kalka* came to meet the Ambassadors. As soon as he drew near, they alighted on both Sides, and the *Tayki* advancing, fell on his Knees, to enquire after the Emperor's Health: Then rising-up, he saluted them, by touching both their Hands with his own: After which he took Horse again, and returned to his Camp not far distant. This Prince, who seemed to be in Years, was flat-faced, but very fair complexioned: He had very few Attendants, besides 3 or 4 Persons, who were either his Sons, or near Relations, and had silk Vests on as well as himself: The rest were miserably clad, and made a pitiful Figure. In the Evening he sent 6 Oxen, and 150 Sheep, to the Ambassadors; who paid double

^a Du Halde's China, p. 303.

^b Or, *Ougheschin*, as in the Jesuits Map.

The Road continued.

June 28.	To <i>Obulong</i> , N.E.	53 <i>Li</i>
29.	To <i>Chirkir-sekien</i> , N.N.E.	60
July 1.	To <i>Hapshe-pulom</i> , N.N.W.	55
2.	On the <i>Chirkir</i> , due N.	68
3.	N.	40

—	To <i>Shari-puritun</i> , W.	30 <i>Li</i>
4.	To <i>Unghet</i> , N.N.W.	63
5.	To <i>Tezi-pulak</i> , N. by W.	79
6.	To <i>Suhutu-pulak</i> , N. by E.	69
7.	To <i>Hulastaye</i> , N. by W.	60
8.	To <i>Tonnedadu Nobafukin</i> , N. by W.	30
9.	To <i>Chona</i> Rivulet, N.N.W.	42

July

^a Journey in
Tartary.
His misera-
ble Subjects.

ble the Worth in Silks, Linen, Tea, and Tobacco.

THIS *Tayki* was forced to quit his Northern Territories, for Fear of the *Russians*, with whom the *Kalka Tartars* have no good Understanding; and no less dreaded the *Tartars of Eluth*, who the Year before had ravaged their Country. He has about 1000 Subjects, or rather Slaves; who are extremely poor, leading the most miserable Life that can be imagined. In Autumn they sometimes go to hunt yellow Goats in the open Countries, or other Beasts in the Woods. All the rest of the Year is spent in their wretched Tents, where they dream away their Time without Reading, Gaming, or any other Kind of Employment, except drinking their *Aqua vitæ*, when they have it, and sleeping. Here they changed their tired Horses and Camels, with the *Kalkas*, for fresh ones, giving them Silk, Tea, and Tobacco to-boot ^a.

2. The Road continued to Nipchew, or Nerchinskoy, on the Russian Frontiers.

Chorchí Kebur. Holoftay Pulak. Propagating Mules. Erdeni Tolo-whey. River Kerlon. Hútu-baydu. The Tarbiki Animal. Obodu Nor. Plagued with Gnats. Olon Nor. River Porchi difficult to cross. Quails: Field-Rats. Kalka Robbers. River Turghê. The Whafhu Tree. Hulanghu Brook. River Wen-tu. Delicious Fish. News from Nip-chew. Whafhu Woods: Fruit-Trees: Strawberries. Telengon Brook: Meet with Hamlets. The Ambassadors met by the Mandarins: Arrive at Nip-chew: The Governor's Complaint against the Russians. The Ambassadors Camp. Situation of Nip-chew.

Chorchí
Kebur.

THE 11th, they travelled through a Country full of Forage, to Chorchí Kebur, a Place by a small Pool. Here the Author found the Sun's Meridian Altitude, by 2 Quadrants; 65 Degrees, 15 Minutes, by the larger of a Foot Radius, and 65 Degrees, 30 Minutes, by the lesser. Next Day, at Holoftay Pulak, where there is a good Spring, they met-with the best Forage they had yet. This Day, and the 13th, they advanced among Hillocks, hunting all the Way. They marched in Form of a Half-

Holoftay
Pulak.

a Moon, till they came to their Camp: Then closing the Horns of it, to make a Circle, killed 2 young Wolves, and 60 yellow Goats, under a Year old; for the large ones escaped through Showers of Arrows: Their Flesh was distributed among the Soldiers. Among the rest was killed a young wild Mule, which the *Mongols* call *Chik-tey*, a Female of a Sort that propagate: It had large Ears, a long Head, a slender Body, and long Legs: Its Hair of an Ash-Colour; its Hoofs and Feet uncloven, like other Mules.

Gerbillon.
1689.

Propagating
Mules.

THE 14th, being encamped at Erdeni-Tolo-whey, a *Kalka Tayki*, who lived pretty far Eastward, came to visit the Ambassadors, and offered them a Present of Cattle: But they did not accept of them. He had a better Aspect than those they had seen before; was clad in red Taffety, and his Attendants had all green Jackets, some of Silk, some of Linen. This Day, and the 2 following, the Country was pretty rugged and open, full of Forage, but without Trees, Bushes, or considerable Hills. They met also with some Pools of Water. They encamped the 16th, on the farther Bank of the *Kerlon*, where was excellent Grass above a Foot high.

THIS is a moderate River, rising in the Mountain *Kentey*, 170 or 180 Leagues distant W. by N. Its Course is from W. to E. winding sometimes to the N. or S. It was but 15 geometrical Paces wide, and 3 deep, in the Place where they crossed it; which is 25 or 30 Leagues from the Lake, called by the *Tartars*, *Kálon*; and by the *Russians*, *Dalay*, into which it falls. Its Bottom is Mud: It is full of Fish, large and good, which they caught with the Nets. Among them were Abundance of Carp, and a Kind of white Fish, which is very fat and delicious. The Sun's Meridian Altitude was 63 Degrees, 15 Minutes, by the larger Quadrant, and 63 Degrees, 30 Minutes, by the smaller.

THE 17th and 18th, the Country was much like the former. The last Day they saw 3 little Lakes, or Pools, not far asunder: *Hútu-baydu*, the Place where they encamped, was beside the third, which was stocked with River-Fowl, and near a cool Spring. Here 2 or 3 *Taykis* came to salute the Ambassadors, and offer Presents; which were not accepted. They had retired beyond the *Kerlon*, for Fear of the *Russians*.

THE 19th, at the End of 60 *Li*, they came to

^a Du Halde's *China*, p. 304.

^b Or, *Kerulon*.

^c Du Halde, as before, p. 305.

The Road continued.

July 11.	To Chorchí Kebur, due N.	-	51 <i>Li</i>
12.	To Holoftay Pulak, due N.	-	78
13.	To Húptú, a Spring, N.	-	33
14.	To Erdeni Tolo-whey, N.	-	68

15.	N.	-	31 <i>Li</i>
-	To Kedu, or Kondu, N.N.W.	-	31
16.	To the Kerlon, N.	-	49
17.	To Chiraki, N.	-	88
18.	To Huru-baydu, N. by E.	-	77
19.	To Oedu Nor, N.N.E.	-	92

July

*a Journey in
Tartary.*

*The Tarbiki
Animal.*

Obodu Nor.

*Plagued
with Gnats.*

Olon Nor.

*River Por-
chi*

*Difficult to
cross.*

to a Pond with Ducks on it. They likewise saw a certain Animals, called by the *Mongols, Tarbiki*: These make Holes in the Earth, where they live all Winter, on their Summer Provision of Grass, which is their only Food. Their Hair is much of the same Colour as the Wolf's, but finer and softer. They resemble the Otter in Size and Shape: Their Flesh is said to be very delicious. There was Plenty of Quails, which were caught by Hawks. They encamped by the Side of a large Spring of excellent Water, which forming a little Brook, falls into a Lake near it, called *Obodu Nor*. There came two more *Kalka Taykis* from beyond the *Kerlon*, to compliment the Ambassadors.

THE 20th, they met-with several Pools. The Country like the former. This Day they began to be pestered with Gnats, which harboured in the long Grass. Just before they came to *Olon Nor*, a pretty large Pool, they passed a Spring, which forming a little Brook, waters a spacious Plain. The 21st, they had more uneven Travelling, and more Gnats; but a better Soil. They met-with several little Pools, and one larger, with Ducks on it, 20 *Li* before they came to *Hüleochi Pälak*, a small Brook of good Water. It runs between Hills covered with Forage; but without Tree, or Bush.

THE 22d, they crossed a pretty little Brook, about the Middle of their Stage. The Soil seemed to improve, and be fit for Corn, or small Grain. At first it was uneven. The last 20 *Li* were through a vast Plain, bounded on the N. by Hills. They turned-off a little to the W. and encamped on an Eminence, one *Li* from *Porchi*, a little River of good Water, only 15 or 20 Paces wide, but much swelled with the late Rains. This Stream rises in the Mountains to the S.S. E. and running very swiftly W. N. W. falls into the River *Saghalian*, which passes by *Nip-chew*. Its Banks are set with large Willow-Trees. Here they were cruelly plagued with Gnats, of which the Country was full.

THE 23d, the River being much swollen in the Night, and overflowed, they had much Difficulty to cross it. The Beasts loaded with such Things as would not bear wetting, were conveyed over in 2 Barks, which the Ambassadors carried in Pieces. The Horses waded, the Sheep swam. Two Men who could not swim, fell-in, and were drowned.

THE 24th, they marched through the same

smooth Plain, very fertile in Forage, being watered by several Springs and Brooks, besides some Pools. They saw nothing but Quails, and the Holes of *Tarbikis*, made in Places somewhat elevated, where the Grass is most thick and high. The *Mongols* make Caps and Borders for their Vests of the Skin. The Author remarked here, as well as elsewhere, that the Rats of this Country bring-together a pretty large Heap of Grass at the Mouth of their Holes, to feed-on in Winter; an infinite Number of which he saw scattered over the Plain.

ON the Road, an Officer of the Van-Guard, *Kalka Rab-* with the *Tartars* called *Kapshán*, brought to the Ambassadors a Troop of 14 *Kalka* Rovers, who had been pillaging the *Russian* Territories, where they had slain a *Tartar* of *Solon*, subject to *Russia*, and carried-off some Women and Children, besides 12 Horses; but the former they afterwards left behind. They were sent-back with the Ambassadors Pass. They encamped beside a Rivulet, called *Sundé*, which rises in the Mountains to the E. and E. S. E. and having run for some Days Journey to the W. and W. N. W. falls into the *Saghalian*: Its Stream, though winding, is very rapid.

THE 25th, advancing a little Way, they crossed another Rivulet, called *Turbê-pira*; its Course like the former: But as it was somewhat larger, and the Banks lined with stiff Mud, the Passage was more difficult. Not far beyond it, the Plain grows narrower, and they entered among the Mountains, which at first are covered with nothing but Grass; but about 30 *Li* farther, are full of Woods. Towards the Top, the Author observed a few Pines; but almost all the other Trees were of a Kind, which he had not met-with in *Europe*. It is called *Wba-shu*, by the *Chinese*, and does not grow to any great Height: It resembles the Aspin, and has, like it, a white Bark, of which they make Sheaths for Knives, and such-like Things.

TWENTY *Li* onward, they came to a little Wood, so thick set with Trees, that the loaded Beasts had much Difficulty to get through; its Breadth being a Mile and half: But at going-out they were more embarrassed with Quagmires, where the Cattle stuck till unloaded. Thence they continued their Way through Hills, some almost covered with Woods, which grow thinner the farther you advance Northward: The Passes and Declivities abound with Springs and

Gerbillon.
1689.

Quails.

Field-Rats.

Kalka Rab-
bers.

River Tur-
ghê.

The Wba-
shu Tree.

The Road continued.

July 20. N.N.E.	-	27 <i>Li</i>
— To <i>Olon Nor</i> , N.	-	28
21. To <i>Hüleochi Pälak</i> , N.	-	71

22. To River <i>Porchi</i> , N.	-	74 <i>Li</i>
23. To ford the River	-	8
24. To <i>Sundé</i> Rivulet, due N.	-	84
25. To <i>Hülanghew</i> , N.	-	70

July

^a Journey in
Tartary.

Hulanghew
Brook.

River Wen-
tū.

Delicious
Fishes.

News from
Nip-chew.

and Brooks, which produce Quagmires. They a met with an excellent Forage, the Grass in several Places being above a Foot and half high. In all Likelihood Corn would thrive very well here. They encamped on a Brook, called *Hulanghew*, which runs at the Foot of a Hillock to the N. The 80 *Li* they travelled this Day, may be reduced to 70, on Account of the Windings among the Hills ^a.

THE 26th, after 10 *Li*, they with much Difficulty passed a narrow, shallow River, but incommoded with Quagmires. They followed the Stream, running with much Rapidity to the N. and N.N.E. and falling 30 *Li* distant into the *Wen-tū*, which they also forded a little above their Confluence. This River is more than 100 Paces wide, and not five Foot in Depth; but the Ford so narrow, and the Current so strong, that 4 Men, 30 Horses, and 7 Camels were lost. The Road between these 2 Rivers is full of Mud and Quagmires, winding and turning among high, steep, and unpassable Mountains: For these Reasons, the 47 *Li* they marched, may be reduced to 40.

THEY encamped 10 *Li* beyond the Ford, on the Northern Banks of the *Wen-tū*; which is said to abound with Fish, particularly a large Sort, of a most delicious Taste. This often invites the *Russians* hither, who also bring their Cattle to graze in the adjacent Meadows. Here they found a long Pole erected on an Eminence, by the Persons sent to compliment the *Russian* Plenipos, with a Paper, dated the 24th, importing, that the Country abounded with Stags, Foxes, Sables, and Ermins; but the bad Roads would not permit Hunting.

THE 27th, the Ambassadors were informed, by one of the Deputies sent to *Nip-chew* to notify their Approach, that being arrived on the 25th near that City, the Governor next Day came-out of his House to receive them, in a very polite Manner: And when he enquired after the Emperor's Health, bowed his Head to the Ground: He said the Czar's Plenipotentiaries were not yet arrived; but that he had sent an Express to acquaint them with the Coming of the Ambassadors. The same Day *Ma Lau-ya*, with all the Soldiers from *Aygu* ^b, and the Barks laden with Provisions, arrived in Sight of *Nip-chew*: The Road to which being full of Sloughs, 5 or 600 Men were detached to lay Fascines of

Boughs and Grass, to keep the loaden Beasts from sinking. ^c

THE 28th, they travelled among Mountains, through large and very thick Woods of *Wha-shū* Trees, without either Brambles, Thorns, or Shrubs: So that the Journey would be very easy and pleasant, but for the Mud and Dirt. The Country is full of Springs, and Fruit-Trees, ^d They gathered Strawberries, like those of *Europe*, both in Shape and Taste. Some, who had killed several Stags in the Mountains, reported, that they often found the Tracks of Bears; and that there are wandering *Tartars* in the Woods, little better than Savages. They encamped on the Heights beyond the *Telengon*, a large Brook. Next Day a Deputy, from the Governor of *Nip-chew*, came to compliment the Ambassadors, attended by 10 other *Russians*, all a mean Sort of People, clownish, and somewhat wild in their Behaviour. He made his Compliment standing, and then put-on his Hat, after the Fashion of his Country. After this being desired to sit, they were treated with Tea, and dismissed.

