

ity Ducats in Silver*, which was a noble Alms, a
nd very reasonable. But who would imagine,
By the Author, that a Heathen would be so good
to us? With this Supply some little Cells were
contrived, in which they lived very contentedly.
The Dispute with Ma-kau proved very dan-
gerous to that City, for they were about destroying
it, and bringing all the Inhabitants into Kanton.

The Emperor
permitted.

WHILE the Missioners were divided betwixt
Hopes and Fears, in October, 1669, the Empe-
ror's Order concerning them came down. Those
at Court having seen his Majesty, found Means
to get some *Regulas* and Counsellors to put in a
Memorial in their Behalf; importing, that their
Enemy had accused *Jesu Adams* wrongfully,
touching the Mathematics: That the Christians
were a good People: That since their first com-
ing, none of them had made any Commotion:
That therefore there was no Cause to apprehend
a Rebellion; and that those who were banished
to Ma-kau, might be brought Prisoners to the
imperial City.

THE Drift of this was, that they might stay
in the Kingdom; for it was intended, as soon as
they came to Pe-king, to propose, that since
many of them were grown old, and others sick-
ly, they might be suffered to return to their
Churches, to die there. The three Jesuits had
before written from thence, that all would cer-
tainly go in their Favour. *Navarette* and *Fiat*
George were not of that Opinion. The Words
of the Emperor were, *Tung quang syen deserves*
Death, but in regard he is very aged, making Use
of our Magnanimity and Bounty, we forgive him
at present, and also remit the Penalty of Banish-
ment to his Wife and Children†. It is needless to
bring those twenty-five, who were sent to Ma-kau,
back to the Court. As for the Law of the Lord of
Heaven, Padre Verdict and the other two may
follow it, as they have done hitherto. Any further
I am apprehensive of allowing them, particularly
with regard to rebuilding Churches in this or the
other Provinces, or bringing over People to the said
Law, in order to propagate it as before. Let
it be made known to them, that they are forbidden
preaching. The rest, as it is in the Memorial.

His Order
permitted.

SECT. III.

The Author's Escape to Ma-kau, and Account of
a Portuguese Embassy to the Emperor, in 1669.

1. The Author's Escape to Ma-kau, and Delicup-
tion of that City.

The Author leaves Kanton. Is in great Fear of

being discovered. Gets safe to Ma-kau. Por-
tuguese settle at Ma-kau. Its Situation. Trade
much decayed. Abject State of the Portuguese.
Their wicked Alliances. How they obtained Ma-
kau. Inhabitants and Wealth. Its Strength.
Fortifications. Three Forts; Four Bastions.
Powder-Mill. First Governor: Out-wards the
Jesuits: Since St. Paul. Trade to Kanton.
Commodities at Ma-kau.

Missioners
terrible.

AFTER this, the banished Missioners con-
sulted whether they should go to Ma-kau,
or stay at Kanton. Most were for going, for
they were at Liberty to go: Others thought it
convenient to stay, that they might be nearer at
Hand, in case they should be restored to their
Churches: But the Author was resolved to go.
On the twelfth of December, the Time fixed for
his Departure, he went out slyly, under Pretence
of visiting the Portuguese Ambassador, and re-
paired to the House of a Chinese Merchant, who
was a Christian, but not very rich. Next Morn-
ing, before Day, they got into a Passage-Boat,
and by Noon stopped at a Village ten Leagues
from Kanton. Here they lay that Night very
uneasily, for the Weather was very cold, and
they could see the Stars through their Room in
seventeen Places. All the Country is cut across
with Rivers and Lakes, so that there seldom
want Boats. They met with a very great one,
but full of People, which our Missioner did not
like at that Time. The Commander came out
immediately to receive him, put him into his
own Cabin, and made very much of him.

AFTER some Impediments, they came to the
Town of *Hyang shen ngan*, the Capital of the
Island in which Ma-kau stands. Abundance of
Soldiers were about there, whom he passed-
through with much Dread, for they all looked
at him till he got into an Inn. Next Day, by
good Luck, he did not travel for want of a Se-
dan: If he had, he must of Necessity have met-
with the Mandarin, who had Charge of Ma-
kau, and came thither that Day with an hundred
Sedans, and some Horses. The Day following
they set out by Land; but as he was easily to be
known in that Country, he was not a little a-
fraid, especially because all Intercourse with Ma-
kau was cut-off. The Merchant was a bold
Man, and attempted any thing, though never so
rash. In the Midway there was a Company of
Soldiers in a House, and just opposite to them he
took-up his resting Place. The Chairmen, who
carried *Navarette*, following his Example, did
the same. This put the Missioner in a great

* According to *du Halde*, vol. 2. p. 16, English Folio Edition, those sent to Kanton, were three Dominicans,
viz. *Franciscan*, and twenty-one Jesuits. † When a Man is put to Death, his Wife and Children are
banished. ‡ *Navarette*, as before, p. 248, & seq. § They were restored in 1671.

1669.

NAVARETTE

Of being
adjusted.Gen. Jefe in
Ma-kau.Portuguese
Jefe at Ma-
kau.

Frigit; but no-body came to look into the Chair. They eat at another Place, where there were Houses of Entertainment; but he came not out of the Sedan, because the Year before *Friar Intersecta* was known there, and he feared the same might happen to himself.

THENCE they went away to a Village, where he waited two Days, expecting how to get-over to *Ma-kau*; during which Time he scarce eat or slept. They put him into a Straw-Loft to secure him against the Soldiers, where he lay in great Fear and Conformation. Being impatient to be gone, they travelled two Leagues by Night to another Village, to seek some Conveniency there: They found the Gates shut, and a Guard within. Here they waited two Hours to have them opened. Seeing a Light in a little House without the Gate, *Navarette*, who was hot and weary with walking, asked for some Water, and drank near a Pint, which he wonders did not kill him; besides, they were in no small Fear of the Tygers. Having gotten into the Village, they hired a close Sedan, and went-down By-Ways to the Shore; from whence it was not above half a League by Sea to *Ma-kau*, of which he could hear the Bells: But in regard all about was full of Soldiers, he absolutely despaired of getting over, and returned to the Straw-Loft.

THE *Chinese* Merchant had bespoke a Vessel the Day before, but as the Boatmen had outstaid their Time half a Day, the Author thought the Infidels would not keep their Words, and so had taken that Journey contrary to the Advice of the Merchant, who all this while was no Way discouraged. That Afternoon the Vessel coming, they went aboard at Night-fall, and rowing as still as might be, pulled by the Guards, who were placed along the Shore. The Wind chopping about, put them in some Fear; besides, the little Boat took-in Water so fast, that they could not keep it under: However, they landed at nine o'Clock the same Night at the Captain-General's Door. Because he would not disturb the Monastery, he went to a Friend's House, where they were amazed to see him. This was the eighteenth of *December*, on which Day died Brother *Royce*, the famous Procurator of a Monastery in that City, who had been the Cause of great Troubles and Disorders there.

ALTHOUGH the *Mandarins* of the Coast, for Sake of Interest, have latterly connived at the *Chinese* sailing to foreign Parts with a View of Commerce, yet by the ancient Laws they are prohibited from either admitting Strangers into

their Ports, or trading with them. Hence it was, that when the *Portuguese* began to frequent those Seas, they had no safe Port, nor any Way to secure one. They were some Years in the Island *Shan chuang*, where *S. Francis Xavier* died; some Years they went to the Province of *Fa-lyen*; another while to the City *Ning-po*, in the Province of *Che-lyang*, whence they were twice expelled, and the second Time ill treated. They attempted the Place where *Ma-kau* now stands, but without Success: They returned, and the *Mandarin* of *Kanton* sending Advice to the Emperor, he ordered they should remain there undisturbed, paying Tribute and Customs for their Merchandize.

THE Place is a Peninsula, or little Spot of Land running-off from the Island, not a League in Circumference. In this small Compass there are Ascents and Descents, Hills and Dales, all Rocks and Sand. The City contains five Monasteries, three Parish-Churches, the House and Church of the *Misericordia*, or *Mercy*; the Hospital of *St. Lazarus*, and Seminary of the Jesuits; one great Fort, and seven little ones: The Plan is very bad, because it was built by Piece-meal. It was afterwards made a Bishop's See.

THAT City throve so much with the Trade of *Japan* and *Manilla*, that it grew vastly rich; yet is no more to be compared to the latter, than *Vallecas* is to *Madrid*: Besides, the People of *Manilla* are free, and those of *Ma-kau*, Slaves. But the Trade of *Japan* failing, *Ma-kau* began to decay; and that of *Manilla* ceasing, it almost fell to the Ground. This was visible in the Wants they endured. The Monasteries, which some Years before maintained twenty-four religious Men, in the Author's Time with much Difficulty maintained three.

MA-KAU ever paid Ground-Rent for the Houses and Churches to the *Chinese*, and Anchorage for Shipping. When the City has any Business with the *Mandarin*, who resides a League from thence, they go in a Body, with Rods in their Hands, and petition him on their Knees: That Magistrate in his Answer writes thus: *This barbarous and brutal People desire such a Thing, let it be granted or refused them.*

EVER since the *Tartars* made the People retire from the Sea-Coasts up the Inland, to avoid the Attempts of the *Chinese* of *Kabells*, they began to use Rigor with *Ma-kau*. Many Years ago they built a Wall a Quarter of a League distant from that City, across the Neck of Land that joins the Peninsula to the Island. In the

* *Navarette*, as before, p. 252, & seqq.

Colichea, or *Chong cheu*. See *Neubof's* Description before, p. 404. is much the same as between *London* and *Hammer-smith* are vulgarly called *Lea-fing*; and at *Manilla*, *Maraca*.

† In the Original, *Xen cheung*.

‡ See *Neubof's* Description before, p. 404.

§ To the River of

¶ Between which there

† These, he says, elsewhere, Book i. Chap. 11.

See before, p. 435, 439, and 501. a

1669.

Of the Por-
tuguese.

Middle of it is a Gate, with a Tower over it, where there is always a Guard to prevent any Communication between the People of *Ma kau* and the *Chioise*. These latter have sometimes had their Liberty, but the *Portuguese* were never permitted to go up the Country. Of late Years the Gate was shut. At first they opened it every five Days: Then the *Portuguese* bought Provisions. Afterwards it was opened only twice a Month: Then the Rich, who were but very few, could buy a Fort-night's Store, while the Poor often perished for want of Food. Orders came again that it should be opened every five Days; and the *Chioise* sell them Provisions at what Rate they please.

THE two Councils of Rites and War put in a Memorial, advising, it was convenient that the People of *Ma kau* should return to their own Country. The Government answered, in the Emperor's Name, that since they had lived there so many Years, it was not convenient to send them away: but that they should be brought in to the Metropolis, in regard their own Subjects had been drawn from the Sea-Coasts to the Inland. This occasioned much Debate and Confusion: The *Mandarins*, who make great Advantage of the Inhabitants of *Ma kau*, were not willing that they should change their Habitation: At Court they insisted upon having the Order executed, and commanded that a Place should be assigned them to live in. One was accordingly appointed near the River of *Kanton*, the worst that could possibly be found. Notice hereof being given at *Ma kau*, the City divided into two Factions. The Natives and *Mangch* were for removing, the *Portuguese* against it. Hereupon the supreme Governor beset them by Sea, and having ordered their Ships to be fired, ten were burnt before their Faces, and the Goods of seven seized.

THE City promised that Officer twenty thousand Ducats, if he could procure them Liberty to remain there. He obtained that Permission for them, but they were prohibited from trading at Sea. The Governor demanding the promised Money, the *Portuguese* answered, that they would pay it, if he got them Leave to trade. The *Mandarin* enraged shut-up the Gate in the Wall, allowing it to be opened only twice a Month. He would have done them farther Mischief, but having been at Variance with the Re-

a *gale* (of *Kanton*) he hanged himself in January, 1667, which proved a great Relief to *Ma kau*.

NAVARETTE, who every where paints the *Portuguese* in very black Colours, observes, that many base Murders have been committed at *Ma kau*. Some Years before he was there, many *Portuguese* assaulted the Captain-General's House, and having found him hidden under the Stairs, stuck him in several Places. After this, an ordinary Fellow with a Black, murdered the Town-Mayor. Another Time, a Man having fled into a Church from his Enemy, the latter pursued and killed him between the Altar and the Priest, who was singing Mass. In the Author's Time, they assassinated the Minister of the great Church, as seven Years before they had treated another at *Siam*. Here, to give a Sample of their Clergy, he takes Notice, that the Priest at *Makassar*, who was very familiar with the *Dutch*, told them, that he had two Daughters at home, and the Governor one.*

It may not be amiss to add to Navarette's Account of *Ma kau*, what *de Faria*, a *Portuguese* Historian, relates of it. The *Portuguese*, says that Author, who, in the Years 1542 and 1545, had escaped the Destruction of the Cities *Lianpo* (or *Ning po*) and *Chin chee* (or *Chang cheu*) lived in the Island *Lampazan* till the Year 1557, when they built the City *Ma kau*, the greatest they have in *Asia* next to *Goa*. The Manner was thus: They frequented the Island *San cheun* in order to trade, where they lived in Huts made of the Boughs of Trees, and covered with Sails. Eighteen Leagues thence was another, called *Gau shan*, lying closer-in upon the Coast. This Island being intricate and mountainous, was the Refuge of Robbers, who infested the Continent. The *Chioise*, who had twice expelled the *Portuguese*, thinking them a more tolerable Evil than these Out-laws, offered them the Island, if they could root-out that Generation of Thieves, which they performed without losing a Man. The Island being cleared, every one began to build where he liked best, there being no Proprietor then to sell the Land, which afterwards was held at a great Rate. As the Trade and Fame of this City increased, the *Hollanders* always had an Eye upon it.