THE 30th, travelled 42 *Li*, reckoning the Windings, all the Way through Mountains, and Woods of *Wha-shū* and Fir-Trees: The first resembling Ash, if it be not Ash itself ^e. They abound also with Strawberries, and Springs, which make Quagmires. They met-with little Hamlets on the Road, consisting of sorry Huts, made with Trunks of Fir-Trees, laid one upon another, without any Carpenters Work. In one there was a Chapel, known by the Cross at-Top. The Inhabitants had retired to *Nip-chew*, on the News of the Ambassadors Approach. About these Dwellings were tilled Lands, producing very fine Rye, and other small Grain, watered by a Brook, several of which they passed. They encamped beyond the 2d Hamlet, upon little Hills, at the Foot of which runs a small, but fishy Brook, called *Ayergon*, which gives its Name to the Hamlets ^d.

THE 31st, they marched 44 *Li*; but reckoning the Windings no more than 36 *Li*, E.N.E. they crossed three large Brooks in the Way. The Country was full of Mountains, but opener than the former: For they did not pass-through any Woods, except one little Grove of Fir, where Heaps lay ready cut, a Mile and half short of *Nip-chew*, on the Side of the River *Saghalian*, which

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

^b This seems to be *Tsitshkar*, described before, p. 356.

^c P. 687, it is said to be the Aspin.

^d Du Halde, as before, p. 307.

The Road continued.

July 26. On the *Wen-tū*, N.N.W.

40 *Li*

28. To *Telengon* Brook, N.

36 *Li*

30. To *Ayergon* Brook, N.N.E.

30

31. To *Nip-chew*, E.N.E.

36

^a Journey in
Tartary.

which is there above a *Li* wide, though of a good Depth every-where. *Ma Lau-ya*, one of the Emperor's Deputies at the Conferences for Peace, the *Tyan-kyun*, or General of the Troops at *Aygu*, and in all the Country to the North of *Ula*, two *Ka-say-chin*, or Chiefs of the eight Imperial Standards, besides several other considerable *Mandarins*, came forwards above a League to meet the Ambassadors, and enquire after the Emperor's Health, on both Knees.

By the Man-
darins,

A LITTLE farther-on, they met another Company of *Mandarins*, who had been banished to *Ula*, *Aygu*, *Ninguta*, and other Places of *Eastern Tartary*. They were reduced to the Condition of private Soldiers, and employed in the most laborious Offices; such as selling Wood for the Emperor's Service, and drawing the Barks. The Beards of most of them were grey, and the Drefs of all melancholy and negligent.

Arrive at
Nip-chew.

BEING arrived over-against *Nip-chew*, they found the Soldiers Tents disposed in Order, upon the Southern Bank, and the Barks with their Flags and Streamers, lying in a Row along it. Near them were 100 others, of a middle Rate, built like Galleys, which went both with Sails and Oars; but were usually hauled-along with Ropes. Fifteen hundred Soldiers arrived in these Barks; who, with the Crew, made at least 3000; to which adding the 1400 Soldiers who came by Land, the *Mandarins*, the Ambassadors Guards, their numerous Domesticks, and Servants, the Whole might amount to 9 or 10,000 Men. There were 3 or 4000 Camels, and at least 15,000 Horses. *So-san Lau-ya* alone had above 300 of the first, and 1500 of the latter, besides 100 Domesticks to attend him. *Kiw-kyew* had no fewer than 300 Horses, and 130 Camels, with 80 Servants; and the other *Mandarins* in Proportion.

The Gover-
nor's Com-
plaint

THE Governor of *Nip-chew* was surprized at the Arrival of the Soldiers in the Barks, because he had no Notice given him. He also told the first Officers, sent to compliment the *Russian* Plenipotentiaries, that he had Reason to complain of their Behaviour: That they had acted as if they came not to treat of Peace, but to make War, and ravage the Country: That they had posted themselves about the Fortrefs, and their Intention being asked, answered, They would give no Account, but go where they thought fit. He farther complained, that the Men, who brought the Horses belonging to the Barks, had spoiled the Harvest along the Road; and seizing the Subjects of the Czar's, would have forced

Against the
Russians.

teem, to discover the *Tartars* of *Salon*, who had submitted to the *Russians*. As such Proceedings were contrary to the Emperor's Instructions, and might have kept the Plenipotentiaries back, the Ambassadors sent Notice to the Commander of the Troops, to remove farther from the Fortrefs, and not give the *Russians* any Cause of Complaint.

THE Place for encamping being marked-out by the *Meyrain Chain*, or Camp Marshal, on the Bank of the *Saghalian*, the Tents were ranged in great Circles, according to their respective Standards: The Commanding-Officer's Tent was within the Circle, those of the inferior Officers and Civil *Mandarins*, without; and each Chief of the Embassy in the Center of the Circle belonging to his Standard, which was distinguished by 4 Field-Pieces planted at the Entrance, 2 Brocade Banners with the gilt Dragons of the Empire, and 6 Pikes before their Tent.

THE same Day, the Governor of *Nip-chew* sent to compliment the Ambassadors on their Arrival; and, *August 1*, made them a Present of 10 Oxen, and 15 very fat Sheep.

To the East of the Fortrefs of *Nip-chew*, which gives Name to the Place, but beyond Cannon-Shot, are Mountains of a moderate Height; to the West very pleasant little Hills, diversified with Woods and arable Lands; to the North, a large open Country bounds the Site; and to the South lies the great Bay, near three Quarters of a Mile wide.

By an Observation made very carefully, the 4th of *August*, with both Quadrants, *Gerbillon* found the Sun's Meridian Altitude 55 Degrees, and about 15 Minutes: Whence the Latitude of *Nip-chew* is 51 Degrees, 56 Minutes; which he judges to be exact. The 8th, he found the Meridian Altitude 54 Degrees, and about 15 Minutes; whence the Latitude 51 Degrees, 49 Minutes.

3. What passed at Nip-chew, till the Conclusion of the Peace.

The Ambassadors meet: Order of the Conferences: The Chinese diffident. Russian Pomp: Their chief Ambassador. Order of the Assembly. The Conferences begin: Proposals relating to the Limits agreed to: The *Russians* fly-off from their Agreement: So do the Chinese, in their Turn. All Matters settled: Articles of the Treaty: Form of signing, and swearing. Jesuitical Artifice. Count Golowin's Treat, and Presents. The Ambassadors Presents: Gifts to the Jesuits.

^a This seems to be the Chinese Name for *Tsitsihar*; as that of *Ay-kam*, or *Ay-kong*, is commonly given to *Saghalian-ula* Hotun. See before, p. 357. ^b Or, *Ni-po-chew*; written also *Nip-chu*, the Chinese Name; the *Russian*, *Nerchinskoy*, from the River *Nerchin*, at whose Confluence with the *Saghalian* it stands. ^c Or Port, in the River *Saghalian*.

*Journey in
Tartary.*

The Ambassadors meet.

AUGUST 1, the Ambassadors wrote to the *Russian* Plenipotentiaries to hasten forward; and next Day a Messenger came from them, to compliment the *Ta-jin*. He behaved extremely well for one so young, and gave Hopes, that those who sent him would soon arrive. On the 7th, the Secretary of the chief Plenipo brought Word, that though his Master was not far-off, he should be detained 9 Days waiting for his Return. On the 10th, the Ambassadors received an Answer from the chief Plenipo, who apologized for his Delay, and promised to be at *Nip-chew* by the 21st. The *Ta-jin* not liking to wait so long, sent three *Mandarins* to compliment the *Russian* Lord, and hasten his March. The 18th, he arrived, and sent to compliment the Ambassadors. The two next Days were spent in settling Preliminaries.

Order of the At last it was agreed, that the first Conference should be held on the 22d: That the *Chinese* Ambassador should pass the River with 40 *Mandarins*, and 760 Soldiers, 500 of whom should be drawn-up on the Bank before their Barks, at equal Distance from the Place of Conference and the Fortrefs: That the other 260 Men should attend the Ambassadors to the Place of Conference, and post themselves at a certain Distance behind: That the *Russian* Plenipotentiary should have an equal Number of Guards and Attendants, posted in the same Manner: That the 260 Soldiers, on both Sides, should carry no Arms, but Swords: That the Ambassadors should meet under their Tents, which should be placed one beside the other, as if the two were but one; and that they should sit in their Tents one over-against another.

Conferences regulated.

THE 22d, the Ambassadors, and their Train, went and encamped in the Place for holding the Conferences, marked-out by their Camp-Marshal the Day before. They had agreed, that 500 Soldiers should remain aboard the Barks: But being entire Strangers to the Law of Nations, which renders their Persons sacred, and secure from Danger, or Insults, they not caring to trust the *Russians* too far, posted them on the Bank of the River. This had like to have spoiled all: But by the Interposition of the Jesuits the Matter was accommodated, and the Soldiers suffered to remain where they had taken their Quarters: Yet still the Missioners had much-ado to get the *Ta-jin* to cross the River, such Jealousies had been infused into them by the General of the Troops from *Eastern Tartary*, who had often been deceived by the *Russians*, when he had any Affair to transact with them.

The Chinese diffident.

THEY were attended by the Officers of their Train, all in their Robes of State: But when

they were told with what Pomp the *Russian* Plenipotens were advancing, they resolved to set-forward without any Parade, or other Mark of Dignity, than a great silk Umbrella, which was carried before each of them ^b.

THE 260 *Russian* Soldiers, who were to be near the Place of Conference, came in Battalia with Drums, Fifes, and Bagpipes: Next the Plenipotentiary on Horseback, followed by his Gentleman, and other Officers, with five Trumpets, and a Kettle-Drum. He had, for his Colleague, the Governor of *Nip-chew*, who presided also over all the Country of the Czar's on this Side; and another Officer of the Chancery, who had the Title of Chancellor of the Embassy.

THE chief Ambassador was *Theodore Alexievicz* ^{Their chief Ambassador.} *Golowin*, Grand-Master of the Pantry to the Czars, Lieutenant of *Branxi*, and Son of the Governor-General of *Siberia*, from *Tobolskoy* to the Eastern Sea. He was magnificently dressed, in a Gold Brocade Vest and Coat lined with Sable, the finest and blackest the Author ever saw, worth 1000 Crowns at *Pe-king*. He was a short, corpulent Man, but of a good Presence, and easy Carriage. His Tent was neatly fitted-up, and set-off with *Turkey* Carpets. Before him was a Table with two *Persian* Carpets, one of Silk and Gold: On this Table were his Papers, his Ink-stand, and a very neat Watch.

THE *Chinese* Ambassadors met under a plain Linen Tent, and seated themselves on a Bench, that had no Ornament but a Cushion; which the *Tartars*, who sit on the Ground, always carry with them. Of the *Russians* none sat, but the three already mentioned; the two first in Chairs of State, and the last on a Bench; all the rest stood behind their Principals. On the other Side, excepting the seven *Ta-jin*, who had the Title of Ambassadors, and a Vote in Council, none sat but four Camp-Marshals, *Pereyra*, and the Author. These two Jesuits were seated at the Side of the Ambassadors, in the Space between them and the *Russian* Plenipotentiaries, who sat facing them: The Marshals had Seats behind, and all the rest stood.

As soon as every-body had taken his Place, a *Polish* Gentleman, of the *Russian* Embassy, opened their Commission, by Word of Mouth, in *Latin*. After which, the *Chinese* Ambassadors were desired to produce theirs, and begin the Conferences: But they excused themselves, being willing that the *Russians* should first explain themselves. At length the *Russian* Plenipotentiary asked, if they had full Power to treat of Peace, and the Limits; offering to shew his own, written in Form of Letters Patent: But the *Chinese* Ambassador declined to see them, and

^a This Word signifies, great Men.

^b *Du Halde's China*, p. 309, & seq.

^a *Journey into* took his Word. It was then agreed not to mention any other Matter, till they had settled the Limits between the two Empires, which was the main Point.

Proposals relating THE *Russian* Plenipotentiary proposed the *Saghalian Ula* ^a, called by them *Onon Amúr*, for the Boundary: But the Ambassadors would by no Means consent, because several populous Cities and Territories, besides the Mountains where Sables are hunted, were on the North-Side of this River. They also, to be even with the *Russians*, proposed, that they should retire beyond *Selenghá*, and leave this City, *Nip-chew*, and *Yakfa*, with all their Dependencies, to the *Chinese* Empire, pretending those Places had formerly belonged to, or paid Tribute to it. Thus the Conferences broke-up for the first Day.

To the Limits THE 23d, the *Russian* Plenipotentiary sent to enquire after the Health of the Ambassadors, and invite them to a 2d Conference. They immediately repaired thither, and a long Time was spent in intreating one the other to speak first, and make new Proposals. At length the *Ta-jin* demanded, that the *Russians* should not pass beyond *Nip-chew*, adding, that they would leave them that Place for Conveniency of their Trade to *China*. The *Russians* answered with a Laugh, that they were much obliged to the Ambassadors for leaving them in Possession of what could not be disputed. The *Chinese* vexed at this Raillery, sent to pack-up their Tents, as if they intended to have no farther Conference with People, by whom they thought themselves ill-used: Yet as they desired Peace, the Jesuits had Leave to visit the *Russians* next Day, as from themselves, and declare what were the Bounds they intended to insist on; which included *Yakfa*, and the Country about it.