It contains about a thousand *Portuguese* Inhabitants, all rich, and of the best in *India*; because the Portions being there very considerable,

* Navarette, as before, p. 250, & seq.

Of this Destruction brought on those Places by the *Portuguese* themselves, *de Faria* gives an Account in his *Portuguese Asia*, vol. 3. p. 37, & seq. and p. 158.

* In the Original, *Gauxama*. *Gau shan* signifies the Island *Gau*.

Navarette says, the Inhabitants affirm as much; but that both the *Chioise* and *Yartori* deny it.

Hence the Plan came to be so irregular, as Navarette observes.

The same Author says, that at best they are like the *Chioise*, among whom no Man is absolute Master of a Foot of Land.

Navarette, who wrote about the same Time with *de Faria*, says, there were very few rich People in it.

1669.

Navarrete.

many Persons of Quality resort thither for Wives. There is likewise a considerable Number of Christian *Chineses*, who are clothed and live after the Manner of *Portugal*; and of Infidels, being Artificers, Shop-keepers, and Merchants, about six thousand. They have a Bishop and a Judge. The Duties of the Ships trading thence to *Japan*, at ten per Cent. amount to three hundred thousand *Xeraphins*. The yearly Expence of the City, to maintain their Fortifications and Garrison, is about forty thousand Ducats. At the Fair of *Quang chow*, or *Kanton*, is paid the like Sum for Duties, at six and seven per Cent. The Voyage of *Japan*, with Embassies and Presents for the King and *Tamr*, costs twenty-five thousand Ducats: The Houle, called *la Misericordia*, spends eight or nine thousand in Works of Charity. The City maintains two Hospitals, three Parish Churches, five Monasteries; besides the continual Alms it sends to the necessitous Christians in *China*, *Aynam*, *Japan*, *Tong king*, *Kochin china*, *Kamboja*, and *Siam*.

La Scorgell.

AFTER the Attempts of the *Dutch*, in 1622, the Citizens seeing themselves exposed to such Dangers, built a Wall round the Town with six Bastions. On that of *St. Paul*, which over-tops the City, they planted six large Cannons; on that of the Bar fourteen, some fifty Pounders; eight on that of *Our Lady of good Deliverance*; five on that of *St. Peter*; eight on that of *St. Francis*, that looks towards the Sea; and three on that of *St. John*: And because the Mountain of *Our Lady of the Guide* over-tops the Bastion of *St. Paul*, they fortified it, placing thereon ten large Pieces.

Fortification.

Then Fort.

DE AYALO writes, that there are in the Peninsula, where *Ma lau* is built, three Hills, situate in a Triangle, and a Fort upon each. The most considerable is that of *St. Paul*, mounted with thirty-four Pieces of Cannon, the least a twenty-four Pounder; the second, *Nosra Señora de la Pena de Francia*, named from a Hermitage within it, is defended by six small Cannon, and six eight Pounders; the third, named *Nosra Señora de Guaf*, has four or five Pieces of Cannon, and incloses a Hermit's Cell: It stands without the Town-Wall, and gives Notice when Ships appear on the Coast.

Four Bar.

Jouis.

THE City is fortified also with four Bastions, three facing the Sea, and the fourth towards the Land. The first, which lies to the South, is called *St. Jago de la Barra*, (or, of the Bar) because it commands the Port; and is so full of Buildings and Caserns for Soldiers, that it looks

like a little Town. It has a Redout above it, and is furnished with sixteen twenty-four Pounders. There is also a very high Redout within the Bastion mounted with six great Guns, which carry a vast Way. All Vessels that pass this Bar must fall within three or four Pikes Length of the Fort. The second Bastion, named *Nosra Señora del bon Patts*, is to the South-West. It joins the Hill *la Pena de Francia*, and mounts eight Guns. Half a Musket-shot distant is a Powder-Mill, where a Half-Moon begins, which serves for a Dike, and extends to the third, or *St. Francisco's* Bastion. The Shore between both is ranged with handsome Buildings, and there the Market is held. *St. Francisco's* Bastion is larger than the other two. It is furnished with twelve Pieces of Cannon, and one of its Angles advances into the Sea. In 1632, they planted a forty-eight Pounder there, which carried to the Island *Ka kran*, half a League distant. The fourth Bastion, which faces the Coast, is called *St. Juan's*. It has three Guns fronting the Gate of *St. Lazarus*; whence the Wall runs to *St. Paul's* Fort, and on to the Jesuits Convent.

THERE are in the City four Monasteries and a Nunnery; three Parish Churches, one of them the Cathedral; and a Church without the Walls. Here is also a Foundry for Cannon, which are cast every Year.

AT first the Government had the Form of a Commonwealth, consisting of the most antient Counsellors, without a General, as it was no conquered Place.

THE first Time the *Dutch* appeared before this City to observe the Island, it was not walled. For fear of another Visit, they sent to Goa to demand a Governor and a Garrison of three hundred Men. The Vice-Roy sent them Don *Francisco da Mofcarennas*. When he arrived, they lodged him in a House instead of the Fortrefs, and paid what Obedience they thought fit to the King's Command. This bred great Disputes, and caused him to retire to *St. Austins* Convent, into which the *Portuguese* shot three Bullets at him from that of *St. Paul's*. The Governor seeing no Good was to be done with them by Compulsion, began to flatter them, and direct Affairs according to their Minds. This Change of Conduct made them believe he was become their Friend, and banished all Jealousy.

ONE Day visiting the Jesuits in their College, he told them, he should be glad to view the City from Fort *St. Paul*; a Fortification which they had raised at their own Expence, under Pretence

* A *Xeraphin*, or rather *Sharaphin*, is almost a Piece of Eight.

p. 310, 2^d Voy.

* This Description of *Ma lau*, by *Maria de Azeis*, an Italian, is inserted in the French Amsterdam Edition of *Pan Roelsters*'s Voyage, (from whence an Extract has been already given, p. 492.) and makes up twelve Pages and an half.

* That was, in 1607, under Mateliff.

* De Faria's *Portuguese Asia*, vol. 3.

of building a solitary Retreat. The good Friars a readily consenting, the Governor a few Days after gave Orders to fifty Soldiers to follow him, some as his Retinue: Others were to come after, two or three at a Time, as out of Curiosity, to see that delightful Place. These Men so posted themselves as to be Masters of the Gate, without the Jesuit's perceiving it. *Masfourenas* having staid till Evening without any Sign of moving, the Friars gave him Notice, that the Hour for shutting the Gates drew near: *You may retire b yourselves, Fathers*, replied he, *for the Gates are shut already, and shall be opened To-morrow in the King's Name.*

THESE Gentlemen, enraged to find themselves duped, having vented their Passion on the Governor, were suffered to withdraw by a little Path which led to their Convent, and was the same Night rendered impassable. Next Morning he brought in a strong Garrison, and afterwards built Lodgings for the Soldiers. He likewise c caused a large Cistern to be made; and Steps from the Bottom of the Town to the Fort, easy enough for a Horse to ascend.

THE Inhabitants trade to all the neighbouring Countries and *Japan*. As they have no Silk Manufactures at *Ma kan*, they bespeak the Goods of that Sort at *Kanton*, where certain Commissioners are allowed to come: But to avoid the Insults of the *Chinese*, the *Portuguese* never lodge ashore. They repair thither at the Time of two great Fairs, and often stay several Months. As soon as they arrive, they wait on the Vice-Roy, or, in his Absence, the Governor, with a Present of four thousand Reals of Eight, which procures them a Liberty to trade; the Merchants bringing their Goods to the Place where their Barks are, which are commonly two of six or eight hundred Ton each. When they come to take Leave of the Vice-Roy (for they cannot depart without his Order) there is no getting at e him, being always indisposed or out of Town, till another Present is made, which is commonly double the first. After this, they must pay Custom at *An sa an*; and be at the Expence of a Convoy of ten or twelve *Ko yas*, with two Men to each Oar, and a Guard of twenty Soldiers.

MANY *Chinese* at *Ma kan* go through the Streets, and to People's Houses, to sell their Goods; and when they hear of a Stranger being f arrived, flock in such Crowds, and are so troublesome, that sometimes he is obliged to drive them out of his Lodgings.

THE Author, who had been at all the Places which the *Portuguese* possess in the *Indies*, thinks *Ma kan* the best, the strongest, and most enriched by Trade. Their Traffic consists in Gold and Silver; Silks, raw and wrought; Brocades, Pearls, Rubies, Musk, fine *China*-Ware, *China*-Root, *Rhubarb*; and a fat Earth that comes from the Northern Countries, whence they extract the Tincture.

2. The Portuguese Embassy to the Emperor of China.

His Reception at Kanton. Portuguese Fictions. His Pride mortified: After long Delay sent for to Court. Chinese Sneers. Dutch denied Trade at Kanton.

A YEAR and an half after the Missioners had been banished to *Ma kan*, an Amba- Reception at Kanton. ssador arrived there from *Goa*, as from the King of *Portugal*. He was brought sick into *Kanton*, meanly treated, and looked upon as a sham Ambassador, upon which Account there was some Bustle. His Secretary, one Companion and a Chaplain had an Audience of the Governor, who commanded them, on both Knees, to touch the Ground with their Foreheads, which was a great Affront: Then enquiring after the Ambassador's Quality, the Chaplain thinking it a great Honour, said, he had been a Captain of Horse. The Governor laughed and answered, that his Servants were Captains of Horse, and some of them great Officers. He dispatched Advice of this to the Emperor, and sent them to the Metropolis with Orders, that they should be received within the Walls, and taken Care of; but they had a mean House assigned them. Though this was publickly known, yet the Year following the *Portuguese* wrote to *Goa*, that the Ambassador had been received with the greatest Honour in the World: That the *Regals* came-out himself to meet him with Gallies full of Music, adorned with Flags and Streamers: That he had received his Excellency into them; and that afterwards they lodged him in a sumptuous Palace: With much more to the same Effect. The Missioners stood amazed when they heard this Account, although the Author of the Report was shrewdly guessed at. He who has seen such Things (says the Author) will not be surprized, in case they should write that there was no such Place as *China* in the Universe.

* In the Original, *Chous*, a Kind of *Chinese* Shallop with ten Oars. *See* *Rochet des Voy. de la Camp. des Ind. Orient.* Tome 3. p. 217. & *Jessy*. * This must have been in the Year 1665 or 1666. * *Quang* *Shu*, or *Kanton*.

* See *Rochet des Voy. de la Camp. des Ind. Orient.* Tome 3. p. 217. & *Jessy*. * This must have been in the Year 1665 or 1666. * *Quang* *Shu*, or *Kanton*.

1667.

NAVIGETTE.

His Pride
unjustified.

THE Ambassador intending to visit the *Regula*, a Ambassador set-out for *Pe-king*, a pleasant Passage happened: The King of *Portugal*'s Letter being read before the new supreme Governor and the Vice-Roy, they took Notice, that before signing, he did not subscribe himself, *Your Majesty's faithful Subject*, and asked how those Words came to be omitted. The *Portuguese* answered, that it was not the Custom of *Europe* to do in that Manner. They sent Word of it to the Emperor, who ordered, that in regard the Ambassador had been so long waiting at *Kanton*, he might have Leave to come to Court, where the Omission in the Letters should be examined into: But the Author never heard what the Issue was.

After long
Delay,

THE Author professed himself his Friend in a particular Manner, and gave him good Advice; yet he endured some Trouble and Affronts. While the Dispute before-mentioned between the supreme Governor, or Governor-General, of *Kanton*, and the *Portuguese* lasted, (which was till his Death, in *January*, 1667) the Ambassador's Business was at a Stand. He was detained at *Kanton* two Years, during which Time he was expensive to *Ma-kau*, that City being at the Charge of the Embassy. The Ambassador was full of Trouble, especially because he had brought but two thousand eight hundred Pieces of Eight with him, and had above ninety Persons to maintain with it. *Ma-kau* could assist him but little, and afterwards excused herself. All complained of the Society*, which had advised that Embassy.

Called up in
Court.

At length Orders came from the Emperor for him to repair to Court: But the Present which he carried, by the Particulars that had been sent-up, appeared very mean to his Majesty; and yet, to say the Truth, it was worth above thirty thousand Ducats: But a little before he had received a great one from the *Dutch**, which perhaps made this seem the less. Not long before the

* That is, of *Jesui*, or the *Jesuits*.

See before, p. 475.

* The Reader must not be surprized at such diabolical Expressions in the Mouth of a Popish Priest, especially a *Dominican*, who is of a more hellish Order, if possible, than the red: Witnes, the *Inquisition*, or Hell in Miniature, of which they are the Managers: and their Founder *Dominic*, (he should have been called *Diminut*, for he was a Limb of the Devil) who contrived the *Inquisition*, is boaled by the Popish Historians to have converted (that is, murdered) several thousand Heretics in one Day, half by the Sword, and half by the Flames. *Noble* is the same Person who was employed in the preceding *Dutch* Embassies. * *Narrative*, as before, p. 250, 251, and p. 264.

* This was in 1667, when the Lord *Van Heern* went Ambassador.

C H A P. VIII.

The TRAVELS of five French Jesuits from Ning po fù to Pe-king, in 1687.

INTRODUCTION.

du Halde's
China.

THESE Travels are extracted from *du Halde's Description of the Empire of China, Eastern Tartary, Korea, and Tibet*. This Work was published at Paris, 1735, in four large Volumes, Folio, adorned with a great Number of Cuts and Maps, general and particular of those Countries. An Edition of it came out afterwards in Holland, in four Volumes, Quarto; and in 1738, a Translation of it was printed at London, in two Volumes, Folio. All the first Volume, containing six hundred and seventy-eight Pages, and more than half the second, of three hundred and eighty-eight Pages, relates to China. The Whole, for the most Part, is a Collection of Pieces on several Subjects, transmitted by the Jesuits residing in that Empire to those of their Order in France, and reduced into one Body by *du Halde*; who has added what he thought fit from the Relations of the Jesuits and others, before published.

Jesuits Ac-
counts super-
fluous.

ALTHOUGH these several Memoirs are certainly very curious, and many of them highly to be prized, particularly such as concern *Tartary and Korea*, of which we had scarce any tolerable Account before; yet they fall short of that Completeness which might have been expected from Men who aspire to a Reputation for Learning and Genius like the Jesuits. If we may judge of them by their Performances to be met with here, they are far from deserving that Character; the Translator having pointed out several remarkable Blunders and Errors, (not to mention other great Imperfections) which they could never have committed, had they been but tolerably versed in the Geography and History of those Parts of the World. And indeed the Accounts of foreign Countries and their Inhabitants, to be found in their Letters published in the several Collections of their Missions, are generally very superficial, and full of gross Mistakes: As if the chief Merit of their Abilities lay in setting forth, to the best Advantage, their own Address and Labours in propagating the *Romish* Faith amongst the Infidels.

BUT to do them Justice, however they may have failed in their Relations, they have laid Geography under a lasting Obligation for the Maps and Plans, as well as Tables of Longitude and Latitude, which are published in this Work. The Maps, thirty-eight in Number, were taken from large Draughts made on the Spot, many of them fifteen or twenty Foot long. The whole Empire was surveyed at the Emperor's Expence. It cost his Majesty immense Sums, and eight Missioners nine Years Labour in the Performance. They travelled over the Provinces, and observed the Latitudes of all the principal Cities, or remarkable Places; but the Longitudes were determined geometrically.

THE *English* Translator has improved the Description with Notes, and the Maps, by inserting the Tables of Latitude and Longitude, on which they are grounded; with other Remarks proper to illustrate their Authority and Accuracy. He has likewise reduced the Names of Persons, Places and Things from the *French* to the *English* Orthography.

Contents re-
lated to
China.

THE Contents of this Work, (which is divided into Articles, without the Form of Books and Chapters) so far as relates to *China*, are as follows:

A GENERAL View of the Empire. Of the great Wall. Of the People named *Si fan*, or *Tu fan*. *Tartars of Koku Nor*. The *Lo lo*. The *Myan se*. Travels of several Missioners through *China*: Journey of *Fantancy* from *Pe-king* to *Kyang chow*, and *Nan king*: *Barbet's* Journey from *Pe-king* to *Kanton*, in 1693. Road from *Siam* to *China*. Description of the Provinces. Annals of the *Chinese* Monarchs. Antiquity and Extent of the *Chinese* Monarchy. Authority of the Emperor. Form of civil Government. Military Government and Forces. Polity of the *Chinese*. Nobility. Fertility of the Lands. Ingenuity of Mechanics, and Industry of the common People. Genius and Character of the *Chinese*. Their Persons and Fashions. Magnificence in their Journeys and public Works. Their Ceremonies,

* The Authors Names are prefixed to several of them; and the rest appear, from several Circumstances, to be written by the Missioners, as the Translator has shewn in his Preface to the first Volume.
1708, to January, 1717.

* From July,

De Harle's
Claims.

Faiths, Marriages, and Funerals. Prisons and Punishments. Plenty in *China*. Lakes, Canals, and Rivers. Money and Trade. *Chinese* Varnish. *China*-Ware. Silk Manufacture. Rearing of Silk-Worms. Of the *Chinese* Language. Their Paper, Ink, Pencils, Printing, and Book-binding. Method of Studying. Of public Schools. Examination of Students. Plan of an Academy. Of the *Chinese* Literature and canonical Books. Collection of Edicts, Declarations, Memorials, &c. Political Treatise. Of illustrious Women. Religion of the *Chinese*. Sect of *Tautse*. Sect of *Fo*. Sect of modern Literati. Establishment and Progress of Christianity in *China*. *Chinese* moral Philosophy. Collection of Maxims, Reflections and Examples of Morality. Skill of the *Chinese* in the Sciences. Pronunciation of the *Chinese* Words. *Chinese* Grammar. Their Taste for Poetry, History, and Plays, with three Novels and a Tragedy. Art of Medicine among them. Secret of the Pulse. *Chinese* Herbal. Collection of Recipes. Art of procuring Health and long Life.

The Maps, Plans, and Cuts.

Maps, Plans,
and Cuts.

MAPS. General Map of *China*, *Tartary*, and *Tibet*. Map of *China*. Sheet Map of each of the fifteen Provinces. Chart of the River of *Kanton*. PLANS. Plan of *Kanton* in the said Chart. Plans of Cities in the several Provinces, in seven Plates. Plans of two Temples. CUTS. d. Pompous Attendance of a Vice-Roy. Habits of the *Chinese*. Procession of a Wedding. A Funeral. Trees, Roots, &c. Barks, Fishing, &c. Coins. Silk Manufacture. *Confucius*. Effigies of *P. Ricci*, and Figure of the Cross buried with the *Chinese* Christians. Effigies of *Verbiest*, *Schaub*, a Convert *Mandarin*, and his Daughter. *Chinese* Airs set to Music. Observatory at *Peking*.

THE following Travels, which we have extracted from the above-mentioned Work, were performed by the Jesuits *Bouvet*, *Fantancy*, *Gerbillion*, *le Comte*, and *Visselou*, who were those sent by the French King, as his Mathematicians, to the Emperor of *China*. The Voyage as far as *Siam* was written by *Tachard*, who was one of the Number, but returned from thence to Europe with an Ambassador: The Course from *Siam* to *Ning po*, and what passed at that City, is related by *le Comte*, from whom we have inserted it as a proper Introduction to their Travels thence to *Peking*; and the rather, because he is reputed the Author of the Journal, though some ascribe it to *Fantancy*.

Le Comte's
Remarks.

LOUIS LE COMTE published his Remarks on *China* in French¹. There are several

Editions of them: One at *Amsterdam*, in two Volumes, Octavo, in 1698; another at *Paris*, in three Volumes, 1701. They have been translated into *English*, under the Title of, *Memoirs and Observations, Topographical, Natural, Civil and Ecclesiastical*. There have been two Editions of these Memoirs in Octavo, the last published in 1737, besides an Abridgement of them in *Harris's* Collection. The Author has divided his Work into fourteen Letters, inscribed to several of the French Nobility; being, as he says, an Abridgement of the Conversations they had honoured him with: So that he does not publish them as a regular, complete Account of that vast Empire; but only as Memoirs and Heads that might be of Use to others disposed to write a general History thereof. The Subjects of the Letters are, 1. The Voyage from *Siam* to *Peking*. 2. Their Reception by the Emperor, and Remarks, there. 3. Of the Cities, Houses, and chief Buildings in *China*. 4. The Climate, Soil, Canals, Rivers, and Fruits. 5. Antiquity, Nobility, Manners and Qualities of the *Chinese*. 6. Their Economy and Magnificence. 7. Language, Characters, Books and Morality. 8. Wit and Temper of the *Chinese*. 9. Polity and Government. 10. Religion, ancient and modern. 11. Rise and Progress of the *Remish* Persuasion. 12. How the Missioners propagate the Faith. 13. Edict in Favour thereof. 14. General Idea of the Observations, mathematical and natural, made in the *Indies* and *China*.

SECT. I.

The VOYAGE from Siam to Ning po fu in China.

Arrive at Siam. Depart from thence. Forced back again. Conspiracy at Siam. Set-sail for China. Superstitious Practices. Their Offerings. Danger of a Typhoon. Alarm of Pirates. Come to Ning po. Brought before the Mandarin. Suffered to land. The Vice-Roy displeased. Verbiest applied to. Sent for to Court. Great Draught. Jesuitical Presumptions.

THE French King, Louis the Fourteenth, ^{desiring at Siam} having ordered six Jesuits for *China*, with the Character of his Mathematicians, that by teaching those Sciences they might have an Opportunity of propagating the *Remish* Faith, they set-sail in the Beginning of the Year 1685, aboard the same Ship in which M. Chaumont went as Ambassador to the Court of *Siam*. Their Voyage thither was fortunate, but they were detained in that Country near a Twelve-month,

¹ Here the first Volume ends.

² The Cuts that follow are in the second Volume.

³ Under

waiting.

waiting for the proper Time of the Year for a pursuing their Design.

THE King of Siam was present while they made their astronomical Observations near his Capital; but above all, admiring their Exactness in foretelling an Eclipse of the Moon, he entertained Thoughts of keeping them at his Court: However, on being informed what their Orders were, he consented, that four of them should depart for China, on Condition, that Tachard should return to France, to request the King for more Mathematicians, and one should remain with him in the Interior. Accordingly he went to Europe, and le Comte continued at Siam, while Fontaney, Gerbillon, de Fijdelau and Beauvais took Ship for Ma-kau.

Conspiracy of the *Mulais* and *Mahissars*, which happened at that Juncture, gave *Complance* so much Trouble, that he had no Leisure to think of the Missioner. The King and his Minister, who was a Catholic ^h, with all those who professed the *Romish* Faith, were in Danger of being massacred in one Night: But the Plot was festively discovered, and the Criminals punished.

THE Time drawing near, that Tachard was to return with a Recruit of Missioners and Mathematicians, the other Jesuits persuaded le Comte to embark with them for China. The seventeenth of June, 1687, they all set sail for Ningpo, a considerable City and Haven in *Che kyang*; thinking it improper to go to *Mo-kau*, (as was designed at first) being informed, that the *Portuguese* would not afford them a welcome Reception. The Author here waves inserting a Journal of their Voyage, (promising the Lord *Pantchartrain*, to whom the Letter is inscribed, some geographical Memoirs ^e at another Opportunity) to speak of Matters which concerned themselves ^d.

THEY were on-board a small *Chinese* Vessel, called a *Somme* by the *Portuguese*, without any Shelter against the Weather; and so straitened for want of Room, that they could not lie at Length. Near them stood an Idol, black ^{*} with the smoke of a Lamp continually burning in its Honour, which was worshipped daily with a diabolical Superstition ^f. This offended them no less than the Heat of the Sun, which shone directly over their Heads: They had scarce any Water to quench their Thirst; and three Meals of Rice a Day was their ordinary Allowance. The *Captain* indeed often invited them to eat with him, but they excused themselves, the Victuals being first offered to the Idol. As they could not speak the Language, they sometimes endeavoured to convince them of the Absurdity of their Worship by an Interpreter. At length the Dispute grew hot, and the Seamen taking Offence at what the Missioners said of their Image, advanced towards them with threatening Aspects, and armed with Hall-Pikes; but it was to prepare for a Procession in Favour of their Idol, not to hurt their Passengers.

THE Author scarce believes any Nation so superstitious as the *Chinese* ^g, who worship the very Compass they steer by, continually censuring it, and often offering it Meat as a Sacrifice. Twice

TACHARD arrived safe at Paris with the *Siamite* Ambassadors; but they who sailed for China, were in a few Days surprized by a Tempest, which put a Stop to their Voyage. The Ship, which became leaky in the Storm, with much Difficulty got to Leeward of an Island near *Kassinet*, a Province of *Siam*, bordering on *Kamboja*. Here the Missioners going ashore, resolved to travel by Land to the Capital; designing there to go aboard an *English* Vessel bound for *Kanton*, which was to sail about the Beginning of *August*. They entered the Woods in Hopes of meeting with some Town and Guides, but soon lost their Way. The great Rains having caused a Land-flood, they walked barefoot through the overflowed Fields, tormented by innumerable Leeches and Musketo; being at the same Time in continual Apprehensions of Serpents, Tygers, Buffaloes, and Elephants, of which the Forests are full.

AFTER all, their greatest Misery was want of Food; and they must have been infallibly starved, if they had not at last met with a small Village, whose Inhabitants conducted them back to their Ship. There they arrived after a Fortnight's Wandering, half dead with Weariness and Hunger; and going aboard again, returned by Sea to *Siam*. During their Absence, le Comte had prevailed on M. *Constance*, the prime Minister, to place him in a Convent of *Talapians*, (so their Priests are called) in order to endeavour at converting them. With this View he put on their Habit, conversed freely with them, and conformed to their austere Way of Life; a Method which was found effectual at *Madura* ^h: But the

^{*} Near *Cape Komorin* in the hither Peninsula of *India*. and the Jesuits accused of prompting him to usurp the Throne, in order to introduce Popery. the following Journal is meant thereby.

^h *Le Comte's Memoirs of China*, p. 5, & seq. He did not, sure, consider, that the Lady of *Loretta* is black from the same Cause.

^g This must be understood not of the *Chinese* in general, nor of the Sect of *Confucius*, but of the Followers of the Religion of *Fo*, which is the counter Part of the Author's own, and consequently not more superstitious.

^f This *Complance* afterwards was put to Death, to introduce Popery.

^e Possibly. Just such as the Jesuits paid to their own Idols, or Images.