Agreed to. THE Plenipotentiary answered, that since it was so, he desired the Ambassadors to let him know their last Resolution. Accordingly, the 26th, sending a Deputy to them, the *Ta-jin* shewed him a large Map, and pointed-out for Bounds on one Side, a Rivulet, called *Kerbechi* ^b, which rising Northward, near a great Chain of Mountains that extend to the Eastern Sea, falls into the *Saghalian*, 30 or 40 Leagues below *Nip-chew*: What lay West of this Rivulet, and beyond the said Mountains, they yielded to *Russia*. On the other Side, that is, to the South of the *Saghalian*, they assigned for Boundary the River *Ergone* ^c, which rising in a great Lake ^d to the S.E. of *Nip-chew*, falls likewise into the *Saghalian Ula*. They also insisted, that the *Russians* should not settle on the Lands between the *Saghalian*,

and a Chain of Mountains a little to the South of that River, nor advance farther into the Land of the *Kalkas*, most of whom had lately submitted to the Emperor of *China*: But this last Article the *Russians* objecting to, they waved ^e.

MATTERS seemed to be thus settled. But the 27th, when the Jesuits went to carry the Ambassadors final Result to the *Russians*, and demand theirs; the chief Plenipo took his Map, and tracing the Bounds a little beyond *Yakfa*, said he would not give-up one Inch. The Jesuits surprized at this unfair Dealing, after they had in Effect consented to yield that Place, reproached them with having abused their Sincerity, and retired.

THE *Chinese* Ambassadors hereupon ordered their Troops to pass the River, and block-up *Nip-chew*. The *Russians* perceiving their Camp in Motion, sent their Interpreter to endeavour to renew the Negotiations, consenting to surrender *Yakfa*, and that the *Ergona* should be the Bounds of both Empires; in short, to every Thing else proposed by the Ambassadors of *China*. Upon this the *Ta-jin*, though loth to trust them, yet fearing, if the Hopes of Peace should be ruined by some Act of Hostility (the Troops having crossed the River) that they should be blamed by the Emperor; they at length permitted *Gerbillon* to go himself to the Plenipos, attended only by a few Domesticks; and he was so happy as to bring Matters to an entire Conclusion: At which the Ambassadors, who expected him with Fear and Impatience, were filled with Joy.

THE 30th was spent in drawing-up the Form of the Treaty, and rendering it into *Latin*, which the Jesuits carried to the *Russians*; who, Sept. 1, sent Deputies, to desire an Explanation of one Article, wherein something was inserted not mentioned before: For it must be observed, that the Mountains, at the Source of the *Kerbechi*, form two Ridges of high Rocks, one of which extends almost due East, running nearly parallel to the River *Onon*, or *Saghalian*: The other Ridge, called *Nosse*, runs N.E. entering the Sea, by the *Russian* Map, at near 80 Degrees. Now between these two Chains of Mountains lies a vast Country, watered by Rivers; on the chief of which, called *Udi*, the *Russians* have several Colonies. In those Parts the choicest Sables, black Foxes, and other Furs are found. Along the Shore also, between the Extremities, they catch those huge Fish, whose Teeth are whiter and harder than Ivory, and in great Esteem with the *Tartars*, who make Rings of them, to save their right Thumbs in drawing the Bow. The Am-

^a Or, River *Saghalian*, the *Tartar* Name. *Uracon*, in the *Tartarian* Language.

^b Said in the Original to be near the River *Shorna*, called *Argona*, or *Argun*.

^d The *Kulon*, or *Dalay*.

^e *Du Halde's* *China*, p. 312.

^a Journey in
Tartary.

In their
Turn,

All Matters
settled,

Articles of
the Treaty,

Form of
signing,

bassadors being asked, which of those two Chains was intended by them for the Boundary, answered, that called *Nosse*: On which the Deputies retired, saying, that they did not believe their Plenipotentiaries would ever consent to it^a.

THE Ambassadors not hearing next Day from the *Russians*, found that by aiming at more than they had Orders to demand, they ran the Risk of breaking-off the Negotiation. In short, in the Evening a *Russian* Horseman brought a Declaration from the Plenipos, drawn-up in a very good Form, and elegant *Latin*; offering to leave undecided what related to the Country in Dispute, till they were furnished with proper Orders for the Purpose, and protesting, that they would not be answerable for the Evils that might ensue, in case the Ambassadors persisted in their Demand. This had all the Effect the *Russians* could have desired; and, the 3d, the Jesuits carried the Article relating to the Minutes so qualified, that the *Russians* remained satisfied.

At length after settling many little Disputes about Words, and other Formalities, the Articles of Treaty were concluded, and *Latin* Duplicates drawn-up. In the *Ta-jin's* Copy, the Emperor of *China* was named before the Great Dukes; and their Ambassadors, before the *Russians*: So the Plenipos set their Great Dukes and themselves first in their Copy. This Treaty consisted of nine Articles^b.

By the first, the Bounds of the two Empires were settled, as before-mentioned. By the 2d, the Fortress built by the *Russians*, in the Place called *Takja*^c, was to be demolished, the *Russians* settled there withdrawn, and neither Nation to pass beyond the Bounds to hunt, or plunder, under Pain of Death. 3. All past Transactions to be buried in Oblivion. 4. Neither Power to receive any Fugitive, or Deserter, who was to be sent-back. 5. Such Subjects of one Empire, as were then in the other, to remain as they were. 6. The Subjects of each Empire to have Liberty to go-trade in the other, provided they have Passports. 7. The Articles of the Treaty to be reduced to Writing, and punctually observed. 8. The chief Ambassadors, on each Side, are obliged to give each other two sealed Copies of the aforesaid Treaty. 9. The Treaty is to be engraven in the *Tartarian*, *Chinese*, *Russian*, and *Latin*, upon Stone, to be placed at the Bounds settled between the two Empires.

As soon as the Duplicates were finished, the

Parties met in great State, in a Tent prepared for the Purpose. The *Russian* Plenipotentiaries alighted first, and advancing a few Steps to meet the *Chinese* Ambassadors, invited them to enter the Tent first, saying, it belonged to them. They took their Seats on Benches covered with *Turkey* Carpets, at a Table over-against each other. The Jesuits were seated at the upper-End, all the rest of the Retinue standing-up. Compliments over, *Gerbillon* read aloud the Copy of the Treaty, and then gave it to the *Russian* Interpreter; who also read it, while he attended to the Copy. This done, each Party signed and sealed the two Copies that were to be delivered to the other, viz. the *Ta-jin*, one in *Tartarian*, and a second in *Latin*; the *Russians*, one in their own Language, and another in *Latin*. However, only the two *Latin* Copies were sealed, with the Seals of both Nations.

AFTER this, the Ambassadors rising all together, and holding each the Copies of the Treaties of Peace, swore, in the Names of their Masters, to observe them faithfully; taking Almighty God the Sovereign of all Things, to witness the Sincerity of their Intentions. On this Occasion, *Gerbillon* pretends, that the Ambassadors had express Orders from the Emperor to swear the Peace by the God of the Christians, believing that nothing could influence the *Russians* more to an inviolable Observance of the Peace, than their knowing it was sworn in the Name of the true God; and that they had for the Purpose composed the Form of an Oath, of which he gives the Translation^d.

In this Oath, there is no Mention of the God of the Christians, only the Almighty God, the Sovereign of all Things, by whom they swear, and who must needs be the true God, is twice referred to: But it seems their Design was to have read this Form of Oath on their Knees, before an Image of the God of the Christians^e, and to adore him, by prostrating themselves on the Ground, according to their Custom; and then to burn the said Formula signed with their Hand, and sealed with the Seal of the Emperor's Troops: But the *Russians*, to whom *Gerbillon* proposed the Thing from the Ambassadors, fearing some Superstition might creep-in, or being unwilling to tie themselves down to foreign Customs, said, that each Party should swear after his own Manner^f.

THE Peace being thus sworn, and Exchanges

^a Du Halde's *China*, p. 313.

^b The same, p. 314.

^c The Fortress was called *Albazin*, by the *Russians*.

^d Du Halde, as before, p. 315. ^e From hence it should seem, that by the God of the Christians, the Jesuits mean Christ, or his Image, alias Idol. ^f In which, doubtless, they were right: For all Nations have most Regard for their own Forms of swearing, and often despise those of others. A Protestant has little Security from a Papist swearing on a Common-Prayer Book, or an *English Bible*. Besides, as the *Russians* admit only of Pictures in religious Worship, they could not relish the Jesuits foisting in the Use of Images, on any Occasion.

*2 Journey in
Tartary.*

made of the Instruments, the Principals on both Sides embraced each other; the Trumpets, Drums, Kettle-Drums, Hautboys, and Fifes, sounding agreeably all the While. Afterward the Chief of the *Russian* Plenipotentiaries treated the Ambassadors with a Collation of Lemon-Peel, and a Kind of Jelly, or Marmalade of Quinces, with very fine, white Sugar, and two or three Sorts of Wine. During the Entertainment, which lasted till an Hour after Night, he intreated them to remain a few Days in their Camp, that they might converse together, and taste the Fruits of the Amity which they had contracted. The *Tajin* having consented to stay one Day longer, took Horse. They were accompanied to the End of the Town by the Plenipos, who ordered Flambeaux to attend them to the River Side, where their Barks waited to carry them over. It was Midnight before they got to their Camp, which was two Leagues above *Nip-chew*.

And Presents.

THE 8th, the Chief of the *Russian* Plenipotentiaries sent his Compliments to the Ambassadors, with a Present of a striking-Clock, three Watches, two Vessels of Silver gilt, a Telescope of about four Feet, a Looking-Glass somewhat more than a Foot in Height, and some Furs. The Value of the Whole could not exceed 5 or 600 Crowns: Besides, he had ordered almost all the best Things for the Head of the Embassy; at which *Kiw-kyew*, the Emperor's Uncle, seemed extremely offended: But the Jesuits composed the Matter the best they could, by pretending, that the Present was designed in common for both Ambassadors; who accepted it, after making some Difficulties, resolving to keep nothing of it to themselves, but offer it to the Emperor. Count *Golowin* gave the Missioners also an Invitation, acknowledging the good Offices they had done his Nation; and promising to press the Czar's to retaliate them to those of their Society at *Moskow*.

The Ambassadors Presents.

WHILE they were there, Messengers came from the *Chinese* Ambassadors, with Presents to him of a Saddle embroidered with Gold, whereon were the Dragons of the Empire, and two little Gold Cups, very neatly made and engraved; also a large Parcel of the finest *China* Silks, Satins, Damask, and Gold Brocade: So that this Present made a much better Show, and was more valuable, than that which they had received. There were besides 100 Pieces of Linen for the Servants, 100 for the *Mongol* Interpreters, 10 Pieces of Silk for the *Latin* Interpreter, and his Secretary: Besides this, several Pieces of Silk were sent to the Governor of *Nip-chew*, and some to the Chancellor of the Embassy.

Gifts to the Jesuits.

WHEN the Jesuits were about to take Leave of the Plenipotentiaries, their Chief gave them

a some Skins of Sables and *Shalons*, with some Ermins, but of little Value. On which Occasion *Gerbillon* takes care to let us know, that the *European* Curiosities, which he presented that Lord, were as much in Value as his Present. From thence they went to see the Governor of *Nip-chew*, who likewise gave each of them two fine Sables; and the Chancellor of the Embassy obliged them to accept of one.

Gerbillon, 1689.

4. The Author's Return from Nip-chew, to Pe-king.

They leave Nip-chew: Repass the Kerlon: Kalka Emperor's Visit, Person, and Train. Kalka's miserable State: Without Laws, or Order. Death of the Empress. The Cattle reduced. Pass the Karu, or Limits. A Lama Messenger: His cold Reception. Brook of Chikir. Leave the old Road. Agreeable Valleys, and Plains. Mount Pe-cha, difficult Descent. Hot-Water Springs. Kiw-kyew's Affliction. The Emperor's Camp: They leave it, and return to Pe-king. Emperor learns Mathematics.

THE 9th of September, they left *Nip-chew*, and as they returned by the same Road *Nip-chew*, that they came, the Author speaks only of such Matters as he had not mentioned before. Being arrived at the End of their first Stage, two *Russian* Officers came to compliment the Ambassadors from the Plenipotentiaries: They excused their bringing so small a Train, and not bearing them Company any farther, for that they durst not venture near the revolted *Kalkas*. Although the River *Wen-ti* (which falls into the *Saghalian* 3 or 4 *Li* from the Place where they crossed it) was much shallower on the 11th, than when they passed it before; yet 3 or 4 Persons, who fell-off their Horses, were drowned. But on the 14th they passed the *Porchi* with Ease.

THE 21st, the River *Kerlon* being swelled with the Rains, the tallest Horses could scarce pass it without swimming: So that Part of their Retinue crossed-over on Camels. Four *Taykis*, or *Kalka* Princes, Relations of *Che-ching Han*, came to meet the Ambassadors, from their *Han*, or Emperor, who the Year before had become Tributary, or Vassal, to the Emperor of *China*, and in his Name gave 490 Sheep, and 19 Oxen, for the Soldiers: They also offered the Ambassadors Horses; but they would not accept of any, returning the Value of the other Animals in Pieces of Silk, Linen, Tea, and the like. They were rejoiced to find, that the Peace was concluded; hoping, through the Emperor's Media-

^a Journey in Tartary. tion, to obtain good Terms of the *Russians* for a themselves.

THE 22d, they hunted the yellow Goats all the Way they went, killing several, besides two Wolves, that followed them.

Kalka Em-
peror's Visit.

THE 25th, some Hours after they had been encamped, the above-mentioned *Kalka* Emperor came in Person, accompanied with several *Taykis*, or Princes of his House, and attended by about 30 Persons, to visit the Ambassadors; who having had Notice of his Arrival, were assembled in the Tent of *Kiw-kyew* to receive him. All his People, and even the *Taykis*, alighted, on entering the *Quaran*^a, or Circle of Tents, formed by the Soldiers of each Standard; but he advanced to the Middle of the Circle before he dismounted. The *Ta-jin*, who had sent to receive him at the Entrance of the *Quaran*, went to meet him to the Place where he alighted. They seated him alone, at the upper-End of the Tent, and ranged themselves on one Side, the *Taykis* fitting on the other over-against them. The Jesuits also sat beside the Ambassadors, with a good Number of *Mandarins* belonging to their Retinue.

Person, and
Usual.

THIS Emperor was a young Man, of about 20 Years of Age, tolerably handsome in the Face for a *Kalka Tartar*; who are generally hideous Figures. Both he and the *Taykis* were dressed in Vests of Gold and Silk Brocade of *China*, edged with black Furs. He wore Boots of Satin, and a Bonnet furred with a Kind of white Fox-Skin, inclining to Ash-Colour. He spoke very little during the Visit, and eat scarce any Thing of the Collation that was served-up: But his Attendants fell to lustily, and took care to leave nothing after them, filling their great Pouch, which they always carry at their Girdle, with the Remainder.