^g This must be understood not of the *Chinese* in general, nor of the Sect of *Confucius*, but of the Followers of the Religion of *Fo*, which is the counter Part of the Author's own, and consequently not more superstitious.

1687. a Day they threw little Pieces of gilt Paper like Money into the Sea, as it were, to keep it at their Devotion. Sometimes they would present it with little Boats made of the same Stuff; that the Waves being employed in tossing and ruining them, might have no Leisure to annoy their Vessel. But when nothing would please the Element, and it became unruly, they burnt some Feathers; whose noisome Smoke and pestiferous Scent were more than enough to send the Demon a-packing, whom they suppose to be the Cause of such violent Agitations.

Their Offer-
ings.

PASSING once near a Hill, on which one of their Temples was built, besides the usual Ceremonies, consisting of Meat-Offerings, burning of Candles and Perfumes, throwing gilt Paper into the Sea, and infinite other Fopperies*, all Hands were at Work for five or six Hours together in making a little Vessel like their own, four Foot in Length. It was very artificially wrought, wanting neither Masts, Tackling, Sails, nor Flags: It had Compass, Rudder, and Shallop; its Arms, Kitchen stuff, Victuals, Cargo, and Book of Accounts. They had likewise daubed as many small Pieces of Paper as there were Men in the Ship, and disposed of them in their respective Places. This Machine being placed on two Staves, was, at the Noise of a Tabor, and a brazen Basson, raised-up in View of all the Crew. A Seaman in a Bonnet's Habit was the principal Person among them, playing several apish Tricks with a Quarter-Staff, and now and then shouting loud Huzzas. At length the mysterious Toy was committed to the Waves, and eyed till quite out of Sight, accompanied with the Bonnet's Acclamations. This ridiculous Entertainment (says the Jesuit) diverted the Sailors, while we were stricken with Grief to behold their blind Error*.

Alarm of
France.

SOON after the Mariners imagined they saw a Ship in a Part of the Sea much infested with Pirates. They had excellent Spy-Glasses, through which they could perceive the Masts and Sails: Nay, some saw the very Tackling; and from the Manner of her sailing, it was plain she designed them a Visit. All were very diligent to put the Ship in the best Posture of Defence, but appeared in a vast Consternation. As they had no Cannon,

* Observe, *Remonist*, how this Jesuit calls these Marks of your Devotion, Fopperies! For can you think them, Fopperies in their Worship of Images, and not in your own? They call them Idols to blind your Eyes, although they know, that the *Chinese* do not consider them as Gods, or in a worse Light than you consider your Images: So that if theirs be Idols, yours must be Idols; and if they commit Idolatry, you commit Idolatry.

* Yet they would not be grieved to see the *Portuguese* dress-up a *St. Antony*, whip him, and throw him into the Sea in a Storm; although that is not only a more blind Error than this, but also a wicked Error in them.

* Or, *Enwaits*: Doubtless, *A-moi*, often mentioned in the *Dutch Embassies*. Or, *Ting bay*, according to the *French* and *English* Orthography: A Mistake, perhaps, for *Chen bay*, which City lies at the Entrance of the River on the North Side; whereas, *Ting bay* is in the Island of *Chow fan*. * *Ning po* is ten Miles from the Mouth of the River.

1687.
The Com-
missioner

monious Country. As the Captain thought fit to conceal them, they were let-down into the Hold, where the Heat and other Inconveniences rendered their Condition almost insupportable: But in Spite of all Precaution, they were discovered by an Officer of the Customs; who having taken an Account of the Ship's Cargo, let a Man in her, and withdrew to inform his Master.

Respect to
the Com-
missioner

THIS Mandarin ordered them to be brought before him. They were attended by a Multitude of People. As soon as they entered the Hall where he sat, they were ordered to kneel and bow their Heads nine Times to the Ground; which is the Obedience paid to the prime Mandarin, who in that Quality represents the Emperor's Person. His Countenance was very grave and severe, and about him stood his Executioners, like the Roman Licitors, with Chains and great Sticks, ready to bind and bastonade such as the Magistrate delivered over to them. The Jesuits having paid him their Duty, he asked them, who they were, and what they came about? They answered, that having heard that several of their Brethren, and particularly *Padre Verbiest* propagated their Religion with Success, they were come thither with the same Design: And as they understood the Emperor had been very kind to them, they hoped his Mandarins would be favourable to their Design.

Respect to
land.

THE Mandarin, though, questionless, surprized at this bold Declaration, seemed to approve of their Zeal; and said he was desirous to serve them, but that he must first consult the Governor. Meantime he ordered them to return to their Ship, which seemed to them a severe Prison. Some Days after, the General of the Militia, consisting of fifteen or twenty thousand in and about the City, was willing to see them, and entertained them in a most obliging Manner: Likewise when they left him to wait on the Governor, he sent an Officer to desire, that he would use them kindly, which he did. Eight Days being spent in Consultations, the Mandarin of the Customs sent for them and their Goods, being several Bales of Books, Images, and mathematical Instruments. They opened but three of their Trunks without demanding any Custom; and his Lordship told them they might lodge in the Suburbs till they heard from the Vice-Roy of the Province.

The Pri-
vately

THEY began to enjoy some Rest in their new Habitation, when they received Intelligence, that the Vice-Roy was much offended that they had been suffered to land, and resolved to send them back to the Indies. It seems, he had represented

them as five Europeans, who for some private Ends designed to settle at Ning po: So that the Li-pu Tribunal at Pe-king decreed, that they should be banished; and according to Custom presented an Order to that Effect, desiring the Emperor to sign it. Had this Order been confirmed, they had been undone, and probably the Mandarins, for treating them so favourably. The Vice-Roy, after confiscating the Merchandize in the Ship, would have ordered the Captain to carry the Missioners back, and he in Revenge would have thrown them overboard: But they had taken care to write to *Intercetta*, an Italian Missionary, and General of the Jesuits in those Parts, as well as to *Verbiest*, desiring to be instructed how to proceed.

THIS last had received Letters both from the Vice-Roy of Goa and Governor of Ma-kau against the French Missioners, yet he ventured to assist them. The Emperor being then in Tartary, he wrote to a Friend at Court to inform his Majesty of their Arrival. The Letter, by a wilful Mistake, being put into the Emperor's Packet, his Majesty read it; so that when the Order of the Tribunal was delivered to him, he said he would consider of it when he returned to Pe-king, which was a Fortnight after. The Court was surprized at this Delay, it being usual for the Prince, in three Days Time, either to sign or cancel these Kinds of Writs. *Intercetta*, their Superior, put-up public Prayers for them at Hang chau; and believing that the Cry of innocent Babes is very prevalent with the Deity, gathered all the Christian Children into the Church; where, lying prostrate on the Ground, they offered-up their Petition.

As soon as the Emperor was returned to Pe-king, *Verbiest* informed him, that the new Missioners were his Brethren; who, by their Skill in Mathematics, might be useful to his Majesty: To which he answered, if it was so, he saw no Cause why he should expel them out of his Dominions. He summoned his Privy-Council, to which the Princes of the Blood are admitted; and with their Advice, decreed, that they should be all honourably sent-for to Court. Accordingly an Order to that Effect was sent to the Li-pu Tribunal, and by them transmitted to the Vice-Roy of Che-lyang: Who thus, from intending to turn them out of China, was obliged to introduce them; and ran the Risk of incurring the Emperor's Displeasure by his false Informations. It was a Fortnight before he would acquaint them with their good Fortune.

DURING their Stay at Ning po, they improved their Acquaintance with the Mandarins, who

A pretty Sort of Goods fit for Idol-Temples, with which China abounded too much before.
Genle's Memoirs of China, p. 71, & seq.

Le
made

1687. made them Presents, and invited them to their a
Houses. They endeavoured to convert them,
but to no Purpose: Only the Governor seemed
to make one Step towards the Faith. Having
been afflicted for five Months with a continual
Drought, the Rivers and Canals being dried-up
for want of Rain, the Priests and Mandarins had
Recourse to Sacrifices in vain. They asked the
Missioners what Methods they used in Europe in
such Cases; and being told, that by Humiliation,
Penitence and Prayer they moved Heaven, they b
by the like Means hoped to move their Idols
Pity, but they called upon Gods * that have Ears,
and cannot hear. At last the Governor sent to
know, if the Missioners would permit him to
come in State to their Chapel, and join his Prayers
to God with theirs. They not only granted his
Request, but assured him, that if he begged with
Faith and Sincerity, he should undoubtedly ob-
tain what he desired.

Religious
Dissipation.

BUT while they were putting Things in Order
to receive him, his Secretary came to tell
them, that his Lord would be with them early
next Day; being obliged to meet, at eight the
same Morning, at a neighbouring Hill, where,
with some Mandarins, he was to offer Sacrifice
to a Dragon. In Answer to this, they ordered
their Secretary to wait-on and inform him, that
the Christians God was a jealous God, who would
not allow of his paying to any others the Ho-
nours due to himself alone: That his Gods d
were Images or Creatures, who had no Power to
help themselves nor him, and therefore to be
despised. *Le Comte* really believes he was per-
suaded, but for some worldly Interest durst not
forake his Errors. The Missioners, it seems,
were going to imitate their *St. Francis Xavier* on
some like Occasion, by erecting a Cross in the
City under two Conditions: First, That they
would prevail with Heaven to grant the Rain they
stood in Need of. Secondly, That if they did, e
the Natives should pull-down their Idols, and ac-
knowledge God: But some of them were of
Opinion, that nothing was to be hazarded, which
failing * might expose their Religion.

* This is false, they pray not to the Idols, (as many Papists do, and many of their Doctors direct) but before them.

Had the Governor known, that by the Council of *Trent*, Images are set-up, at *colours*, that they may be worshipped or adored, and that it allows of incensing, kissing and kneeling to them, which are the highest external Marks of Worship, he might have reproached them with their Assurance.

The Reader may see on what weak Grounds these People judge those of other Religions inclined to theirs.

Here *le Comte* would falsely insinuate, that they do not acknowledge the true God: Besides, the Proposal was very un-
fair, since the *Clergy* were obliged to renounce their Idolatry in case Rain fell, but the Jesuits were under no Pen-
alty in case it did not fall.

This shews they were not sure themselves of Success, although they would have undertaken it: nor does the Author tell us, that they prayed for Rain: So that those who were not for running such a Risk, were certainly in the Right of it. *Le Ruyter*, a bigoted *Romanist*, at the Beginning of his Voyage to *Syria*, relates, that the Missioners made several Processions at *Sidon* to obtain Rain, without Success: and yet the Day after the *Mohammedans* had performed one, it rained plentifully. Will they allow this to be a
Proof, that the *Mohammedan* Religion is better than theirs?

In the Jesuits Maps, *Ning-po* has *Yen*.

Their Journey from Ning po fù to Ching hyen fù.

They leave Ning po. The Tallow-Tree. Fine Canal. Shau-hing fù. Syau-shan hyen. Hang chew fù. Lake Si hü. Imperial Bark described. The Canal. Leave Hang chew. Village Van-tü. She men hyen. Kya-hing-fù. Province of Kyang-nan. Populous Country. U-kyang. Sü-chew fù. Polygonal Towers. Barks and Canal. Vü-tsyé-hyen. Chang-chew-fù. Quit the Canal. Town of Tan-yang. Great Village Mo-lin. City Ching-kyen fù. Agreeable Prospect.

THEY departed from Ning-po the twenty-sixth of November, 1687, in the Evening, in Barks, with a Mandarin appointed them by the Governor; and the twenty-seventh, in the Morning, passed-by *Yu-jau-hyen*, a City of the third Order, depending on *Shau-hing*: Its Wall incloses a pretty high Mountain, on which there is not a House to be seen, except towards the Foot. A little River separates the Part where-in is the Palace, built by *Li Ko-lau*, by Means of a Bridge of three Arches, pretty well built; and over-against it are erected seven or eight triumphal Arches, which almost touch one another. In the Evening they passed two Dikes, and arrived at a Passage where they hoist-up the Barks, on a Slope paved with great Stones; and when at the Top, let them slide down another into a Canal, which is nine or ten Feet higher than the Level of the River. Several People wait here to be hired for this Work, which they finish in about a Quarter of an Hour, by Means of two Captains.

ALL the Country consists of large, well cul-
tivated Plains, bounded with frightful, barren
Mountains; though some are covered with Pines
and Cypresses, which are the most common
Trees to be seen between Ning-po and Hang-
chew. The Tree which produces the Tallow, is
almost as common, especially towards Ning-po,
where scarce any other Trees are to be seen.
They were at that Time stripped of their Leaves,

1687.
Le Comte.
Fontenay.

and loaded with their Fruits, whose Husks being fallen-off, they appeared at a Distance as if covered with white Flowers.

THE twenty-eighth, in the Morning, they crossed a Sort of Lake, or rather an Arm of the Sea, called *Tsou-hé*, having hired new Barks at their own Expence; for the Mandarin declared, that having no Order from the Emperor, he could not oblige the Officers to furnish them with Necessaries beyond the District of *Ning-po*.

The Canal.

THE Canal, on which they sailed, is near twenty Leagues in Length, lined on one Side with large flat Stones, five or six Feet long, two in Breadth, and two or three Inches thick: Its Water is pure and very clear, and its Breadth is generally twenty or thirty geometrical Paces, sometimes forty or more. In divers Places it runs above a League, sometimes two, in a strait Line; and from Beginning to End, at certain Distances, one meets with fine Canals on both Sides, which extend along the Champain, and divide into several others. These form a great Number of Islands, that make it look like a great Labyrinth as far as the Mountains, bounding these beautiful Plains, which are level and smooth as Glass.