Kalkas mi-
serable State,

THE *Kalkas*, when the *Eluth* King invaded them, were divided among 3 Emperors, 2 of whom being driven-out of their Dominions by that Prince, with no more than 7 or 8000 Horse, became Tributary to *China*. As soon as the 3d (who was Father of this *Che-ching Hân*, and kept his pitiful Court upon the *Kerlon*, 70 or 80 Leagues Westward of the Place where the Ambassadors passed it) heard of the Defeat of the other two *Hâns* of his House, he fled to the East, and took Refuge one or two Days Journey from the Camp, where they rested on the 25th. At the same Time he sent to the Emperor of *China*, offering to become his Vassal. On his Death, which happened shortly after, his Son sent to *Pe-king*, requiring to be invested with the Dignity of Emperor; which Ceremony was performed in *February* before, by *U Lau-ya*. In

short, this Emperor is reduced to such Indigence, Gerbillon. that he could give but 50 Sheep for the Soldiers, 1689. which did not suffice for one Meal; and offered each of the Ambassadors a Camel, a Horse, and an Ox; which they would not accept of.

THE Ambassadors exhorted him, and his People, to settle some Order among them: For they have neither Rewards, nor Punishments, but every one lives according to his own Will, without submitting to any Law; the Stronger oppresses the Weaker, all robbing with Impunity whenever they can, and keep their Word with nobody. It is not possible, said they to him, but you must destroy one another, or else be destroyed by your Neighbours, who are not willing to suffer such Disorders. In short, most of the *Taykis* of this pretended Emperor's House, who are all his Vassals, have withdrawn themselves from his Obedience; some have submitted to the *Russians*, others become independent, and almost all are as poor as himself. When the Visit was over, *Kiw-kyew's* Tent was so infected with the Stink of these *Kalkas*^b, who had sat there a While, that the Ambassadors were forced to leave it, and go take the Air^c.

THE 26th, *Che-ching Hân* also came to bear the Ambassadors Company on Horse-back, a little Way on the Road; and soon after he was returned, *So-san Lau-ya*, and *U Lau-ya*, took Post by Order, to wait on the Emperor, who left *Pe-king* the 21st Instant, to hunt the Stag in the Mountains, where they found him the Year before. His Majesty set-out later than usual, on Account of the Death of the Empress, who died of a Miscarriage. The Mourning continued 27 Days, as usual. This Princess was Daughter of *Kiw-kyew's* Brother, and Cousin-German of the Emperor, who loved her tenderly. She had been declared Empress but on the Morning she died, though she enjoyed almost all the Honours of that Dignity, and was the first of the 3 Queens. Some People said, the Emperor was unwilling to nominate her Empress, though often urged to it by his Grandmother, when alive; and lately by all the supream Tribunals, on Occasion of the Drought; because he looked-on that Title as fatal to the Person invested with it; the two former Empresses, whom he was likewise very fond of, having died in Childbed one after the other.

THEIR Cattle, for Want of good Forage while at *Nip-chew*, were grown exceeding lean and weak; especially the Camels, who cannot live in a Place where there is no Saltpetre, which makes them strong, and fat. Since they had crossed the River *Porchi*, they had scarce met with any good Pasture, much less Water; most

Death of the
Empress.

The Cattle
reduced.

^a Or, *Karan*. ^b Hence called by the *Chinese*, *stinking Tartars*. See before, p. 369. a. ^c *Du Halde's* *China*, p. 316, & seq.

*Journey in
Tartary.*

of the Pools they found in going being dried-up, for Want of Rain, and the Grass all withered: So that a Multitude of tired Beasts were left on the Road; besides, several were stolen by the *Kalkas*, who every Night lay on the Lurch to seize such as strayed. For this Reason the Ambassadors distributed all the Horses, sent by the Emperor, among the Horsemen and Officers, to make-use of on Occasion: Likewise all that was left of Silk, Linen, Tea, and the like, in order to be exchanged with the Inhabitants for Camels and Horses; which Camels, Horses, Silks, and Linen, however, every one was to return at *Peking*, in either Goods, or Money, according to Custom.

*Pass the
Karû, or
Limits.*

THE 27th, they re-entered the Territories belonging to the Empire of *China*, and passed what they call the *Karû*, or *Limits*; where they found the Men, Horses, and Camels, they had left there, in very good Condition. Here a *Tayki* of *Kalka* came to salute *Kiw-kyew*, in Company with 2 or 3 *Mongol Taykis*, who had Orders from the Emperor to convoy Provisions for the Ambassadors Equipage. One of them was a *Ghe-vu*, that is, married to the Daughter of a *Regulo* at *Peking*. He was very handsome, and well-dressed: Another was Son of *Karshianivara*, one of the most powerful *Regulos* subject to the Emperor, and nearest to *Peking*; for his Lands extend as far as *Kû-pe-ke-wu*.

*A Lama
Messenger.*

THE 28th, in the Evening, came a Messenger from one of the principal *Lamas*, to pay his Master's Respects to *Kiw-kyew*: But he did not meet with the Caresses he expected, nor would that Lord receive a Powder, which *Gerbillon* took to be the Ashes of something that had been used by the *Grand Lama*; or, perhaps, some of his Excrements pulverized, which the *Mongols* carry, hanging at their Necks in little Bags, as precious Relics. He likewise dismissed this *Lama*, without shewing him any Mark of Courtesy, or offering him so much as a Glass of Water. But understanding afterwards, that being very old, he desired to have a little Rice to eat, instead of Flesh; *Kiw-kyew* caused a large Quantity to be given him. This *Lama* said, that though his Master had been Master to *Chemitzuntamba Hâtaktû*, Brother of *Tushetû Hân*, Chief of the three Emperors of *Kalka*; yet his Disciple was become more able than himself, as having had the Address to get himself honoured

*His cold Re-
ception.*

and adored by great Numbers of People. But he did not take Notice, says the Author, that this pretended Skill was nothing but a large Stock of Pride, which at length caused the Ruin of his Family, and the Empire of *Kalka*.

But *Gerbillon*.
1689.

THE 1st of *October*, they encamped in the Plain of *Uneghet*, on the *Chikir*, in the old Place. Next Day, they encamped again on the same Rivulet, in a great Plain called *Sharipûritun*. The 4th, they pitched in the Mountains, which they crossed *July 1*, before. From the 10th of *September*, when it froze, and was extream cold, the Weather was pretty temperate; but, *October 5*, the Cold was so violent before Sun-rise, that not only the Brooks and Ground were frozen, but their very Breath froze as it passed-out of their Mouths, and stuck to their Beards like Icicles. The rest of the Day was very cold, but fair. They encamped beyond the Source of the *Chikir*, in a Plain, by a good Spring and little Pool. Between the Hills they saw some scattered Pines. The 6th, about 10 *Li* before they encamped, they quitted the Road they came, passing and repassing a little River, on which they pitched the 28th of *June* last.

HERE they left their old Road on the West, taking the Way of *Mount Pe-cha*, and travelling 10 *Li* almost due S. declining a little to the E. The 7th, they entered among bare and barren Mountains, though some were covered with Trees, generally Pines. The Valleys and narrow Passages abounded with good Pasture, which was still green (for it had not snowed in these Quarters) though in other Places they found it all yellow, and dried-up with the Frost. They encamped in a Valley, watered with a Brook, 20 *Li* beyond the Mountains.

THE 8th, they continually followed the Course of a good Pasture-Valley (through which runs a large Brook of fine Water) between Mountains generally steep, and covered partly with Trees, and partly with Rocks. The Valley widening in several Places, makes agreeable Plains, whose Soil seems to be good. One *Li* or two before the End of their Stage, they turned suddenly S.W. and encamped beyond a little River, or Brook, where they caught a considerable Number of small Fish, resembling those called *Vandoises*. It was very low, and winding, but swift, and ran North-East.

THE

* As hath been observed before, p. 462, & seq. b Du Halde's *China*, p. 318.

The Road back, from the *Chikir*.

October 5. To Source of the *Chikir* - - - *Li*
6. To a little River - - -

- S. by E. - - - 10 *Li*
7. Mountain Road, S. E. - - - 40
- To a Brook, E. - - - 20
8. To a River, E.S.E. - - - 42
October

*a Journey in
Tartary.*

THE 9th, their Road lay as before, winding a through the Mountains, along two Valleys much like the former, but more pleasant, and better cultivated by the *Mongols*: Each was watered by a Brook diversified with Trees, and full of Partridges, Quails, and Pheasants. They encamped near a 3d Brook, where there was very good Forage.

*Mount Pe-
cha,*

THE 10th, having marched 40 *Li*, they came to the Foot of *Mount Pecha*, which the *Mongols* call *Hamar Tabahán*. It is a Collection of several Mountains, whereof some are very high, and covered with Pines; the rest lower, and partly bare. This Place is famous among the *Tartars*, who look upon it as one of the highest in the World; because several Rivers descend from it, directing their Course E. W. N. and S. It is said never to be without Ice. They saw some an Inch thick in three little Ponds, in a Valley, and in the Brooks that ran down the N. Side of the Mountain. Most of the Trees were dead, and dried-up; which some attributed to the great Drought that prevailed this Year throughout the Country; others to the great Cold of late Years.

*Difficult
Descent.*

THEY found the Descent very rough on the S. Side. The Emperor caused a great Road to be made for the Calashes of the Queens, who sometimes followed him thither. They encamped 7 or 8 *Li* from the Foot of it, in a Pass of the Hills, near a large Brook, descending from *Mount Pe-cha*. The whole Place was full of Pheasants and Roebucks. Considering the Winding of the Road, their Stage might be about 50 *Li*.

*Hot-Water
Springs.*

THE 11th, their Road lay along the same Valley and Brook, between Mountains, which are neither much covered with Trees, nor very high, but pretty steep. Here they found Abundance of Pheasants, and some Hares. In the Way they passed near a great Number of hot Springs (forming a large Brook) very famous among the *Tartars*, who there come to bathe and drink of them, when they are troubled with any Disorder. The Water was exceeding pure, but so scalding, that the Author could not bear his Hand in it a Moment. Their Baths were nothing but Pits dug in the Ground, and covered with Branches of Trees.

HAVING travelled 60 *Li* in this Valley, they turned-off Westward into another Streight of the Mountains, which crossed the former. Here News was brought to *Kiw-kyew*, of the Death of the Empress his Niece, who died the 24th of *August* of a Miscarriage. As soon as he heard it, he fell a-weeping and sighing aloud, according to the *Chinese* and *Tartar* Custom: After which he continued his Journey. Being arrived at the next Post-House, which was not far from the Entrance of the Valley, he took Post, that he might appear the same Day before the Emperor, who was but 60 *Li* distant. The rest encamped there, by the Side of a fine large Brook.

THE 12th, they found the Emperor's eldest Son encamped, in order to call the Stag, in a little Plain, at the Foot of a Mountain, named by the *Mongols*, *Tayn*. As they approached his Majesty's Camp, Oxen, Sheep, and Venison, he had killed in Hunting, Wine, Butter, and Horfes, were by his Order distributed to all the Officers and Soldiers who wanted any. In the Evening those Officers, with *Kiw-kyew* at their Head, and the Jesuits among them, went to meet the Emperor, waiting in the Dark his Return from Hunting: After which they went and made the usual Prostrations before his Tent. He sent several Dishes from his Table, to the Officers and *Mandarins* of the Embassy.

PEREYRA and the Author went afterwards by themselves, to enquire after his Majesty's Health, and receive his Orders. As it was very late, they could not see him; but he caused them to be told publicly, that he was well, that he knew they had suffered much, and that through their Care the Negotiation of Peace had taken Effect; adding, that they should go and rest themselves at *Pe-king*, along with *Kiw-kyew*, who was to set-out next Day, leaving the Command of the Troops to a Lieutenant-General.

ACCORDINGLY the 13th, departing with that Lord, they lay in a Village, which belongs to one of the Regulos of *Pe-king*. In all the Country, from *Mount Pe-cha* to the Place where they pitched the 15th, there was scarce any Harvest, on Account of the Drought, which was so great, that almost all the Brooks were dried-up, and for above a Year there had not fallen Rain enough to moisten the Ground two Inches deep.

THE

a Du Halde's China, p. 319.

The Road back from the Chikir continued.

October 9. To a Brook, S.	69 <i>Li</i>
10. To <i>Mount Pe-cha</i> , or <i>Hamar-Tabahán</i> , S.W.	40
— To a Brook, S.W.	30

11. To a Post-House, S.W.	60 <i>Li</i>
12. To <i>Mount Tayn</i> , W.	10
— To the Emperor's Camp, S.	50
13. Due S.	90
— To a Village, W.	10
14, 15. Proceed	

October

^a Journey in
Tartary.

THE 16th, they entered *China* through the Great Wall, at *Kü-pe-keu*, and lay at a Fort 40 *Li* from *She-hya*. In short, the 18th, they arrived at *Pe-king*, whither the Emperor returned on the 22d ^a.

Emperor
learns Ma-
thematics.

THE rest of this 2d Journal, like the End of the former, relates to Matters, which passed afterwards at *Pe-king*, till the Author's next Journey; and, in particular, is taken-up with an Account of his, and other Jesuits, teaching that Prodigy of a Prince, the Emperor *Kang-hi*, Mathematics. We shall therefore, in the next Article, only select a few Things which relate to the Affairs of *Tartary*.

5. Farther Occurrences relating to the War and Defeat of the *Eluths* by the Emperor's Forces.

Russian Karawân destroyed. *Eluth's* new Invasion. Arbitrary Proceeding, under Sanction of Orders. The *Grandeets* Petition. The Princes set-out. The *Eluths* defeated. *Kiw-kyew* slain. Emperor's eldest Brother prosecuted for Misconduct: His Defence: Sentence of the Court, and of the Emperor. The Officers punished. Army sent against the *Eluths*. The Emperor's Bounty. Tumult of Slaves: The Offenders punished. The Jesuits mortified.

Russian Ka-
rawân de-
stroyed.

THE 21st of January, 1690, there arrived a Karawân of *Eluths* and *Mohammedan* *Tartars*, to traffic. There were among them two *Russians*, and a *Lithuanian*, who came twice to see the Jesuits. This last told them, that an Envoy of the Plenipotentiaries of *Russia*, in his Way to this Court through the Country of *Kalka*, had been murdered, with all his Retinue, by the *Kalka Tartars*; who having separated the Company under Pretence of Traffic, cut all their Throats ^b.