Shau-hing R.

In this agreeable Country is the City of *Shau-hing*, which is crossed by a great Number of Canals, covered with Bridges, that are very numerous, and generally of a single Arch, very high: But not being of any Thickness towards the Top, Carts never pass over them, all Burdens being carried by Porters. These Bridges are passed by Means of Stairs, of very easy Ascent, the Steps commonly not being above three Inches high. Some, instead of Arches, have three or four great Stones, several from ten to eighteen Foot in Length, laid on Piles in Form of a Floor. There are many of this Sort over the great Canal, very neatly built. The Country, which is watered by it, is very pleasant and fertile; offering to the View large Plains covered with Rue and Pulse, which afford Sustenance to an immense Number of People. It is also diversified with infinite Thickets of Cypress-Trees, here and there shading the Tombs.

ABOUT *Shau-hing*, and from thence almost as far as *Hong-chow*, one sees a continual Series of Houses and Hamlets, which makes the Whole look like one great City. The Houses likewise being better built than those of the common Sort in some Towns, the Villages of this Country are prettier and more pleasant than those of *Shurep* generally are.

Syan-shan River.

THE twenty-ninth, they passed-by a City of the third Rank, called *Syan shan*, on account of

a little Mountain, which is in one of its Suburbs. This City also is watered with many Canals, and its Gates, as well as those of *Shau-hing*, are covered with Plates of Iron.

Assises
Tribun.

THE thirtieth, they went in Chairs within half a League of the *Tyen-tang*, which they passed in less than an Hour and an half. The River there was about four thousand geometrical Paces in Breadth, but Ships cannot enter because of its Shallows. It has an extraordinary high Tide every Year, about the full Moon in *October*. Having passed it, they found very neat Calashes ready at the Water-Side, brought by the Christians of *Hong-chow*; who accompanied them, as it were, in Triumph to the Church, where they found *Intorcetas*, who was grown hoary with Age.

As they were going to Court, they were *Hong-chow* obliged both to make and receive several Visits. In the Way to the Vice-Roy's Palace, they passed through a very strait Street, twenty-five or thirty Feet broad, and in Length, from their own House to the Gate of the *Tartari* City, about a League. The Middle of it was paved with great, flat Stones, and the rest like the Streets of the *European* Cities, but without any Descent. All the Houses were of one Story high over the Shops, which were open towards the Street: On the back Side is the Canal. This Street was as much crowded as the most populous Streets of *Paris*, yet not one Woman to be seen. It is adorned with several triumphal Arches, at certain Distances, which have a very beautiful Effect. The other Streets, especially those where the Soldiers and the *Tartari* live, have quite different Aspects; for the Houses look like those of the poorest Cottagers, and are but thinly peopled, compared with the others.

ALL that Quarter, which is full of Mountains, is scattered over with Tombs for near two Leagues. The Lake *Si-hé*, which they viewed in a Bark, is a League and an half in Compass. Its Waters are very clear; and on its Side, in some Places, there are good agreeable Houses. Without Doubt the *Tartari*, who sacked this great City two or three Times, demolished most of the Palaces *Martini* speaks of.

THE nineteenth of December, they left *Hong-chow*, passing Eastwards through a Street, belonging to one of the Suburbs, for above a Mile. It was narrower than that before spoken of, but as straight, and near as full of People, without a Woman. The Houses were two Story high, and very close together.

THEIR Bark, though it was only of the third Rate, was very large, neat, and commodious,

Imperial
Bark de
Jochide.

* In the French, *Cien tang*: In the Jesuits Map, *Tsien tang*.
† In the English Edition.

* It is on the West-Side of the City, as the Name imports.

* Du Halde's China, vol. 1. p. 34.

being

1687, being more than sixteen Foot in Breadth, be-
 tween sixty and eighty in Length, and its Sides
 ten or twelve Feet high. It was accommodated
 with a Hall and four very convenient Chambers,
 besides the Kitchen, and Places for their Do-
 mestic, all on the same Deck. The Hall and
 Chambers were adorned on the Inside with
 carved Work, painted and gilded; the rest were
 beautifully varnished, and the Ceiling consisted
 of several Panels, painted after the *Chinese* Manner.
 Not only the Emperor but the Merchants them-
 selves have great Numbers of this Sort of Barks
 trading to the several Provinces, by Means
 of the Rivers and Canals.

THEY saw some which might hold two hun-
 dred Tons, where whole Families lived more
 conveniently than in their Houses, which are not so
 neat. There were above four hundred in the
 Canal they sailed on. This Canal, which is to
 the North-West of the City, runs more than a
 League in a straight Line, and is in Breadth above
 fifteen Fathom. The Banks, which are lined
 with Freestone, were set with Rows of Houses
 like the Streets, and as full of People: So were
 the Barks which lay on each Side of the Canal.
 They stopped in their Bark till the twentieth,
 being obliged to wait for the Vice-Roy, who de-
 signed to visit them, and give them the *Kong-bo*,
 or Order of the *Ping-pi*, (which is, the foreign
 Tribunal for the Militia.) This Order import-
 ed, that they should be furnished with all Sorts
 of Necessaries till they arrived at Court.

THE twenty-first, in the Morning, they left
Hang-chew. The Canal was every-where about
 twenty or twenty-five Fathom broad, and set
 thick with great Barks, whereof they reckoned
 above five hundred. The Banks were ranged with
 Houses for a Mile and a Quarter. Beyond the
 Suburbs the Canal is lined with Stone only on
 one Side, along which there is a paved Way for
 the Convenience of those who haul the Barks.
 They found lesser Canals every now and then;
 and in those Places, where the Banks are low and
 overflowed, there were flat Bridges, with great
 Stones, each seven or eight Foot long, placed
 three and three together, which form a Sort of
 Causeway.

ABOUT four Leagues from *Hang-chew*, they
 passed through the Village *Tan-shi*, built on both

Sides of the Canal; which to this Place is ordi-
 narily fifteen, twenty-five, and fifty Paces broad.
 The two Sides here are very well lined with Free-
 stone, and form two Quays, each between four
 and five hundred geometrical Paces long, adorned
 with double Stairs, fronting the Door of every
 House, for the Convenience of Water. The
 Houses, which extend along the Quays, are better
 built than those in the City, and more uniform;
 so that each Row seems one continued Pile of the
 same Building. In the Middle of the Village is a
 handsome Bridge, with seven large Arches, where-
 of the middlemost is forty-five Feet wide: The
 rest are also very large, diminishing in Proportion
 to the two Descents of the Bridge. They found
 also two or three great Bridges of one Arch only,
 and several Canals with Houses on each Side.
 Two Leagues beyond, they saw an Island in the
 Middle of the Canal, with a very neat Temple
 on it.

THE twenty-second, after they had passed se-
 veral Bridges, the Canal grew narrower, and they
 arrived at the City *Sze-nam-hyun*, ten Leagues from
Hang-chew. Thus far the Country was very
 level, full of Houses and Hamlets, and planted
 with dwarf Mulberry-Trees, much like Vine-
 yards.

THE twenty-third, they arrived at *Kya-hing-Kya-hing*,
 and in their Way passed by a beautiful Tem-
 ple, called *Sam-to-ta*; because of three *Ta*, or
 Towers, several Stories high, which form the
 Entrance. They saw another that was bigger in
 one of the Suburbs, on the East Side. This
 City is large, well peopled, and has a very good
 Trade; its Suburbs are of great Extent. They
 compare it to *Ning-po* for Bigness, but it is much
 handsomer and richer.

THE twenty-fourth, they entered a fine Ca-
 nal, twenty-five or thirty Paces broad; and cross-
 ed a large Village, named *Wan-kyung-king*. They
 passed from one Side to the other over a very
 beautiful Bridge of three Arches, the middlemost
 seventy-five Feet wide, and above twenty high.
 This Work appears very bold, the Stones being
 more than five Feet long.

THE Country continued flat, without Moun-
 tains, and being sufficiently covered with Wood,
 made a beautiful Landscape. Not an Inch of
 Ground lies useless, but Mulberry-Trees here

* This would intimate, that the Vice-Roy made them a *Yü*; but *le Comte*, in his Memoirs, says expressly, that he sent to tell them, he could not find Leisure to wait on them. The same Author adds, that he sent Chairs to carry them to the imperial Barge, with Trumpets and Headdress to attend them, presented them with ten Pistoles, and gave them a *Kong-bo*, or special Order. By Virtue thereof all Places, through which they passed, were obliged to find them both well manned, while they went by Water; and with sixty two or more Porters, in case the Forest obliged them to go by Land. Each City likewise was to give them about half a Pistole, the same being allowed to the chief *Mandarins*, who are reputed to have their Charges borne by the Emperor, though this will not amount to the tenth Part of their Expence.

1687.
Le Comte
Fontenay.

begin to be scarce. Between *Kyo-bing* and this Village, at a Point where the Canal divides into three Branches, they saw three Fortresses, or square Towers, built in the Water, and situated in Form of a Triangle, which served heretofore as Boundaries between the Provinces of *Kyang-nan* and *Che-kyang*. Twenty *Li** from the same Village they passed by another on the Left, called *Wban-kyu-hyun-chin*, in *Kyang-nan*, so large, that they took it at first Sight for a City. It is intersected and furrounded with very broad Canals, quite covered with Barks. The Multitude of broad Canals, and Evenness of the Ground, without the least Eminence, gives Room to believe, that this Country had been formerly intirely under Water. Here they counted no fewer than a dozen Villages, the farthest not above a Mile off, besides those which appeared at a Distance; yet they were told, that this Country, as populous as it is, was a Desert in Comparison of *Song-kyang*, *Nan-king*, and the Southern Part of this Province. If *China* was every-where as well peopled as it is between *Shan-hing* and *Su-chew*, the Author would make no Difficulty to believe, that it contained more Inhabitants than all *Europe*; but they were assured, that the Northern Provinces are not near so populous as the Southern.

HAVING *tan ten Li*, they arrived at *Pin-wang*, which signifies, *An cnen Prospeet*. It is a great Village, like a City, on account of the Multitude of its Houses and Inhabitants, Canals, well-built Bridges, and Barks. These Canals derive their Waters from a great Lake on the West Side, through which the lesser Barks pass to shorten their Way in going to *Su-chew*, without touching at *Kyo-bing*.

FROM this Village the Canal extends Northwards out of Sight, in a straight Line, ranged on the Left by a Causeway, lined towards the Water with very fair Freestone. On the East appears another great Lake, and these two Lakes extend as far as the City *U-kyang*, which they passed by in the Night; having, before they arrived, sailed under the Arch of a Bridge forty-eight Feet broad, and twenty-five high. A League beyond *U-kyang*, they observed, that the Causeway was seven Feet high, and made a Kind of solid Bridge; having Arches at certain Distances for the Water to pass into the Plain, which was sown with Rice, and all overflowed.

THE twenty-fifth, in the Morning, being *Christmas-Day*, they arrived at the Foot of the Walls of *Su-chew*, in a great Canal thirty-five or forty Feet broad, which runs North and South along the Side of a Wall for about a League,

a almost in a straight Line. Their Bark stopped opposite to a great Arch of a magnificent Bridge over another great Canal, which runs Westward, and loses itself in a very long Suburb. On the Edge of the Plain they saw a Kind of great Pavilion, or square Building, with a double Roof curling up, covered with yellow Tiles, and encompassed with a Wall, pierced towards the Top, and adorned with Variety of Figures. This is a Monument erected by the *Mandarins* in Memory of the Honour which the Emperor *Kang-bi* did their City, when he came thither, without that Pride and Pomp which ordinarily accompanies the Chinese Emperors. There are engraven on a Stone, belonging to this Edifice, the Instructions which his Majesty gave the Vice-Roy for governing the People.

THEY entered the City through the West Gate, and ran the Space of five or six *Li* on different Canals to their Church, where they found *Siman Rodriguez*, who presided over a numerous Congregation. Near the Door they saw a polygonal Tower, six or seven Stories high; and another of the same Height above a League without the Walls, in one of the Suburbs. That Day they received a Visit from *Hyu lau-ya*, who was a Convert as well as his Grandfather, the *Ka lau Paul fan*; and maugre all their Opposition, fell on his Knees to salute them, and knocked his Forehead against the Ground. On the twenty-sixth, they visited the Vice-Roy of the Province, who resided in the City; he received them with much Politeness, and after a long Conversation, re-conducted them as far as his Court*. From what the Author had seen of the Walls of *Su-chew* on one Side, from the Largeness of its Suburbs, and Multitude of Barks, where whole Families dwell, he made no Difficulty to conclude, that it is more than four Leagues in Compass, as it is affirmed to be, and that it contains several Millions of Inhabitants.

THE twenty-eighth, leaving *Su-chew*, they first sailed about two Miles Northward on a great Canal, partly along the Walls of the City, and partly along a large Suburb, which is cut with Canals, and very thick-set with Houses. They saw, for near three Quarters of a Mile together, a double and treble Row of Barks, so close, that they touched one another. Afterwards they passed out of the great Canal into one which was narrower, and crossed a Suburb for the Space of a great League.

AT the End of this Suburb the Canal grows considerably wider, and extends in a direct Line, beyond the Reach of Eye, to a great Village, divided by Streets and Canals, where is the Custom

two Leagues. Ten *Li* make a common League.

* *Du Halde's China*, p. 36, 4^e fig.

1688. *House of Sé-chew.* From hence, as far as *Vu-le Comte, Sé-hyen*, it runs in a strait Line to the North-West, the Space of an hundred *Li*, which make ten Leagues. Nothing is to be seen but Barks passing, sometimes fifty at a Time. A League from the Custom-House they found a Bridge of one Arch, fifty Feet wide.

PU-TSE-HYEN is a City of the third Rank, depending on *Chang-chew*. They passed through the South Suburb, which is half a League long. As they went close by Part of the Walls of the City, they judged it was two Miles and an half in Compass. The Walls were more than twenty-five Feet in Height, not strong, but very neat. They are surrounded with a great Ditch, which is a Sort of Canal. The Space between the Ditch and the Walls makes a most agreeable level Walk. The Soil produces excellent Tea, which is sent even to *Pe-king* and all over *China*.

NEXT Day they continued their Voyage on the Canal, still in a strait Line towards the North-West, with a Causeway on the East as before, through a continued Series of Hamlets and Villages in Plains as even as Glass, where the View is bounded by some large City.

THE twenty-ninth, in the Evening, they arrived at *Chang-chew-fu*, a famous City, and of great Trade. In crossing one of the Suburbs, the Canal was so covered with Barks, that they could scarce see the Water. Here they seized two Thieves, who in the Night had crept into their Bark. One of them found Means to escape, and the other being let-go, made what Haste he could to a little Bark, where there were several of his Accomplices, with whom he disappeared in an Instant. They affirm, that these Robbers burn a Kind of Puffin, whose Fumes throw People into a Sleep.

THE thirtieth, leaving *Chang-chew*, they found the Canal scarce twelve Feet in Breadth; the Banks were seventeen or eighteen Feet high, but perpendicular. Forty-nine *Li* from thence, beyond the half-ruined Towns of *Ping-nyu* and *Lü-shan*, it runs in a strait Line quite out of Sight; and is lined on both Sides to the Height of ten or twelve Feet, with fine square Pieces of Marble, the Colour of Slate.

ABOUT two Leagues on this Side *Tan-yang* they were obliged, like others, to quit the Canal, and continue their Journey by Land, because they were making the Canal deeper for the Tribute Barks. Although this Passage had been shut-up but for one Day, yet an infinite Number of Barks were stopped, and the People obliged to

travel two Leagues and an half by Land to *Ching-hyang-fu*. The Mandarin of *Tan-yang*, who had Notice of the Millioners coming the Day before, sent them Chaises, Horses and Porters for the Purpose. Those who carried them and their Baggage performed that little Journey in less than two Hours.

AT the End of the Canal, before they arrived at *Tan-yang*, they passed near a Tower, seven Stories high; and over three large Marble Bridges of a single Arch. The Suburbs of this Town are also paved with Marble. In three Quarters of an Hour they went round the Walls, which are of Brick, twenty-five Feet in Height, and raised on a Marble Foundation. On the North Side is a Lake, five or six Leagues in Compass, along which they travelled about a League, and came to *Mo-lin*, two Leagues beyond *Tan-yang*. Though this Village has but one Street, yet they assured the Millioners, that it contained above two hundred thousand Inhabitants. It was paved with Marble like the rest of the Villages they saw, till they came to *Ching-hyang-fu*. In one Part of the Road they met with Stones of white Marble, six Feet in Height, with several coarse Figures in Relief cut on them.

THE second of January, arriving at *Ching-city Ching-hyang-fu*, they went first through a Suburb thirteen thousand geometrical Paces in Length. The Pieces of Marble, wherewith the Middle of the Street is paved, are three Feet long, and near two broad. They passed above a League along the Walls, which are above thirty Feet high; and then crossed over a Marble Bridge into another Suburb, where they could scarce proceed for the Throng of People.

CHING-KYANG, though but a League in Circumference, is yet one of the most considerable Cities for Trade, and, as it were, a Key of the Empire towards the Sea, from whence it is two short Days Journey. It is also a fortified Place, and has a large Garrison. They saw eighteen Iron Cannon, which formed a Battery even with the Water. In this second Suburb there is a little Mountain, from whose Top they had one of the most agreeable Prospects imaginable: On one Side they beheld the City of *Ching-hyang*, and its Suburbs; on the other, the beautiful *Kyang*, which looked like a vast Sea. Beyond the River there appeared *Qua-chew*, considered only as a Place of Trade, though meriting the Name of a City. At the Foot of this Hill lies the Port, where there is a continual Concourse of People.

* This is rather a Town than a Village, as it is so large and walled.

* Du Halde's *China*, p. 58, 59.

1688.

Le Comte.
Fountain.

SECT. III.

Continuation of the Journey from Chang kyang
fú to Tay-ngan chew.

Cross the Kyang. A Cha, or Sloice. Yang
chew fú. Kau yew chew. Whay-ngan-fú.
Chin kyang pú. Whang-ho, or Yellow River.
Fine Country. Cattle and Inhabitants. Cause-
ways, or high Roads. Su-tfyen-hyen. Pro-
vince of Shan-tong. City of I-chew. Centry
Boxer. Silk-Worms. Mong in hyen. Sin-
tay-hyen. Tay-ngan-chew.

Cross the
Kyang.

AT Ching kyang fú they crossed the River
in Barks prepared for them, which were
small, but extremely handsome. The Kyang
there is above a League in Breadth, and yet was
reckoned narrow to what it is both higher-up and
lower-down. About seven hundred Paces from
the Bank-Side they passed by an Island, which
looked like a Place enchanted; whence it is called,
Kin-shan, or The Mountain of Gold *. It is
about six hundred Feet in Compais, and covered
with fair Stones: On the Top stands a Tower,
several Stories high, surrounded with Temples
and Houses of the Bonzo.

A Cha, or
Sloice.

ON the other Side of the River they entered
a Canal, where they were obliged to pass a Cha,
which is a Kind of Sloice. In this Place they
have contracted the Canal between two Dikes
lined with Freestone, which approach one another
towards the Middle, where the Water runs
with great Rapidity; in all Probability, to make
its Channel deep enough to carry Barks: But the
People, who are there ready to draw them, must
be very careful not to let them hurry down with
the Stream, for in that Case they would infalli-
bly be broken to Pieces. The Chinese, whom
the Author talked to, had not the least Notion
of the European Sluices. They passed through

a one of the Suburbs of *Qua-chew*, but could not
see the City, because it was Night; and next
Morning arrived betimes at *Tang-chew-fú*, which
is a fair City of great Trade, and very populous. It
They assured the Author it was two Leagues in
Compais, and that, including the Suburbs, it
contained two Millions of Souls *.

Millions
Travellers
Yang-chew

THEY departed thence in Litters, the tenth of
January, at six in the Evening, and lay four
Leagues and an half off at a great Borough,
named *Shau-pe*. They travelled a good Part of
this Way by the Side of the Canal, and a fair
Causeway, cut-through in three Places to let the
Water into the Fields.

THE eleventh, they advanced through a flat
Country, almost all under Water, along a great
Causeway about thirty Feet broad, and ten or
twelve high, lined in some Places with square
Pieces of Marble, leaving the Canal on the right
Hand. Beyond this they discovered a great Lake,
which lies parallel to the Canal, and above a
League in Breadth. On the right Hand several
Eminences, where Rice is sown, appeared out
of the Water, besides many Hamlets, whose
Houses are made of Reeds, done over with Clay.
The vast Number of Barks sailing and rowing
over these Fields, as on a large Sea, afforded a
pretty diverting Spectacle. Their Stage was seven
Leagues to *Kau-yew-chew*.

KAU-YEW-CHEW is a great City, as they
were informed, for they only passed the Space of
one thousand two hundred Paces * by the Side of
the Walls, which are about thirty Feet high.
In their Way to it, through one of its Suburbs,
they saw a Tower seven Stories high; and in the
City itself another square Building of six or seven
Stories, which went tapering-up like a Pyramid,
terminated by a little square Roof of a different
Make from that of the Towers. The Suburbs
are large, and pretty well built.

THE twelfth, in the Morning, they travelled
six Leagues on the Causeway which runs along

* See before, p. 499. c.

* The Way of their travelling by Water, according to *le Comte*, was this:

As soon as Anchor was weighed, the Trumpets and Hautboys sounded a March: Then they took their Leave
by firing three Iron Barrels, placed in a Kind of Chell, which made a greater Report than so many Muskets.
They were discharged one after another, and between each the Music sounded, continuing to play for some
Time. Whenever they came to any Town, or met a Mandarin's Barge, this Ceremony was repeated: As also
when Night, or any contrary Wind obliged them to come to an Anchor. They had besides a Watch every
Night to guard them. About eight o'Clock ten or twelve Inhabitants of the nearest Town appeared in a Row
on the Shore: Then the Master came upon Deck, and made them a fair Speech concerning the Obligations
they lay under of preserving all that belonged to the Emperor, and watching the Safety of the Mandarins,
as these did that of the State. Then he recounted the Accidents they were liable to from fire, Thieves, and
Storms, exhorting them to be vigilant, and telling them, they were responsible for all the Mischief that might
happen. The Men ashore answered each Paragraph with a Shout, and then retired to their Watch-house,
leaving one Centry behind, who continually struck two Sticks one against the other, that those in the Bark might
know they were not asleep, and were relieved every Hour. *Le Comte* confesses he never met with any Way
of travelling less tiresome than this; for, January the third, after thirteen Days Voyage, they arrived at *Yang-
chow* as fresh as if they had not stirred out of their House.

* The Paces in this Journal are geome-

1688,
Le Comte
Fontenay.

the Canal and Lake. This Lake extends out of a Sight like a vast Sea, where an infinite Number of Barks were under Sail. Between the Canal and Lake is another Causeway, lined very neatly with square Stones in several Places. It was full of wild Fowl, and from Time to Time they saw Clouds of small Birds, which covered Part of the Sky. The Crows they had met with from Ning-po hither had a Kind of white Collar about the Neck. In the Afternoon they went six Leagues farther along the Canal, which advances continually between two great Causeways, with the Lake on the left Hand, and came to *Poy-hing*. The Country on the Right is flat, and very well cultivated near that City, but one half of it lies under Water.

Whay-
gan 16.

THE fourteenth, they advanced eight Leagues to *W'hoi-ngan-fu*, a considerable City, which seemed to them more populous and of greater Trade than *Yang-chow*. The grand Master of the Waters, Canals and Rivers resides there. He then lived in a public Inn, where those are lodged who are sent for by the Emperor's, or dispatched from Court into the Provinces: So that they were obliged to take-up with a wretched Inn, made of Mats and Reeds, so much out of Repair, that the Snow fell even into the Place where they lay. Three Mandarins lodged there also, who were greatly pleased with the Sight of some of their Books, and the Paper Figures they found in them.

MARBLE is common in these Parts; but the *Chinese* do not seem to set any great Value on it: They employ it only for lining Canals, and in some other public Works. Here, as well as at *Ching-kyang*, they saw Marble Rowlers, resembling Pieces of Pillars, which they draw over the cultivated Lands to make them level.

Chin hyang
19

ON the fifteenth, in the Afternoon, they went three Leagues farther to *Chin-kyang-pu*. In the Way they passed another Town, not far from the Suburbs of *W'hoi-ngan*. In the Relation of the Dutch Ambassadors, these two Boroughs are taken for a Continuation of those Suburbs, which it makes above three German Leagues long. Indeed the Millioners passed one running parallel to the Walls of the City, which is a League and an half in Length. The Country is flat, well cultivated, and in some Places half under Water. *Chin-kyang-pu* lies on the South Bank of the *W'hoi-ngan*, or *Yellow River*, and Side of the Canal. Here they saw Abundance of Geese, wild Ducks, Pheasants, &c.

Where he
or Yellow
River.

THEY left this Town the seventeenth, which was almost spent in passing that River, the Passage being obstructed by the broken Pieces of Ice.

* These Inns are called *Kong-guan*.
lies on the right Hand or Tail of the River,

The Stream is not more than four hundred and fifty Fathom broad at this Place, which is twenty-five Leagues distant from its Mouth. Its Channel is pretty strait, the Banks consist of a yellowish Clay; which, mixing with the Waters in their Course, makes them yellow, whence it derives its Name: But at this Time there was scarce any Appearance of that Colour in the Water when taken-up, because the Current was not strong enough to wash-off much Earth. If this River was not restrained by Dikes, which are continually repairing, it would make strange Ravages.

Mythen
Town.

THEY went and lodged in a Village: The Road is the most even and handsome that can be seen, as well as the Country, which is flat and open like *Beauvais*; but more beautiful, better cultivated, and full of Hamlets, which are not above fifty, an hundred or two hundred Paces asunder. One League from the *W'hoi-ngan* they found a great Causeway, with a Kind of wooden Bridge, in one Place supported by Piles of Stones eight or ten Feet high. It is three hundred Paces in Length, and paved very neatly with square Stones. Afterwards they crossed a Canal, which runs in a strait Line, parallel to the *Yellow River*, whereto it discharges itself. They took Notice also of three other large Causeways in the Plain, which are the Roads to different Cities.

HITHERTO they had not met with any Flocks of Sheep in their Journey: Yet they saw Abundance of white Goats and black Hogs, some Cows and Buffalos, a great many little Mules, Asses, and sorry Horses, which are commonly used for travelling; but not so much as one tolerably handsome among them. The People are so numerous, that the Land, though very fertile, does not yield Sustenance sufficient for Men and Beasts. The Houses and Inns for lodging the Mandarins, after one leaves *W'hoi-ngan*, are made of Reeds and Earth, covered with Straw. From the *W'hoi-ngan* the Land rises till you come to *Peking*, as is evident from the Course of the Rivers.