THE 25th of May, a Troop of *Russians* arrived with an Account, that *Yaksa* had been demolished, according to the Treaty, and Orders given for removing their Settlement to the West of the *Ergona*, as soon as Winter was over.

Eluths new
Invasion.

JULY 24. News came, that the King of *Eluth* had advanced with an Army of 20, or 30,000 Men, towards the Territories of the *Mongols* subject to this Empire: Whereupon the Emperor resolved forthwith to reinforce the Troops in those Parts, which are composed for

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^a Du Halde's *China*, p. 320. ^b The same, p. 324. ^c The same, p. 326. ^d This is the Portuguese Word. The *Chinefe* is *Lyang*, and the Value 6 Shillings and 8 Pence.

The Road back from the *Chikir* continued.

October 16. To *Kü-pe-keu*

— To a Fort
17. Proceed
18. To *Pe-king*.

*a Journey in
Tartary.*

The Emperor hereupon consented to defer his ^a Departure for some Days. He nominated his eldest Brother Generalissimo, and granted his eldest Son, who was then 19 Years of Age, the Favour he had desired, of being present in this Expedition.

*The Princes
set-out.*

THE 9th, those Princes were feasted by his Majesty; it being a Custom of the *Tartars* to treat their Kindred on such Occasions. Next Day, these two Princes set-out for the general Rendezvous. His Majesty did them the Honour to bear them Company, with the Prince his appointed Heir, and two more of his Children. The whole Court assembled to wait-on the Emperor; but as there were neither Trumpets, nor Kettle-Drums, nor any other Mark of Magnificence, there was something of Sadness mixed with the Solemnity. As soon as the Emperor had passed the Suburbs, he found both Sides of the high Road lined with the Troops, which he there reviewed ^a.

*The Eluths
defeated.*

THE 12th, Advice was brought, that the King of *Eluth* had retreated: And September 4, an Account came from the Generalissimo to his Majesty, that on Advice of the Enemy's Approach, he decamped, Sept. 1, at Day-break, and marched to meet them: Towards Noon coming in Sight, he immediately drew-up his Troops, and advanced: So that about Two o'Clock the two Armies faced each other. The *Eluths* were drawn-up near a Brook at the Foot of a Mountain, behind a Kind of Intrenchment made with their Camels; and in this Posture expected the *Chinese*. The Fight began with a great Fire from the Cannon and Muskets; after which the Armies closely engaging, the *Eluths* gave Way with considerable Loss; but by Favour of the Marshes, they retired in good Order to their Camp.

*Kiw-kyew
slain.*

IN this Battle *Kiw-kyew*, the Emperor's maternal Uncle, and one of the Ambassadors who went to *Nip-chew*, was killed. October 8, his Ashes ^b were brought to *Pe-king*, in grand Procession. They were inclosed in a little Coffin, covered with the richest Gold Brocade, and placed in a close Hearse enveloped with black Satin, borne by eight Men ^c.

THE Emperor sent his eldest and 4th Son to do Honour to the Deceased, with Libations. All the Princes of the Blood, great Lords, and Officers, came also to pay their Duties to this Nobleman, who was generally beloved and esteemed, and had the Reputation of an honest and charitable Man. He was buried on the 10th, with no less Solemnity ^d.

*Emperor's
eldest Bro-
ther*

JANUARY 2, 1690, the Emperor set-out

to hunt in the Mountains, near the Burying-Place of his Grandmother, where he was to be the 19th, to finish the Ceremony of the triennial Mourning, which then expired. Before his Departure, he determined the Prosecution begun against his two Brothers, and the general Officers who were at the Battle against the *Eluths*: For it is a Custom with the *Tartars* to prosecute the Generals of the Army who are not successful in War. Although the King of *Eluth* was put to Flight, yet they were not satisfied, because he was not taken or slain, and his Troops entirely defeated, as the Emperor's Army was at least four or five Times more numerous ^e.

INDEED his Majesty, to shew how little satisfied he was with the general Officers, let them encamp in the Mountains of *Tartary* for three Months, with only 4 or 500 Horsemen, having recalled the rest of the Army; and when his eldest Brother returned to *Pe-king*, he would not suffer him to enter the City, till he had been examined touching his Conduct. The Prince answered in his Defence, that the Enemy being advantageously posted, with a Marsh before them, he did not think it prudent to hazard the Imperial Army too far: Yet confessed, that if any Fault was committed, he only was accountable, as General in chief; and if they deemed him culpable, he submitted his Punishment to his Majesty's Pleasure.

IF the general Officers had undertaken to excuse their Generalissimo, as they might have done, perhaps the Affair had gone no farther: But as every one was for justifying himself, 3 or 4 of the Grandees of the Empire, who served as Council to him, presented a Petition, wherein they laid all the Fault on him; accusing him of Idleness, and minding nothing but Hunting and Music, and appealed to the Emperor's eldest Son as a Witness; who was accordingly examined: But he answered, that it was not fit for him to accuse his Uncle. The General alledged, that those who were of his Council, and complained of him, ought to have advised him to pursue his Advantage, if they thought it proper; and that, in short, they had shewed no more Bravery than himself, since none of them had received the least Hurt.

THE Tribunal of *Tsing-jin fu*, which tries the Causes of the Regulos, the Princes of the Blood, and Officers of the Crown, having examined this Affair, adjudged the Generalissimo to be deprived of his Title of Regulo, and the four Grandees, who assisted him as Counsellors, together with the general Officers, to lose their Places.

^a Du Halde's *Cbina*, vol. 2. p. 327. ^b It is the *Tartar* Custom to burn the Bodies, and preserve the Ashes and Bones. ^c Du Halde, as before, p. 328. ^d The same, p. 329. ^e See before, p. 329.

*a Journey in
Tartary,
And of the
Emperor.*

THE Emperor, who deliberated a long Time on this Affair, at length gave Sentence, That his two Brothers, and the other great Officers, who had the titular Dignities of *Kong*, resembling those of *French* Dukes and Peers, should lose 3 Years Revenue; that the 2 *Regulos* also should lose 3 Companies of their Guards; the other *Grandeos* and general Officers, who had only single Posts, were reduced from being *Mandarins* of the first Order, to be *Mandarins* of the third, but kept their Places. But the Counsellors of State lost their Employment; and the Officers who deserted the great Piece of Cannon, which might have been nailed by the Enemy, had they seen their Advantage, were condemned each to receive 100 Lashes with the Whip, and then were released out of Prison, where they had been confined.

*The Officers
punished.*

THE Master of the Ordnance, who had been for a long Time one of the principal Gentlemen of the Emperor's Bedchamber, and was then Governor to some of his Children, was restored to this last Employment, after Sentence inflicted. The *Tartars*, who are all their Emperor's Slaves, esteem it no Dishonour to be corrected in this Manner by his Order^a. Sometimes the chief *Mandarins* are cuffed, kicked, or lashed, in his Presence, without being disgraced, or deprived of their Employments^b.

*Army against
the Eluths.*

MARCH the 2d, a Body of 8 or 10,000 Cavalry, with Grooms and Valets, who among the *Tartars* serve for Soldiers on Occasion, amounting to 40 or 50,000 Men, set-out for *Khukh-hotun*^c. As they have the Benefit of their Servants Pay, and all military Rewards, they teach them to draw the Bow from their Youth, in order to procure them the Place of a Trooper, or Foot-Soldier^d. These Troops were ordered thither to observe the Motions of the *Eluths*, who made Incursions on that Side, plundering both the *Kalka* and *Mongol* Subjects of the Empire^e.

*The Empe-
ror's Bounty.*

THE 15th, his Majesty ordered Part of the Debts of his Household Officers, who used to attend him in his Progress, to be paid-off, out of his own Treasury; and gave 800 Livres^f to each of his *Hyas* (or Guards) and 400 to the inferior Officers, who have no Title: But the Whole amounted to no more than 400,000 Livres^g; because the *Grandeos* who examined into these Debts, meeting with some who gave-in false Accounts, put none into the List but those they judged un-

able to pay them, whereby several real Insolvents were struck-out.

*Geibillon.
1689.*

THE 20th, the Cavalry, who had no Share in that Distribution, because being Slaves they could not contract Debts, assembled to the Number of 3 or 4000, about the Palace, to demand some Largess likewise of his Majesty. As nobody would undertake to deliver their Petition, they continued a long Time in the great Court on their Knees, and bare-headed: But hearing afterwards, that the Emperor was gone to walk in his Garden behind the Palace, they surrounded it, and demanded aloud some Reward, since they were as good Soldiers as the rest. While the Emperor pretended not to hear them, some of the most daring passed the first Gate of the Garden, in Spite of the Guards.

*Timoth of
Slaves.*

NOTICE being given his Majesty of their Insolence, he caused eight of the Ring-leaders to be seized, and having ordered the rest to be driven-out with Whips and Cudgels, the Multitude immediately dispersed. He sent the eight Soldiers to the Tribunal of Criminals, with Orders to prosecute them without Delay. Accordingly the 30th, in the Morning, the Slave who had carried the Petition was condemned to lose his Head; and his Master, who was his Majesty's *Hya*, was banished to *Aygu*^h. His seven Companions received the same Sentence: But the Emperor was content that they should carry the *Gangue*ⁱ three Months at the City Gate, and receive an hundred Lashes^k.

*The Offenders
punished.*

WE shall conclude this Section with a remarkable Answer of the Emperor to the Jesuits, who were teaching him Mathematics. On their desiring him to punish a *Mandarin*, who had raised a Persecution, as they called it, against the *Chinese* Converts in the Province of *Shan-tong*, he told them, "That he favoured their Brethren in the Country for their Sakes, and for the Services they did him: But that he did not pretend to protect and support the *Chinese* Christians, who valued themselves on their (the Missioners) Credit, and imagined they had a Right to do what they pleased^l." This is an exact Character of the Bigotry and Presumption inseparable from Popery; and shews what Impostors those other Missioners were, who pretended that this discerning and virtuous Monarch was inclined to embrace their irrational and impious Religion.

*The Jesuits
mortified.*

^a See before, p. 278, & seq. ^b Du Halde's China, vol. 2. p. 330. ^c Described before, p. 670. ^d Which is much coveted. See before, p. 286. c. ^e Du Halde, as before, p. 332. ^f Or, 35 Pounds. ^g Or, 21,000 Pounds. ^h Or, *Tsifkar*, in Eastern Tartary. See before, p. 356. ⁱ See this Punishment described, p. 279. ^k Du Halde, as before, p. 333. ^l The same, p. 327.

3 Journey in
Tartary.

S E C T. III.

The Author's third Journey in 1691, in the Emperor's Train.

1. The Road to the Place of Assembly.

Emperor sets-out: Studies by the Way: Keeps himself and Soldiers in Exercise. Wrestling-Matches: Shooting: Many Beasts killed. Kù-pe-kew Valley. Chau-myen Liquor. Ruins of Shan-tu. Hot Springs. A Tiger killed. The Fire-Hen. Hamar Tabanan. A Leopard slain. Harongha Streights. Kon Nor River. Emperor's Approach notified: Arrive at Tolo Nor. Quarters of the Emperor, Grandees, and Officers: Imperial Tent, and Bedchamber: Large Pavilion: Tents of Grandees: Camp for the Troops, Gunners, and Musketeers. A general Review. A counterfeit Attack. Single Combats.

Emperor
sets-out,Studies by
the Way,Keeps him-
self and

MAY 9, the Emperor attended by most Part of his Court, set-out before Day from Pe-king, with a great Body of Troops, to hold an Assembly of the States of Tartary. Gerbillon, accompanied with Bouvet the Jesuit, had Orders to go-along with his Household, and eat with the 8 principal Officers of his Guard, sitting at the Head of those of the 2d Rank. They dined at the Village Wan-king, and lay at the Borough Nyew-long-shan, where they arrived about Noon. This Day the Emperor sent the Author Meat and Drink from his own Table: He gave Orders likewise, that this Missioner should have free Access to his Apartment. A While after, he sent to ask about some mathematical Books, and to tell him, that it was his Intention, during his Progress, to revise his practical Geometry; which he did that same Evening, and so continued to do almost constantly afterward. Next Day his Majesty ordered a Hya, who was Captain of the Russians in his Service (a Turk by Descent, tho' born at Pe-king) to attend Gerbillon where-ever he went, and try to learn some Words of the Latin Tongue, as he spoke a little Russian^a, but especially to read it.

THE 11th, the Emperor diverted himself at She-kya, in the Court before his Chamber, by

a shooting at Sparrows and Pigeons with a Cross-Bow and Trunk, killing 3 successively with the former Instrument: After which he retired to repose himself, as he used to do every Day at Noon, during the hot Weather.

THE 12th, half a Li before they got to Kù-pe-kew, they found all the Chinese Garison of that Fortrefs, consisting of 7 or 800 Foot, and 50 Horse, drawn-up in Order of Battle on the Side of the great Road. The Emperor, after stopping a While to view them, rode to an Eminence, and alighted to see them exercise.

THEY were first drawn-up in 8 single Lines, between which was a Space of 5 or 6 Paces. There appeared 50 or 60 Carriages of small Cannon, but without Guns, pushed-forward by Men. At both Wings of the Infantry were posted a few Horse: They made several Motions, and fired several Times. The Signal was, a Musket or 2 let-off from a neighbouring Eminence, which was answered by the Battalion, and this by a Noise of Horns, Copper-Basins, and such-like Instruments. Their Exercise and Motions are nothing like those of the European Soldiers; nor could 800 such Infantry stand the Charge of 100 French Horse. Yet the Grandees asked Gerbillon, if the Militia of his Nation were to be compared to them. The Emperor himself sent to the Commander a Suit of Cloaths, such as himself commonly wears, and a Horse, in Acknowledgment of his good Discipline.

THE 14th, at a House on the Road where they dined, his Majesty ordered a Kalka and a Mongol to wrestle, in his Presence, with one of his Ha-ha-shús, reckoned the best Wrestler at the Court, though very short, and not above 25. The Kalka threw him twice in a very little Time, which every-body admired at, as well as his Agility and Strength. But the Mongol, tho' much more robust, could not fling him: So that after grappling a great While, the Emperor caused them to leave-off. To wrestle more commodiously, the Tartars change their outer-Coat for one of coarse Linen, girding themselves as tight as they can; after which each seizes his Antagonist by the Top of the Shoulder, or upper-Part of the Breast, and strives to turn him over by a Leg-lock: The Conqueror runs towards the Emperor, and does him Homage for his Victory.

AFTER this, there was shooting with Bows and

^a Du Halde's China, vol. 2. p. 333.

Road from Pe-king, 1691.

May 9, To Wan-kin Village	20 Li
— To Nyew-lang-shan Town	60
10. To Village No-shan	20
— To Mi-yun-hyen	40

11. To Shin-shwan Village	30 Li
— To She-kya Borough	30
12. To Lau-gua-tyen Village	30
— To Kù-pe-kew Fortrefs	30
14. To Ngan-kya-tun Village	80

May.

³ *Journey in Tartary.* and Guns, at a Mark, which was a Board the a the first Arrow: Afterwards he rode-up to the Gerbillon. 1691.
Signess of one's Hand, at 60 or 70 Paces Distance. At this Exercise his Majesty made 30 Shot with a single Bullet, and several Times hit the Mark, particularly 3 Times running, often charging his Piece himself. His 3d Son made 2 Shot, and lodged the Ball once in the Mark: Five or six of the *Grandeess* shot 2 or 3 Times each, but not one of them hit it. His Majesty shot next, out of two Sorts of Cross-Bows (one carried Arrows, the other Bullets of burnt Clay) and always with vast Dexterity. At last he sent for 5 of his most expert Archers: The best of them was the above-mentioned *Kalka*, who scarce ever missed the Mark. The Emperor likewise hit it several Times, shooting equally well with both Hands.

Many Beasts killed. THE 15th, they crossed 5 or 6 craggy Mountains, the Emperor hunting all the Way. Seven Stags and Mountain-Goats were killed in 2 Rings. When they encamped, his Majesty ordered a small Tent to be set-up for the Author in the inner Inclosure, where there were none besides his own, and those of his Sons. Next Day, the Emperor killed 3 Roebucks in 2 Rings; the first on the Top, the 2d on the Side of a Mountain, where the Beasts had lain-down. His Hunters alighted only at the first Ring. These People are all *New Manchews*, so called, because born in *Eastern Tartary*, being employed by his Majesty for his Guards and Huntsmen. They all at once set-up a Sort of humming Noise, to amaze the Roebuck; who, hearing the Sound equally on all Sides, knows not which Way to escape. The Emperor rode in full Chace with his Bridle loose, over Heights and Hollows, drawing his Bow with extraordinary Strength and Dexterity. They marched-back, making a Kind of moving Circles to catch Hares: None but his 2 Sons were suffered to shoot within the Inclosure. On a Prospect of Rain, the Emperor, to divert himself, took-up a great Pole, and began to beat the Dust off the Tents; whereupon all the People followed his Example ^a.

Ku-pe-kew Valley. THE 17th, they encamped in a Valley, called *Ku-pe-kew*, by the little River *Kakiri*. A Ring being made a little beyond the Camp, they inclosed a Roebuck, a Fox, and some Hares: The first escaped, but his Majesty slew the Fox with

THE 18th, they encamped in a Place, named *Qua-ti-ing*, on the same River *Kakiri*. This Day they inclosed in one Ring, nine or ten large Stags; but they all escaped: Only some Hares were killed, and a few Pheasants taken with the Spar-Hawk; as was done the preceding Days.

THE 19th, they marched 40 *Li*, in a Plain called *Kabaye*, by a little River named *Shan-tu*, where are seen the Ruins of the City of *Shan-tu*, the Summer-Seat of the *Kwen* Emperors ^b. In one Circle a great Boar retired into a close Shelter: Yet the Emperor, with the 2d Arrow, wounded him mortally. In another they killed three Stags; but two or three others escaped through the Mountains.

NEAR the Camp there were hot and medicinal *Hot Springs*. Waters, about which the Emperor asked *Gerbillon* several Questions. They are clear at their Source, but not so hot as those at the Foot of *Mount Pe-cha*, a little Way to the N.E. of them: For in these one may bear to hold his Hand for some Time. As there is very near them another Spring of very cold Water, they have directed the Course of the two Streams in such a Manner, that they might mingle on one Side, while on the other there runs an intire Stream of hot Water. In this Place are three little wooden Houses, built by the Emperor's Orders, with a wooden Basin in each, for the Convenience of Bathing, which Pleasure his Majesty took ^c.

THE 20th, they continued in their Camp, and exercised, by Wrestling and Shooting; in which last the Emperor's 3d Son, about 16 Years of Age, distinguished himself, by hitting the Mark several Times. The 21st, they pitched in a Place called *Ha-la-tsin*. Next Day, his Majesty sending for 2000 *Mongol* Hunters, formed two great Rings,

^a *Du Halde's China*, vol. 2. p. 334.
 fore, p. 376. ^c See before, p. 696.

^b Or, Successors of *Jenghiz Khan*, in *China* and *Tartary*. See before.
^c *Du Halde*, as before, p. 335.

The Road continued.

May 15. To Pornaye Plain	50 Li	17. To <i>Kakiri</i> River	40 Li
16. To a Rivulet	40	18. To the same	40
		19. To <i>Shan-tu</i> Ruins	40
		21. To <i>Ha-la-tsin</i>	40

May

3 Journey in
Tartary.

The Fire-
Hen.

Hamar
Tabahan.

A Leopard
Plain.

Harongha
Streights.

Rings, which continued five or six Hours, surrounding both Mountains and Valleys. About 40 Roebucks and Stags were killed this Day. In the first Circle they inclosed a Tiger, whom the Emperor dislodged, twice with his Musket, and the third Shot made him fly to the Top of the Mountain, where the Trees were thickest: But he would not suffer his Men to approach too near the Beast, who in his Passage struck-down a *Mongol* and his Horse, by a Blow with his Paw, as he rushed by him; but did him no Hurt, because he fled without stopping, dismayed by the People shouting after him. The Emperor himself is in no Danger, being always surrounded by 50 Hunters on-Foot (called Prickers) armed with half-Pikes, which they handle dextrously.

BESIDES Pheasants, Partridges, and Quails, which were taken with Hawks, they caught two other Birds of a particular Kind, such as the Author had seen no-where else: The *Chinese* call it *Ho-ki*, that is, the *Fire-Hen*; probably because it has round its Eyes an oval Ring of small Feathers, of the Colour of glowing Fire: All the rest of its Head and Body, which resemble those of a Turkey-Hen, is of an Ash-Colour: It is somewhat larger than a Pheasant, but can neither fly high, nor far; so that a Horseman may easily run it down.

THE 23d, they encamped in a Valley, called *Hamar Tabahan-nianga*, that is, the *Streight of the Mountain Hamar*, by the little River *Hakir*. In the Way, besides a great Number of Stags and Roebucks, they killed a Leopard, found in a Thicket of Briars, from whence the Prickers going always on-Foot before the Emperor, were forced to drive him out with their half-Pikes. After his Majesty had shot an Arrow into his Body, they set the Dogs upon him, who did his Business with much Difficulty: For, though wounded and fallen, he stoutly defended himself with his Teeth and Claws.

THE 24th, they encamped again by the *Hakir*, in a Streight of the Mountains called *Harongha*. They did nothing but mount or descend all the Way, and passed-over two high and steep Mountains. Although the *Mongol* Hunters were returned home, there were killed Abundance of Stags and Roebucks, of which the Country is full. His Majesty tired eight or ten Horses every Day in this Recreation.

THE 25th, they encamped beyond the Mountains, in a large Plain, surrounded with little

Hills, called *Puchwi-pu-hu-ta*, that is, the *Plain Gerbillon*, that has the Mountains behind it. At the End 1691. of 15 *Li*, they crossed a high Mountain quite covered with Firs; and, the 26th, they encamped on the Side of a River, somewhat larger than the rest, called *Kon Nor*, in an open Country, full of Sands to the N.E. and E. of the River; but to the W. it is all a Meadow, and surrounded with little Hills. It was so cold the whole Day, proceeding from a boisterous North Wind, that such as had Furs put them on. In the Afternoon some Hail fell, and then Rain. The preceding Mornings were very sharp in the Mountains.

WHEN the Tents were pitched, the Emperor sent *So-san Lau-ya* to the *Kalka* Princes, to give them Notice of his Approach to the Place of the Assembly, and inform them, in a very mild and obliging Manner; that his Majesty being unwilling to give them the Trouble of repairing to *Pe-king*, was come himself to meet them, notwithstanding the Inconvenience of travelling in the Summer.

THE 27th, having travelled through a very rugged and sandy Country, consisting mostly of Hillocks, covered with Briars, they encamped in the Midst of a great Plain, called *Tolo Nor*, that is, the *seven Reservoirs of Water*. The Emperor himself chose the Situation of the Camp, and ordered *Gerbillon* to mark exactly the 8 principal Points of the Compass; which Regulation was always observed in their future Encampments.

THE Emperor's Pavilion was placed in the Center: His Quarters contained four Courts, or Inclosures: The first (which was of yellow Cloth, called the *Wall of Cloth*) being very spacious, was surrounded with the Tents of the Guards, joined so close, that they looked like a Gallery of Tents. The second was like the first, but much less. The third was encompassed with a Net of yellow Cords (called the *Wall of Nets*) so twisted, that there was no passing-through them. Each of these Inclosures had three Gates, the largest, through which the Emperor only, and his Retinue passed, faced the South; the second was to the East; and the third to the West. At the Gates of the three outer Courts were posted the Guards, commanded by two or three Officers. The last, or innermost Court, was an oblong Square, 24 or 25 Fathom deep, and 18 broad: The Fence was of yellow Linen, stretched on Stakes

* Du Halde's China, p. 336.

The Road continued.

May 23. To *Hakir* Rivolet 40 *Li*
24. To the same 60

25. To *Puchwi Pü-hü-lü* Plain 40 *Li*
26. To *Kon Nor* River, N. 40
27. To *Tolo Nor* Plain 50

3. Journey in Tartary. Stakes and Cords, on both Sides resembling a Wall: This had only one Gate, with folding-Doors of japanned Wood, where two *Hyas* kept Guard Night and Day, each holding one of the Folds by a Leather-Strap: None without an express Order were permitted to enter, except those who waited on the Emperor's Person. Over the Gate was a Pavilion of yellow Linen, with black Embroidery, which looked very agreeably.

Grandeets, and Officers. WITHIN the first Inclosure stood the Tents of the Grandeets, and Officers of the Household; but so as to leave the Distance of 80 Paces between them and the second Inclosure, out of Respect. Between the second Inclosure of yellow Linen, and that of Nets, were quartered the Officers of the Emperor's Household, taking-up the whole Circumference, except on the S. Side. In the Middle of the inner Inclosure stood the Imperial Tent, which was round, and nearly resembling a Dove-House: His Majesty has commonly two of them, each about three Fathom wide, placed one before the other, with a Passage for Communication: He lodges in the hindermost, and spends the Day in the other.

Imperial Tent. THOSE erected on this Occasion, were much larger and higher than ordinary; the biggest, which served for the Hall, being about five Fathom in Diameter; the other four. They were hung with blue Silk to the Height of five Feet, and covered on the Outside with a good thick Felt, over which came a strong, but pretty fine Linen Wrapper, and over that again another of Linen; the Top and Border set-off with black Embroidery. This Cloth was stretched very tight, and only touched the Tent at-Top, spreading-out gradually to the Border, which was supported by wooden Poles, neatly turned, and japanned with Red: It was likewise fastened by great Worsted Straps, like Girths, to Iron Pins driven into the Ground. This Covering defends the Tent from the Rain and Sun.

And Bed-chamber. AT the further End of the second Tent was the Emperor's Bed; the Tester and Curtains of Gold Brocade, figured with Dragons; the Quilt and Counterpane only of Satin. There was also a Coverlet of Fox-Skins, to lay-over the Quilt in cold Weather. At the farther End of the greater Tent was a small Estrade, 5 Feet square, and a Foot and half high, covered with a woollen Carpet; on which, to hide the Door leading to the smaller, stood a Skreen, with a Dragon not well painted on it, although this is an ancient Piece, and much esteemed. The Ground within these two Tents was also covered with a very handsome white Felt, and a very fine *Tong-king* Mat in the Middle.

Large Pavilion. BETWEEN the two there was a Suit of yellow Linen Hangings, which divided the whole inner Inclosure into two Parts. In the Fore-part, besides the great Tent, there was a large square Pa-

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THE Camp for the Troops of *Pe-king*, of the *Camp for the Troops*, eight Standards, was marked-out on eight Plots of Ground, with empty Spaces between, 100 Paces wide, as Avenues to the great Road. There were in all 18 Quarters, disposed like the Emperor's, only they were not so large, and each had but one Inclosure, containing the Tents of the Officers, and their Domestic. Three hundred Paces from the S. Gate of the Net-Wall, was the Van-Guard of the Army, divided into two Camps, placed on both Sides of the Gate 100 Paces asunder: Beyond, on each Side, towards the N. there was a Camp of Dragoons and Gunners; after which followed five Camps of Horse, separated by Lanes 100 Paces wide.

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THE

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Tartary.

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THE

3 *Journey in
Tartary.*
A general
Review.

THE Regulos and Princes were each at the a Head of his Camp on-Foot, with the Ensign of his Dignity before his Tent. The Regulos of the first Order had each two great Standards, besides two long Pikes, with a Tuft of Cows Hair, such as the *Tartars* wear on their Bonnets; a great Streamer of the same Colour, and 10 Lances, with each a little Banner. All these military Ensigns were of Satin, and the Dragons of the Empire, Flowers and Festoons painted in Gold; the Whole very graceful. The Regulos of the second Order have no Standards, but only the two Pikes with the Streamers, and eight Lances: The rest have fewer Ensigns of Dignity, according to their Degree.

A counterfeit
Attack.

THE Emperor next passed-on to the Infantry, 7 or 800 in Number, whom he saw exercise; and as these Soldiers always begin the Attack, he had a Mind to see how they went about it. The Signal being given, they rushed-forward shouting, with their Swords drawn, and covered with their Shields, in such good Order, that they made the Emperor's *Hyas* give Ground. When they could advance no farther, they stooped, and covered their Bodies with their Shields.

Single Com-
bats.

AFTERWARDS his Majesty ordered several to fight, two and two, some with Sword and Buckler, others with Swords only, and some with Halberds^a. Lastly, to try if they could advance without a Wound, under Cover of their Shields, he caused Arrows to be brought, headed with Bone rounded at the Point, against which the Soldier advanced twice up to the other who shot, but was hit both Times in the Foot^b.