Carrie and
Inhabitants.

THE eighteenth, they travelled eleven Leagues to *Sai-ssien-hyen* over a flat, cultivated Country, furnished with several large Causeways, which are commonly raised ten or twelve Feet, being twenty or thirty broad at Top, and the Slopes making ten or fifteen Feet more. All this Day they travelled by a small but very deep and rapid River. It is seven or eight geometrical Paces broad, and bears pretty large Barks. It seems to run parallel to the *W'hoi-ngan*, three or four hundred Paces distant; and is probably the same which they took for an artificial Canal the Evening before. The Land

It should be on the Left, for in the Jesuits Maps, the City
Or, Country Town.

hereabouts

1688.

Le Centre.

Fontancy.

Su-tyen.

lyen.

hereabouts is all marshy, yet bears Abundance of a little Trees resembling the Birch.

SU-TSYEN-HYEN stands on the Right of the *Whang-he*, on a rising Ground. It has two Suburbs, either of which is preferable to the Town. Near the Walls, which are in Ruins, they saw a Kind of Palace newly built in Honour of the Emperor *Kang-hi*, who passed through the City in his Way to *Sa-chew*. The principal Part of this Edifice is a Sort of oblong square Salon, open on all Sides, with a double Roof, covered with yellow varnished Tiles.

The Causeway reaches no farther than *Su-tyen*, which they left the nineteenth. Half a League beyond, they found seven flat Bridges, one after another; each about an hundred Foot long, supported by Piers or little Walls of Brick, with great Rails on both Sides, and triumphal Arches, made of Wood, at each End. These Bridges lie in a Line, and cross divers Canals, which form a Kind of Labyrinth. Beyond them there is a ninth, still larger, but not so neatly built as the rest. The Land is blackish, hard, and barren, and the Houses built only with Earth and Straw.

Province of

Suan-tung.

The twentieth, they travelled but six Leagues to *Hong-wa-pi*, a large Village. They said it was in *Suan-tung*, though others affirmed, that Province began two or three Leagues farther-off. They passed three Bridges, over the Torrents, of three or four Arches each, and met with a Sort of Centry-Boxes, built in the Plains at proper Distances. Here they first beheld a Flock of Sheep and Meadows; and next Day began to see several Orchards, planted with Fruit-Trees, in the open Fields. The Road from *Tang-chew* hither is extremely good and commodious; although it was the Depth of Winter, they did not meet with so much as one bad Step: It is free from Dirt and Stones, and all on a Level; so that it looks like a Garden-Walk. After Dinner, they went five or six *Li* farther, through Fields of Corn and Rice. They had this Day, on the Right, or East, a little Hill, which extends from North to South in a Strait Line. They lay at *Li-tyu-shuang*. As far as this Town, they had seen in the Plain great Numbers of those Stone-Bowlers before-mentioned; some channelled, others plain, for levelling the Ground and the Floors whereon they thrash the Corn. This Borough lies beside a little River, which is broad and deep.

City of

3 chow.

The twenty-second, crossing the River, they came, at the End of four Leagues, to the City of *I-chew*, which did not appear to be above

half a League in Compass. The Walls are of Brick, and in very good Repair: They observed several salient Angles, and a Sort of Bastions, some polygonal, others in Form of a Horse-shoe. The Governor came to visit them at their Inn, and sent a Messenger before to give Notice of their being on the Road; which was of great Service to them: For otherwise, it might have been difficult to get a sufficient Number of Porters, to carry their Baggage, in the Towns of *Suan-tung*, which are, for the most Part, but small. They passed into one of the Suburbs over a Marble Bridge of five small Arches, with Rails adorned with Lions, very clumsily carved. Without the Suburbs are a great many Tombs made of Earth in Form of Pyramids, with Inscriptions engraven on Marble Tables. They lodged, four Leagues beyond *I-chew*, at a pitiful Town. The Country being sandy, the Roads are troublesome to Travellers on account of the Dust.

Beyond *I-chew* the Country is not so open; for one begins to see quickset Hedges of a very strong and rugged Kind of Thorns. At the Distance of every half League they commonly met with Centry-Boxes; where Signals were made in the Night by Fires on the Top, and in the Day-time by hanging-out a Piece of Cloth. These Centry-Boxes, which are only made of Sods or Earth, are square, raised with a Slope, and twelve Feet high.

The twenty-third, they travelled nine or ten Leagues. In the Morning, they now and then met with Ups and Downs: The Soil too was barren in many Places; but in the Evening they came into a fertile Plain between two Ridges of Mountains. Those to the West were high, steep, and craggy, covered with Snow, and frightful to the Eye, by reason of the Rocks. The Houses of the Villages were built with Stone, in a very coarse Manner; and the Inhabitants employed in spinning or weaving Silk. It was there they saw the wild Silk-Worms, which feed indifferently on all Sorts of Leaves, and spin a greyish Silk; whereof is made the Stuff called *Kyen-chow*, which washes well and is sold all over the Empire. Although it is not beautiful to the Eye, yet it is commonly worn by Persons of Quality in their Houses.

The twenty-fourth, they travelled all Day between barren Mountains; but the Valleys are generally well cultivated, and stored with Towns and Villages. They dined at *Mong-in-lyen*, a little City, whose Walls are but twelve Feet high and in bad Repair.

The twenty-fifth, they went about eight

Alignant

Trecho.

Centry-

Boxes.

Sil. Worm.

Mong-in-

lyen.

No-ey-

lyen.

* Du Halde's China, p. 39, & seq.

* The Journal says, the *Whang-he* appeared to the Right, as they approached; but the Maps place it on the Left or West.

1688.
Le Centre.
Fontaney.

Leagues, passing through one of the Suburbs of a but all the Way hither from *Ning-pa*, the Author could not perceive the least Sign of the Ravages made by the War in this vast Empire; nor an Inch of Ground untill, excepting on these Mountains.

Mount
Tschu.

Tay-ngan-
chew.

THE twenty-sixth, having travelled about three Hours between frightful and desert Hills, they came into a well-cultivated Plain, full of Fruit-Trees, reaching as far as *Tay-ngan-chew*, which is at the Foot of a hideous Mountain that covers it from the North Winds. This City has a very agreeable Situation: Its Walls are above twenty-five Feet high, but the Houses very despicable within. About a Mile from the Town of *Yan-lau-tyen*, where they dined, they crossed a River that was almost dry. There the Mountains opened into a great Plain, very fertile and populous; but soon after, taking a Sweep, drew near again about *Tay-ngan*.

City Chang-
tyn-hyen.

SECT. IV.

Journey from *Tay-ngan-chew* to *Pe-king*.

Hideous Mountains. City Chang-tyn-hyen. Temple and Tomb. Pin-ywen-hyen. Ta-chew. Magazine Towers. King-chew. Fu-ching-hyen. Chinese new Year. Hyen-hyen. Hokyen-fu. Lin-kyew-hyen. Hyong-hyen. Sin-chin-hyen. Tjo-chew. Handsome Bridges. Another fine Bridge. Lyang-kyang-hyen. Lukew-kyan. Arrive at Pe-king. Wall of the Tartar City.

Hideous
Mountains.

THE twenty-eighth, leaving *Tay-ngan-chew*, they travelled nine or ten Leagues among frightful Mountains, and saw very little cultivated Lands, although the Towns were pretty numerous and well peopled. One Third of the Inhabitants of this Country have Wens, or Swellings, in their Throats, supposed to proceed from the Well-Water they are obliged to make-use of. The Inns are very inconvenient: The Beds are only little Brick Forms, the Length of a Man. The Entertainment is very bad, although one may buy Pheasants cheaper than other Poultry; they sometimes have had four for ten Sols. The Mountains above-mentioned are not very high, but generally without any Trees. Some of them are covered with Earth, and had formerly been cultivated. The Remains of the Terraces are still visible from Bottom to Top;

The twenty-ninth, they proceeded, travelling, about nine Leagues, between Mountains as hideous as the former. They passed near one shaped like a Cone, on the Top whereof is a small Temple; to which they ascend by very narrow and steep Stairs, consisting of about two hundred Steps. Soon after they entered a vast Plain, well cultivated. Two Leagues short of their Lodging, they passed near the Walls of a little City named *Chang-tyn-hyen*. Before the Gate they crossed a Brook, which was then dry, over a Bridge of nine Arches, sustained by square Piers of Stone, very high and large; so that the Arches are but small: It begins by a great Arch, and ends with a long Sloping, supported by seven small Arches, separated from the rest by a very thick stone-Pier. The Heads of the Posts, which support the Stones, that serve for Rails, are rudely-carved Figures of Animals. The Whole is built with a Sort of blackish Marble, rough and unpolished: The Pavement is great square Flags of the same. They found a large Quantity of it in the two Provinces which they passed through, especially that of *Shan-tong*; and it is likely that the Mountains which they saw, almost entirely destitute of Trees, are full of it: Because, in Places where the Rain had washed-away the Earth, there appeared blackish Stones, much resembling this Marble.

The thirtieth, they travelled ten Leagues in a very even Country, well improved and full of great Hamlets or Villages, which might be taken for Country Towns. In every Village they saw several Temples; which are the only Brick Buildings, all the rest being of Earth and Straw. The Roofs and Sloping, set-off with Birds, Dragons, and Foliage, are covered with Tiles, varnished or japanned with Red and Blue. They found, from Time to Time, in the Plains, pyramidal Tombs of Earth. There are usually, in such Places, small Groves of Cypress, with flat Leaves, which appear very pretty. Before Noon they passed by *Yu-ching-hyen*, a square City, the Walls whereof are made of tempered Earth, mixed with Straw; and in many Places with Bricks baked in the Sun and rough-cast with Potter's Clay. The Inns were the most pitiful they had till then seen. Besides great Numbers of Barroughs, which the great Road passes through, they frequently found Inns by the Way-Side. These are Sheds made of Reeds, or at best sorry Cottages of Earth, where the meaner Sort of

Temples and
Tombs.

1688. People lodge. On most of the Towers here, a they saw Iron Balls, cast with very little Art.

Le Courte.
Fontaney.

Pin-yuen-
byen.
Ta chow.

The thirty-first, their Stage was twelve Leagues. Two Leagues from the Town where they lodged, they had on their Left the City of Pin-yuen-byen, which seemed to be about two Leagues in Compass. In one of its Suburbs, through which they passed, they saw infinite Numbers of People, with many Timber-Yards full of Wood, for which there appeared to be a great Trade.

Eight Leagues from hence they found Ta-chow, a large City, situate on the great Canal of the Court and inclosed with fair Brick-Walls. One of its Suburbs, through which they passed, appeared like a City, by its Extent and Number of People.

FROM Ta-chow, the Road which was before a little hollow, became even with the Plain; and, making Allowances for the Dust, is one of the finest imaginable. The Plain is level as a Garden, full of Villages surrounded with Fruit-Trees, and diversified with Cypress-Groves, planted about the Sepulchres. The Ground is a Sort of Potters-Clay. The Carts are drawn by Oxen, one of which, serving for a Thiller, carries a small Saddle. The Houses and Inns are mostly Earth and very low. The Roof, which is composed of Reeds, rounds by Degrees, in such a Manner, that it appears flat. They mostly use Pit-Coal for firing, having no Wood; but Reeds and Chaff are very plenty.

Mepanist
Towers.

In the royal Canal, which lies to the North of this City, and was frozen-up, they saw a Row of Barks for half a League together. In the Way from Hang-sahn-pu, they often met with a Sort of oblong, square Towers, or small Brick Platforms of two Stories, about forty-five Foot high, fifty or sixty long, and eighteen or twenty broad, with seven Pinnacles on one Side, and three on the other. They are found in most of the Villages, whose Inhabitants make use of them for securing their Effects in troublesome Times, or when they fear an Irruption from Robbers. These Villages are, for the most Part, inclosed with Mud-Walls, and have two Gates, like those of Cities, one at each End of the Street, with little Idol Temples over them. The Houses are of Earth mixed with Straw, and the Roofs almost flat: Several of them have a Platform. Generally speaking, in all the Road from Ning-pu, they saw no Buildings worth taking Notice of, except the public ones, such as Causeways, Dikes, Bridges, Walls of Cities, Triumphal Arches, &c.

The first of February, four Leagues from the Place where they lodged, they entered the Province of Pa-che-li, passing through one End of the Suburbs of King-chow. The Walls of this City seemed to be of Earth: They saw three Sides of it, which are at right Angles; whence the Author judged it to be square, as most of the Chinese Cities are. Within the Wall they observed an hexagonal Tower of twelve or thirteen Stories, one less than another, with Windows on every Side. In the North and South Suburb there are several of those Towers, or little Platforms before-mentioned. They lay five Leagues from King-chow, at the City Fu-ching-byen, travelling a very dusty Road. There they heard of the Death of the Empress, Mother to the Emperor Kang hi, which happened the twenty-seventh of the last Month. To conform themselves to the Custom of the Empire, they immediately took-off the Tuft of red Silk that covered their Caps. This is a Sign of Mourning observed throughout the Empire for at least twenty-seven Days, reckoning from the Time they receive the News. The Mandarins publish the Order for it, and if any Person fails to obey, he is liable to be punished.