2. Ceremony of the Emperor's receiving the Homage of the Kalka Princes.

Preparations made for holding the Assembly: Order of the Troops, and of the Assembly. The Great Lama. Tüshetü Hân. The Emperor's Dress. The Hân confirmed: Ceremony of Homage: Entertainment given to the Assembly: Ceremony observed when the Emperor drinks; and of serving Wine. Rope-Dancing, Puppet-Shews. Presents to the Princes. The Khutuktüs Dress. Concerts of Music. Soldiers Armour, Cuirasses: Their Casques. Back and Breast-Plates. Emperor's Arms. Troops, how drawn-up, and reviewed: Manner of forming a regular Attack. The Emperor's Strength. Tumbling on Horseback: Wrestling-Matches. Kalka Princesses Visit. The Kalkas Camp.

Preparations
made for

THE 29th, being the Day which the Emperor had appointed to receive the Homage of the Kalkas; early in the Morning all

the *Mandarins* and Officers, civil and military, in their Habits of Ceremony, repaired to their Places. The Soldiers were likewise drawn-up under-Arms, on-Foot, with all their Standards displayed, without the three inner-Inclosures of the Emperor's Quarters. Ten Paces from the outermost Gate, they had set-up a great yellow Pavilion, 4 Fathom long, and 3 broad, with a smaller behind it, both of the same Fashion with that before the Emperor's Tent. Under the great Pavilion was an Estrade about 2 Feet high, covered with 2 Felt Carpets, one of white Wool, the other Red, with yellow Dragons on it. In the Middle of the Estrade, which was but 5 Feet square, was a Cushion for his Majesty of yellow Satin, flowered in different Colours, and embroidered with Dragons in Gold. The Ground was covered with Felt, and fine Mats of *Tong-king* laid-over that.

ON the Sides of this Pavilion, at 10 Paces distant to the S. stood two others of plain purple Linen; and fronting it another small one, with a Table under it, covered with Vessels and Cups of Gold, and round the Foot were others of China, full of Wine. Likewise on both Sides of his Majesty's Pavilion, stood a great Number of Tables, furnished with Provisions.

THE Soldiers were ranged in a Line on both Sides of the Space, between the Inclosure of the Emperor's Tent, and the Quarters of the Vanguard, armed with Bows and Quivers, the Standards displayed, and the Officers at their Head, dressed in Robes of State. Between the Ranks of the Soldiers, the Trumpets, Drums, and all the Ensigns of the Imperial Dignity (as Umbrellas, Lances of different Sorts, &c.) were carried by Men in long Gowns of red Taffety, adorned with Circles full of white Spots. At the Head of these appeared 4 white Elephants sumptuously harnessed, 2 on each Side, loaded with great Vessels of gilt Copper: These they call Bearers of the Jewels of the Crown, altho' there were none in the Vessels. There were likewise several of the Emperor's led-Horses, ranged on both Sides, magnificently equipped.

THINGS being thus disposed, the Grandees of the Court, and Officers, who came in the Retinue, took their Stations: The Regulos and Princes of the Imperial Blood of the *Manchews*, and those of the *Mongols*, ranged themselves to the Left of the Emperor's Place: The Right-hand was left for the Kalka Emperors and Princes. After this the Great Lama, *Hütüktü*, and his Brother *Tüshetü Hân*, the most considerable of the three Emperors, were conducted to an Audience. This Lama was a corpulent Man, but the only fat Kalka the Author ever saw; of a middle Sta-

^a These are edged only on one Side.

^b *Du Halde's China*, p. 337, & seq.

³ *Journey in Tartary.* ordered, one after the other, to come near his Estrade, asking them their Name, Age, and such-like Questions. They all answered kneeling on a Mat; after which he sent them back.

Ceremony observed when NEXT two chief Stewards fetched Tables from a Buffet, with the Assistance of two inferior Officers, followed by the Gentlemen Sewers. Two Tables were placed before the Emperor, served in with Gold Plate, and several other covered Dishes; which having very slowly and respectfully uncovered, the Cup-Bearers fetched from the Buffet great Vessels of Gold and Silver full of *Tartarian* Tea, and, carrying them within 10 Paces of his Majesty, fell on their Knees.

The Emperor drinks.

The Cup being filled and covered, the chief Cup-Bearer stood up, and raising it above his Head with both Hands, walked with much Gravity up to the Emperor; then kneeling, he presented it, and took off the Cover. His Majesty having drank a very little, returned the Cup; which was carried back with the same Ceremony. While the Emperor is drinking, they all kneel, and touch the Ground with their Heads. Next they poured out Tea for his Sons, and the other Princes; carrying it, at the same Instant, to the Regulos of *Pe-king*, and to the 3 *Kalka* Emperors. Before and after Drinking, each of them fell on one Knee, prostrating himself on the Ground. As the *Lamas* drink out of no Cups but their own, they were careful to take that of the Grand *Lama*, which was as white as fine Porcelain, with a little Foot like that of a Glass.

And of serving Wine.

WHEN they had done drinking Tea, which continued long, they uncovered the Tables, and served Wine with the same Ceremonies. First, they brought a Vessel of Gold, and poured out of it, into a little Gold Cup, Wine for the Emperor: Then out of a Cistern of Gold, full of Wine, with a large Gold Spoon, they filled the little Cups. His Majesty gave Wine, with his own Hand, to the Grand *Lama*; then to the 3 *Kalka* Emperors, and afterwards to 20 of the principal *Taykis*; who received the Cup on their Knees, and holding it in one Hand, struck their Heads against the Ground: They did the same after they had drank, and then retired. The Cup-Bearers, in their Habits of Ceremony, and conducted by the Officers of the Tribunal of the *Mongols*, served all the other *Taykis*, *Lamas*, &c.

Rope-Dancing, Puppet-shows.

It being now near Noon^b, they sent for Rope-Dancers; who performed several Feats of Activity on the Top of a Bambu, held up by Men about 5 or 6 Feet from the Ground. The Author saw nothing extraordinary, excepting from one; who on a tall Pole bent his Body

backwards, raising it up again 1000 Ways; after which he stood upon one Hand, with his Feet upwards. Next Puppets were brought in, and played much like those of *Europe*. The poor *Kalkas*, who had never seen the like before, were so surprized, that most of them forgot their Victuals. None but the Grand *Lama* preserved his Gravity: For he not only continued eating, but looked down great Part of the Time, as if such Amusements were unworthy his Notice. At length the Emperor seeing nobody eat any longer, ordered the Tables to be cleared, and returned to his Tent. At the same Time all the Company dispersed, and the *Kalkas* were conducted back to their Camp by the Officers of the Tribunal of the *Mongols*.

THE 30th, the Grand *Lama*, and the 3 *Kalka* Princes^c attended by the principal *Taykis*, were sent for by his Majesty, to receive the Gratuities which he designed for them: He gave 1000 *Tail*^e in Money to the Grand *Lama*; and to each of the *Hans* 15 Pieces of Satin, great Silver Vessels to put their Tea in, several Suits of Cloaths in the *Manchew* Fashion, 2 of a Sort, and particularly Habits of Ceremony, such as are worn by the Regulos and Princes of the Blood: He gave them Linen also, for their Domestics, a very great Quantity of Tea, and embroidered Saddles. His Majesty, besides, created five of the *Kalka* Princes, nearest related to the Emperors, Regulos of the second Order; others of the third; and some received the Dignity of *Kong*, which answers to that of *Duke*. About 30, who were thus dignified, had Gratuities, according to their Ranks: They had all Habits of Ceremony in the *Manchew* Fashion, which they immediately put on, and never afterwards appeared without them before the Emperor.

THE Grand *Lama* himself, with all his Haughtiness, retained nothing of his Habit, but that red Scarf which he always wore, and his Boots. He appeared in a magnificent Vest of yellow Satin, embroidered with gold Dragons: He wore a Hat of very fine Bambu Matting, as all the *Lamas* do in Summer, to keep off the Sun: But in Winter they use Bonnets, furred with Sable. When they had thanked the Emperor for the Favours conferred on them, by 9 Times knocking their Heads, as usual; they were conducted, in their new Habits, into the inner Inclosure; where his Majesty, seated on an Estrade, received them, ranged on each Side, under the grand Pavilion, placed before his Tent. Here having ordered them to be desired to seat themselves, they thanked him, in the same Manner, for this new Favour. Presently a magnificent

^a *Du Halde's China*, p. 339.
found it 69 Degrees, 50 Minutes.

^b At which Time *Gerbillon* going out to take the Elevation of the Pole, found it 69 Degrees, 50 Minutes.
^c Or, *Lyang*, 6 Shillings and 8 Pence.

*Journey in
Tartary.
Concerts of
Music.*

Collation was served, in very fine Porcelain; a during which they were entertained with Concerts of Vocal and Instrumental Music, performed by Eunuchs; and likewise with the Rope-Dancing. The Whole lasted 3 Hours; during which Time the Emperor talked familiarly with the *Kalka* Princes, particularly the Grand *Lama*, who was near his Person.

*Soldiers
Armour,
Cuirasses.*

THE 31st, early in the Morning, all the Soldiers, who were in the Camp, headed by their Officers, repaired to the Place appointed, for drawing-up in Order of Battle, armed with their Casques and Cuirasses; as was the Emperor himself, and his eldest Son. The Cuirass consists of two Pieces; one is a Sort of under-Petticoat, which is girt about the Body, and reaches below the Knee when they are standing, but covers all their Limbs when on Horseback^a: The other Piece is like the Coats of Armour of the Ancients, but the Sleeves are longer, reaching to the Wrist. The Outside of both these Pieces is of Satin, for the most Part Purple, embroidered with Gold, Silver, and Silk of various Colours: Next to this Satin, lined with some Pieces of Taffety, are hammered Plates of Iron or Steel^b, finely burnished, which are placed like Scales on the Body of a Fish. Each Plate, about an Inch and half long, and little more than an Inch in Breadth, is fastened to the Satin by two small Nails, whose Heads being round, and well-polished, appear without. Some few line the Plates with another Piece of Taffety. One may easily turn and move in these Cuirasses, which are proof against all Weapons, except Fire-Arms; but then they are exceeding heavy.

*Their
Casques.*

THE Casque, which is properly no more than a Head-Piece, or the upper-Part of an Helmet, fastened under the Chin with silken Strings, just covers the Top and Sides of the Head, leaving the Face, Throat, and Neck exposed. They are made of Iron or Steel, well-hammered and polished; those of the Officers being curiously damasked (in which Art the *Chinese* are very skilful) as well as adorned with some Slips of Sables, resembling a Plume of Feathers; but the Casques of the common Soldiers are set-off with a Tuft of Cows Hair, dyed red. Above this Tuft appears a little square Pyramid of Iron, damasked, or gilt. The Casques of the *Mandarins* are adorned with 6 Slips of Sable Skins lined with gold Brocade, each about an Inch broad, fastened under a Pyramid of Gold or Silver, or Iron gilt.

*Back, and
Brest-Plates.*

MOST of the great Lords had a round Convex Plate of polished Steel, more than half a Foot in Diameter, on the Stomach, and another on the Middle of the Back. The Cuirass of the Em-

peror himself had nothing extraordinary on the Outside, being only a grey Brocade, divided into very small Squares by black and white Stripes, with a Lining and narrow Border of yellow Silk. All the great Lords, Officers, and private Troopers, had a small Piece of Silk fastened behind their Casque and Cuirass, on which was written the Name of the Wearer, and Company he belonged to: If a *Mandarin*, his Quality and Office were mentioned, that every one might be known in the Croud.

THE Emperor had his Sabre by his Side, with his Bows and Arrows: His Quiver and Bow-Case (which covered but one half of it) were both of black Velvet, adorned at the End with precious Stones, set in Gold. His Majesty was attended by the *Hyas*, and Officers of his Household, all armed in the same Manner. In this Equipage he went directly to the Place where the Troops were drawn-up in Battalia. These consisted of about 4000 Horse armed with Arrows, 2000 Dragoons, one Battalion of 7 or 800 Foot, and 4 or 500 Gunners, besides the Officers and Domestics of the Emperor's Retinue, who formed a Body of 7 or 800 Horse, and the Squadrons under the Command of the Regulos of *Pe-king*; the Whole amounting to about 9 or 10,000 Horse, and 1200 Foot. The Infantry were all clothed alike, and armed, some with Muskets, or Halberds; some with long Sabres and Bucklers^c.

THE Troops were drawn-up in 2 Lines, 20 Paces asunder, with the Standards displayed; each Line, which was nothing but one very close Rank, extended above a League: The Battalion of Infantry, and the Artillery, were in the Middle; and the Cavalry on the Wings. The Artillery consisted of 70 Pieces of Brass Cannon: The 8 largest were gilt, embellished with Ornaments in Relievo, and drawn on Waggon painted red. The others were on Carriages, with little Wheels. The Infantry had 5 or 6 Mortars, some Guns like Falconets, and Iron Harquebusses. The Emperor reviewed these Troops, by passing-along the Ranks; but the Officers, who, great and small, stood over-against their respective Standards, made no Salute as his Majesty rode by them; nor did the Kettle-Drums beat, -or Trumpets sound.

AFTER this he went with his *Hyas* (or Guards) to a little Eminence, about 3 Quarters of a Mile distant, where they had set-up a great Pavilion, and some Tents. The *Pe-king* Regulos, and their Troops who followed, soon after passed in Order before the Emperor, and posted themselves in Squadrons to the Right of his Majesty: They blew 4 Trumpets, called by

^a Because they ride very short.

^b See before, p. 550.

^c Du Halde's China, p. 340.

3 *Journey in*
Tartary.
The Great
Lama.

ture, and though upwards of 50, had a very a ruddy Complexion.

He was dressed in a long Gown of yellow Satin, with a Border of costly Fur, about 4 Fingers deep, and a Collar of the same: Over his Shoulder he wore a great Linen Scarf, of a dark Red: His Head and Beard were shaved; his Bonnet was a Kind of Mitre, of yellow Satin, with 4 red Corners turned-up, and faced with the finest and blackest Sable *Gerbillon* ever saw. He had on red Satin Boots, peaked at the Toes, a narrow Galoon running-along the Seams. He was followed by 2 Servants, and conducted by the President of the Tribunal of the *Mongols*.

Tüshetü
Hân.

AFTER him walked his Brother *Tüshetü Hân*, who was lean, and of a middle Stature, long-visaged, and grey-bearded, with a peaked Chin; which distinguishes those of his Nation from other *Tartars*, although some *Eluths* have that Feature. He was flat-faced, and, as they said, not over-wise. The *Lama* governs all; nor dares the other control him. He was dressed in a wide Robe of Gold and Silk Brocade, but very dirty: He wore a Fur Bonnet, but far inferior to the *Lama's*: He had no Attendant, being only introduced by a *Mongol* Officer of the Emperor's Guards. His Majesty received these two Princes standing under a great Pavilion before his Tent, and would not suffer them to fall-on their Knees, but took them both by the Hand, and raised them up ^a.

Emperor's
Dress.

THE Emperor was in his Robes of State, being a long Vest of Brocade on a yellow Satin Ground, over-laid with Dragons embroidered with Silk and Gold: Over it was a Vest of purple Satin, whereon were 4 great Circles, each near a Foot and half Diameter, containing 2 Dragons embroidered in Gold. One of these Circles was directly on his Stomach, a 2d on the Middle of his Back, and the 2 others on the Sleeves: His under-Garment, and the Sleeve-Cuffs of the upper-one, were lined with Ermin; and the Collar of the latter was of Sable: His Bonnet was adorned, on the fore-Part, with a very fine large Pearl: He had about his Neck a Sort of Chaplet of large Agat Beads, mixed with Coral: His Boots were of plain black Satin. His Majesty's two Sons were dressed in the same Manner: So were the *Regulos*, but less richly.

The Hân
confirmed.

THIS first Audience lasted about half an Hour, during which was brought-in, after a very ceremonious Manner, a little Box, containing a Seal and a Roll, with a Sort of Letters Patent, in Favour of *Tüshetü Hân*; who in this Manner was confirmed in the Title of *Hân* ^b. They were thence conducted towards the great Pavilion without the 3d Inclosure, where the *Kalka* Prin-

ces were to pay their Homage to the Emperor; who soon after rode thither, followed by his two Sons on-Foot, attended only by his Domestic, and some of his *Hyas*. The *Regulos* of *Pe-king*, with some of the *Mongols*, and other Princes of the Blood, were ranged in 2 Lines on his Left-hand: On the Right, were the 3 *Tartar* Monarchs, with the Grand *Lama* at their Head, who always had the Precedence. They all sat on Cushions laid-on the Ground, and behind the *Kalka* Emperors 7 or 800 *Taykis*, or Princes of the Blood, in 15 or 20 Ranks; and the Counts and Grandees according to their Dignities.

WHEN the Emperor came, they stood-up, and continued in this Posture till all the *Kalka* Princes (at whose Head was the Son of *Shafaktu Hân*, and *Chechin Hân*) had done their Homage. They were conducted by the Officers of the Tribunal of the *Mongols*, within 30 Paces of his Majesty's Estrade, a little to the Right; where after being ranged in Order, they made the Salute, consisting of 3 Genuflexions, and 9 Prostrations ^c. All the *Lamas* were dispensed with from performing this Ceremony, because it is not their Custom to observe it towards any secular Person: And the Emperor having perceived some of them among the *Taykis* (who paid their Homage like the rest, because they were of the Blood Royal) ordered them to be conducted out, and placed at the Head of 5 or 600 *Lamas* of their Nation. The Grand *Lama*, and his Brother *Tüshetü Hân*, were likewise exempted from this Duty, but stood all the Time of the Ceremony.

THE Ceremony being over, the *Kalka* Princes were conducted to Tables spread with Provisions: The like were prepared for the rest of the Assembly. The Emperor's 2 Sons, the *Regulos* of the first Order, the Grand *Lama*, and the 3 *Kalka Hâns*, had each a Table to himself: The rest had only a Table between 2, 3, or 4; yet there were no fewer than 200 Tables, all served in Plate. The Victuals were piled-up 3 or 4 Stories: The lowermost consisted of Pastry, Sweetmeats, and dried Fruits: The uppermost Story contained great Dishes of Beef, Mutton, Venison, boiled and roasted, but all cold. Some Dishes held almost a whole Quarter of Beef; others a whole Sheep, except the Head, Shoulders, and Legs. All the Victuals were covered with white Napkins.

HAVING first thanked the Emperor for the Honour, they sat-down on their Cushions; for Want of which most of the *Kalka* Princes sat on the bare Ground. After this his Majesty sent for the Son of *Shafaktu Hân*, *Chechin Hân*, and about a Dozen of the chief *Taykis*; whom he

Gerbillon.
1691.

Ceremony of
Homage.

Entertain-
ment given

To the As-
sembly.

^a *Du Halde's China*, p. 338. ^b Or, *Khân*. ^c In the same Manner as described before, vol. 3. p. 427, 476, &c.

3 Journey in
Tartary.

the *Tartars*, *Lapa*; being great round Tubes of Copper, and eight or nine Feet long, terminating like *European* Trumpets. This Instrument is used to give the Signal of Battle; the Sound, though very deep and hollow, being heard a great Way off: One Man holds it up in the Air with a Sort of Fork, while another blows it.

Manner of
forming

As soon as those Trumpets began to sound, the Troops advanced slowly, till the Instruments left off; then they halted, and did not resume their March till the Trumpets sounded again: This was done thrice; but at the third Time those Instruments being sounded louder than before, all the Troops hastened towards the Eminence. The Cavalry, who were in both the Wings, extended themselves in Form of a Crescent, as it were to surround the Enemy's Army, which was supposed to be in the Place where the Emperor stood. The Infantry ran directly forwards, the first of them Sabre in Hand, covered with their Bucklers. In the Middle of the Battalion of Foot the Artillery moved-on, and in the two Wings of this Battalion came the Dragoons, who had alighted: For though they march on Horseback, they fight on-Foot.

A regular
Attack.

THEY advanced thus in good Order, till they came near his Majesty; where they were commanded to halt. After they had given 3 or 4 Volleys, both from the Cannon and Muskets, the Cavalry stopped; and when they had resumed their Ranks, which had been broken a little by such a hasty March, they remained for some Time before the Pavilion. Mean-while the Emperor, who had alighted, shewed, in a familiar Manner, his Cuirass, and other Arms, to the *Kalka* Princes; who were extremely surprized at this Sort of Attire, which they had never seen before. After this his Majesty took an exceeding strong Bow, which none of the *Kalka* Princes could bend effectually; and armed as he was, shot ten or a Dozen Arrows, in Turn, with his eldest Son, and 5 or 6 of the best Archers, hitting the Mark, which was only within Reach of the strongest Bows, 3 or 4 Times. Then quitting his Arms, he changed his Dress, in a Tent prepared for that Purpose; as did his Son, and all the other Officers of his Household; while the Regulos returned to the Camp, at the Head of their Squadrons.

The Em-
peror's
Strength.

Tumbling on
Horseback,

THE Emperor being seated on an Estrade under his Pavilion, with the Grand *Lama*, the 3 *Kalka* Emperors, and their *Taykis* near him, *Tartarian* Tea was served-up: After this the *Kalkas* shot with the Bow, in which Exercise the *Taykis* shewed great Dexterity. Next began the Horse-Races, which they call *Paobyae*. The

Horses were mounted by Rope-Dancers, who riding without touching the Reins, bent backwards on the Beast, and threw their whole Body and Limbs, sometimes to the Right, sometimes to the Left; then tumbled on the Saddle, standing with their Heels upwards, the Horse running all the While. Lastly, sitting backwards on his Neck, they performed several other remarkable Feats, but not without Danger; for two of them fell, one of whom was hurt.

Gerbillon.
1691.

AFTER this the *Kalkas* went to wrestle against the *Manchews*, *Mongols*, and *Chineses*, entering the Lifts in their Shirts, Drawers, and Boots. The *Kalkas* tucked their wretched Drawers as high as their Hips, to prevent being embarrassed; and the best Wrestlers were on their Side. Two or three of them, though lifted-off their Legs, recovered them, and threw their Adversaries, with great Applause. These Diversions were concluded by several Discharges of Cannon at a Mark, the Gunners performing pretty well: They likewise fired some Bombs.

Wrestling-
Matches.

THE Emperor being returned to the Camp, some of the Wives and Daughters of those *Fugitive-Emperors*, and *Taykis*, paid a Visit to his Majesty, who received them under the great Pavilion; where he entertained them with a Collation, accompanied with Concerts of Music, and Puppet-Shews. These Princesses were attended by a Sort of Nuns, that is, Girls who never marry, and were under the Direction of the Grand *Lama*. The most considerable of them was the Sister of *Tüshetü Hân*, and the *Lama* himself: But the *Tartars* spoke very unfavourably of the Life they lead with the *Lama*.

Kalka Prin-
cesses Visit.

THE first of *June*, the Emperor, accompanied only by his two Sons, his *Hyas*, the Grandees of the Court, and Officers of his Household, went to the Camp of the *Kalkas*, about two Leagues from his own. He entered no Tent but that of the Grand *Lama*, who presented him with some *European* Trifles, which it is likely he had from the *Russians*. Next Day his Majesty renewed the Wrestling-Matches, and proposed Rewards for the Conquerors. Of more than 100 Persons who wrestled, only 12 won the Prizes; which consisted of a Piece of Satin, and a small Sum of Money. Afternoon the Emperor gave the Grand *Lama* a private Audience, which lasted near 3 Hours; wherein he accommodated the Differences subsisting between several of the *Taykis*, who had begun a Kind of War, and carried-off each other's Slaves and Cattle.

Great La-
ma's Au-
dience.

3. The Emperor's Return to Pe-king.

The Emperor decamps. Troops sent to watch the *E-luths*. Hunting of the yellow Goats: Their Swift-

3 Journey in
Tartary.

nefs and Patience. Tiger Hunting, Manner : a One dislodged, and killed by the Emperor. Emperor's Dexterity. Tartar Notion of the Use of Hunting. Two Tigers killed. A Chinese Comedy. Hunting by Water. Kû-pe-kew. Hasten forwards : Come to Pe-king. Emperor an Enemy to Superstition. Russian Envoy arrives. Hot Baths near Pe-king.

The Emperor
decamps.

THE 3d of June, being the Day appointed for the Emperor's Departure, he gave another private Audience to the Grand Lama ; wherein he recommended to him the Maintenance of Peace and Harmony among the Princes of his Family : At the Conclusion, his Majesty gave him 2 of the best Tents, with all the Furniture and Ornaments ; likewise a Horse with Trappings, such as he used himself ; after which he mounted his Horse, and decamped. The 3 Emperors, and all the *Kalka Taykis*, stood in a Line at the Entrance of the Camp, and when his Majesty passed-by they fell on their Knees, taking their Leave of him. He spoke to them with a great deal of Affability : A great Multitude of poor *Kalkas*, reduced to the last Degree of Misery, presenting themselves on their Knees in the Road to implore his Relief, he gave Orders, that their Condition should be enquired into, and Alms distributed to each, according to his Necessities.

Troops sent to

THE Emperor, before he set-forward, caused a Body of Troops to march towards the Place where the Grand Lama kept his Court, before he was driven-out by the King of *Eluth* ; who, they were informed, was encamped there, and that his Troops suffered much for Want of Provisions. At the same Time he sent Deputies to that Prince, to know what he intended to do in a Country which did not belong to him, and if he really designed to keep his Promise never to commit any Act of Hostility against his Subjects, particularly the *Kalkas*, who had submitted to his Government : He likewise gave Orders, that in case the King shewed a Disposition to keep his Word, and return peaceably into his own Country, they should treat him with Civility : If not, that they should attack him, if it could be done to Advantage.

Watch the
Eluths.

MOREOVER, Orders were sent to the Army, which left *Pe-king* in the Beginning of the Spring, to observe the Motions of the *Eluths*, and remain encamped on the Frontiers towards *Kûkû Hotun*, till this small Body was returned, and the real

Intentions of that Prince were known. His Majesty likewise conferred certain Lands, in the Neighbourhood of *Kûkû Hotun*, upon *Shaffaktû Hân*, a Youth of 10 or 11 Years of Age, whose Behaviour was very graceful, not discovering the least Sign of Puerility, though he was present at all the Ceremonies. As he had not yet been acknowledged as *Hân*, the Emperor created him a Regulo of the first Order. This Day the Imperial Troops marched 15 or 20 *Li*, amongst Hills of loose Sand, full of Briars, which gave Shelter to an infinite Number of Hares, and encamped in a great Plain, by a little River named *Erton*.

THE 4th, they formed a Circle 5 or 6 *Li* in Compass (afterwards reduced to 800 Paces) in the Hills, which abounded with yellow Goats. Several of them made their Escape between the Horses Legs, and when one happens to get-out, all the rest of that Flock follow the same Way : then those who are without the Circle pursue and shoot them with Arrows. They likewise let loose the Emperor's Greyhounds, which killed a great Number of them. Two *Hyas*, who let certain Flocks escape through Negligence, were punished with 100 Lashes of the Whip ; a third, who had quitted his Post, and even shot within the Circle, was cashiered. The Emperor's eldest Son riding full Speed to shoot some Goats, his Horse slipped a Foot in a Hole, and was killed by the Fall, but the Prince received no farther Hurt, than a Scratch on his Head. The Circle being closed, 50 or 60 Goats, being all that remained, were killed.

It was surprizing to see with what Swiftnefs those poor Creatures ran, though wounded, several dragging a broken Limb, some trailing their Entrails along, others with 2 or 3 Arrows sticking in their Bodies, till their Strength failing them, they fell dead on the Ground. They never made the least Complaint when wounded with the Arrows : But when taken by the Dogs, who never cease biting till they have choaked them, they make a Cry much like a Sheep at Slaughter. After this Hunting, they advanced in a great Plain above 20 *Li* farther, to the Entrance of the Mountains, in a Place called, in the *Mongol* Language, *the Source of the Waters*, where they encamped, having travelled in all but 11 or 12 *Li*, on Account of the great Compass which the Chace obliged them to take.

THE 5th, as they entered the Mountains, hunting Roebucks and Stags, a Tiger alarmed with

* On the *Iben*, a little River that falls into the *Orkon*. See the Map of *Western Tartary*.

Return to Pe-king.	4. To Mountains	-	-	12 Li
June 3. To <i>Erton</i> Rivulet, S.W.	5. To <i>Turbedé</i>	-	-	50
				June