THE second of February was the Beginning of the Chinese Year, the first Days of which are Days of Rejoicing in China, much like Carnival Time in Europe: They visit, with one another a happy New Year, and give publick Demonstrations of Joy by Illuminations and Fire-Works. This Day they dined seven Leagues from Fu-ching, at a large Village. They passed, in leaving it, over a fine Marble Bridge, about twenty Feet in Length. The Rails consist of beautiful Tables laid along the Ground, about twenty Inches broad and five long*, adorned with Figures in Bas-relievo, and Pedestals between every two, which support Lions, better cut than any they had seen before.

THERE is Plenty of Marble in this Province. The Country is level and well cultivated, full of Towns and Villages; which, on account of their Magazine-Towers or Platforms, appeared at a Distance like so many Fortresses. All the Houses are of Earth, the Roofs flat and covered with Straw, or Stubble. Many of them are flanked with little square Pavilions. They met on the Road a great Number of Couriers, with little Boxes at their Backs, wrapped in little Pieces of yellow Stuff; carrying, without Doubt, the News of the Death of the Empress into different Parts of the Empire. They travelled four or five Leagues in the Evening, and having passed near Ho-hyen-tsi

Millions
Towers.
King-chow.
Fu-ching-
byen.

* Here seems to be some Mistake; for they ought not to be broader than long.
P. 42, & seq.

* Dr Hald's China,

1688. *Hyen-hyen*, a City about a League in Circumference, (the Walls whereof, as well as the Houses, are built with square Tiles instead of Bricks) went and lay at *Hyen-hyen*.

Le Comte
Fontenay.

THE third, having advanced about two Leagues, they passed by the City *Ho-hyen-fu*, which is square, and about two Leagues in Compass. The Walls and Parapets of Brick are in very good Repair, defended by little square Towers, with small square Bastions, not above seven or eight Fathom in Front. Nine Leagues farther, they came to *Jin-kyew-hyen*, another City. The Country appeared the same as the preceding Days. Some of the Towns and Villages, which are very numerous, were of a great Length, and had Gates at both Avenues like those before-mentioned. They met with, in divers Places, Tables of Marble with Inscriptions, placed perpendicularly on the Back of a huge Marble Tortoise. Since they left *Ning-pé*, they saw neither Woods nor Forests.

Jin kyew
hyen.

JIN-KYEW-HYEN is in Form of an oblong Square, and seemed to be about one thousand four hundred Paces in Compass. Here they saw two triumphal Arches. Its Walls and Parapets are of Brick, more than thirty Foot high, with Towers at certain Distances. The Houses, as well as those of the Villages, are likewise of Brick, and the Roofs of them handsome enough.

THE fourth, five Leagues from this City, they passed through a large Borough of great Trade, in the Middle of which is a triumphal Arch, like the two but now mentioned. Just without this Place a Causeway begins, and a League beyond, Marshes, through which runs another for the Space of five hundred Paces. Having passed it, they found a large Village, where there are three wooden Bridges over to many Canals.

Hyong-
hyen.

Two Leagues beyond, they went through the City *Hyong-hyen*, whose South-East Suburb is crossed by a Canal. The Street was adorned with four triumphal Arches, whose Pillars stand on Bases of white Marble, three Foot high, composed of four Stones bound together with Iron Hoops, and fastened with Pins of the same Metal. Most commonly the Pillar, which is of Wood, is fixed between these four Stones, as between the Checks of a Press. These Pedestals, instead of an Ogee, have a Kind of Chapter of long Leaves, which resemble Flag or Sword-Grass.

FROM *Hyong-hyen* they travelled four Leagues to *Pe-kuo-ho*, a great Borough* with Gates at both Ends, and Temples over them. The Country, as usual, was very populous, and the Villages grew handiomer: The Houses are almost all covered with very thick Tiles, placed in the Form of a Demi-Canal.

THE fifth, two Leagues from this Town, they passed several Canals, and a League farther went through the City *Sin-chin-hyen*, which is square, and not above twelve or thirteen thousand Paces in Compass. Its Walls are twenty-five Foot high. After Dinner they crossed *Tschew* through the principal Street, which is very broad, and lies in a Line. This City is three Miles in Compass, and better propled than the rest. The Suburbs on the South and North are very long, the Streets handsome and strait, the Houses low, and of one or two Stories, after the Chinese Manner. The Prospect they had, on passing-out of the North Suburb, was admirably fine: On the Right was a spacious Plain, without the least Eminence, or Inequality; and on the West, a Chain of Mountains, which, in all Appearance, encompass the Province of *Pe-chu-li* to the very Sea, by the Side whereof they travelled till they came to *Pe-king*.

Hyong-
hyen.
sin-chin-
hyen.
Tschew.

THEY presently found a Bridge of nine Arches, supported by square Piers of Stone, which project so as to serve instead of Steps. It is paved with great square Stones: The Breast-Walls and Rails, which are two Feet and an half high, consist of large Pannels of white Marble, ill polished, grooved in Posts of the same, sixty-two on each Side, and four Foot high. The Pannels in the Middle are above six Foot long, but they diminish gradually to the Ends of the Bridge. The whole Work is solid and strong. The two Sloping or Ascents are very easy; one of them joins a Causeway, made of Earth, about five hundred Paces long; at the End whereof they found another Bridge like the former, with thirty-four Posts on each Side. At the Entrance of it they left on the Right a *Sé-péy*, that is, a large Marble Stone, placed in a great square Room made of Brick. It stands on a Marble Basis, two Foot and an half high, and four Paces square. They had seen several of the Kind on the Roads. These Monuments at the End of Bridges are erected in Honour of the Person or Persons who have been at Expences to serve the Public, or done some illustrious Action.

FOR three Days before, the Soil appeared more hard and grey than usual. The Number of People going backward and forward was infinite. They lay two Leagues from *Tschew*, at a great Borough, called *Leu-ti-hé*, which has Gates at both Ends, and a Sort of Suburbs; having travelled that Day twelve Leagues.

THE sixth, after they had passed the Suburbs, they found a very handsome Bridge, about an hundred geometrical Paces in Length, and twenty Feet in Breadth; with two great triumphal Arches at the Ends. The Rails are of large, flat

Arches, flat
bridge.

* Or, Country Town.

Missionary
Travel.

1688.
Le Camte.
Footnote.

Stones, some white, others grey, supported by a small Pillars of the same, which very much resemble Marble. These Stones are neatly cut, and adorned with Variety of Moldings. All along the Rails there runs a little Bank of Stone, in Height nine or ten Inches. The Bridge is paved with large, handsome, flat Stones; after which follows a long Causeway, above forty Feet broad, and six or seven hundred Paces long, paved in the same Manner, with two little Bridges on it of the same Architecture.

one Side only, an hundred forty-seven of these Pillars. Two little Banks, half a Foot high, and a Foot and an half broad, run along the Rails. The Bridge is paved with great flat Stones, so well joined, that it is as even as a Floor.

The Road from this Place to *Pe-king*, three Leagues distant, appears like one continued Street, it is so thronged with People. Four or five hundred Paces from the Gate of the outward City the Missioners stopped at the Custom-House, where they let their Baggage pass without searching. Meantime, a Person opening the Window of the Author's Litter, asked if they were come to pay Tribute to the Emperor; for whatever comes from foreign Kingdoms, whether Letters, Presents, or Envoys, all pass as Tribute, and a Mark of Submission. For a League before they arrived at *Pe-king*, the Country was covered with little Groves of pretty tall, young Trees, inclosed with Walls made of Earth, which are so many burying Places.

In the Afternoon they entered *Pe-king* by a Gate which is double, (as all the rest belonging to this City are) and covered with Iron Plates, fastened-on with several Rows of very large Nails. The Walls are thirty or thirty-five Feet high, with square Towers at convenient Distances. The Street they entered was between forty-five and fifty Foot broad, and as strait as a Line. They passed along for above half a League through an incredible Number of People, yet did not see one Woman, although they are more numerous here than the Men. Every now and then they met with Jugglers, surrounded by fifty or sixty Persons, crouded one upon another. In every Part of this vast and long Street, the Throngs were so great, that one would have concluded they were Fairs, or some public Assemblies. It extended still beyond the Reach of Eye, when they turned short into another large, strait Street on the Left, almost as broad and crouded as the former. In both these Streets the Houses were low, consisting only of a Ground Floor, and had nothing to attract the Sight, excepting the Shops of Merchants, which for Neatness, and, perhaps, Riches, excel most in Europe. The Entrance into these Shops is adorned with Gildings, Sculptures, Paintings, and Japanning, in a Manner which charms the Eye.

At the End of this Street they entered into the second Inclosure, or *Tartar* City, by a double Gate. The Wall is very neat, and new built, with square Towers, the Sides of which are above seven or eight Fathom in Breadth, and the Front yet broader. The second or inner Gate has a large Edifice built over it, with a double Roof, covered with japanned Tiles. It consists of two Stories, whereof the lowermost, which

Lyang-
hyang hyen.

Four Leagues from *Leio-li-bo* they came to *Lyang-hyang-hyen*, a pretty large City, but the Walls were in a bad Condition. One League from thence they found a fine Bridge, the Rails or Side-Walls of which were of large, handsome, white Stones, and the Ends sustained by four Figures of Elephants. They saw another of them, the great Stones of whose Rails were pierced through like Balusters. This Day they travelled but three Leagues, stopping at a Village, eight Leagues short of *Pe-king*, to wait for News from the Jesuits, who were at Court. On the seventh, they sent an Officer of the Tribunal of Mathematics to conduct them to the City, but none of them came in Person as they intended, because they were obliged to observe the Chinese Custom of mourning for *Ferdinand Verbiest*, who died the twenty-eighth of January. The Road was near twenty Fathom broad, and often more; but there was such a dreadful Clutter, caused by the Multitude of People, Horses, Mules, Asses, Camels, Calashes, Litters, and Carts, that it is difficult to describe it.

La-kew-
hyau.

Five Leagues farther, they passed through *La-kew-hyau*, a little City almost square, one thousand two hundred Paces in Circuit. Nothing makes a more delightful Appearance: The Walls are exceeding beautiful, neatly built, and forty Feet high: The Rampart, which is not very thick, is lined within after the same Manner. The Bank, or raised Way, is pretty broad, and curiously built as well as the Rampart, whose Battlements are very near each other. It has two double Gates, with a Place of Arms. They are high, thick, and well arched. Over them is a Building of two Stories, with a double Roof, to which they ascend on each Side by a large Stair-Case that looks very graceful. They entered the Town by a Bridge, the finest they had yet seen: It is above an hundred and seventy geometrical Paces in Length. The Arches are small, but the Rails or Side-Walls are made of a hard, whitish Stone, resembling Marble. These Stones are more than five Foot long, three high, and seven or eight Inches thick; supported at each End by Pilasters, adorned with Moldings, and bearing the Figures of Lions. The Author reckoned on

1688. Juts forward, is embellished with Paintings and a carved Work. The Part of the advance Wall, which answers to the Gate, has likewise an Edifice erected over it larger than the former. It is four Stories high, with twelve little square Windows in each, which makes a very handsome Appearance at the Entrance of the Street of the first City.

As soon as they had passed these Gates, they found on the right Hand the House of the *Portuguese* Jesuits*, which is over-against and near b

the Rampart. It has a double Entrance; going in by one of them, they passed through three little Gates, pretty neatly made, into a square, regular Court, which leads to the Church. On each Side of the Entrance there is a very handsome, square Tower, the Tops of which are made in Form of an Observatory: That on the right Hand has a very fine Organ, and the other a Clock with several Bells; which Curiosities, at the Beginning of the Chinese Year, all the Inhabitants of *Pe-king* come in Crowds to see^a.

*Alfonso
Travels.*

C H A P. IX.

The Journey of Jean de Fontaney, Jesuit, from Pe-king to Kyang chew, in the Province of Shan si; and thence to Nan king, in 1688.

S E C T. I.

The Author's Journey from Pe-king to Kyang chew, in the Province of Shan si.

Leaves Pe-king. Ting-hing hyen. Gan-fu hyen. Pau-ting-fu. King-tu hyen. Ting chew. Sin-lo hyen. Ching-ting-fu. Ho-lu hyen. Chin-king hyen. Hills cultivated. Province of Shan-si. Ping-ting chew. Shew-yang hyen. Earthquakes. Yu-tse hyen. Syu-kó hyen. Ki hyen. Pin-yau hyen. Kyay-hyew hyen. Ling-she hyen. Cho chew. Chau-ching hyen. Hong-tong hyen. Pin-yang fu. Tsyang-leng hyen. The Tree Tsy-tse. Tsy-ping hyen. Kyang chew.

c The City *Ting-hing hyen*, eight Leagues thence, *Ting-hing* is square, about five hundred Paces long from ^{North} North to South, and four hundred broad. Its Walls are of Earth, and the Battlements of Brick. The Roads from *Pe-king* are very broad, and planted with Trees on both Sides, with Walls to secure the Lands. In one of the Villages, which were numerous, he saw Puppets that were made to speak, and differed in nothing from those of *Europe*, but in their Dress.

d *APRIL* the first, he passed through the City *Gan-fu hyen*, which measures three hundred and fifty Paces from East to West, and four hundred from North to South. Its Walls were of Earth, and the Battlements of Brick. At the Entrance of the Suburbs there was a Stone Bridge, without Rails or Side-Walls, over a small Brook. Forty *Li* thence is *Su-hi*. Going-out of this Town he crossed a handsome Bridge of two Arches, and twenty Posts on each Side, built with rough Marble. The City *Pau-ting fu*, ^{where resides the Governor of the Province of} *Pe-cho-li*, is ten *Li* farther, nearly square, and above four thousand Paces in Circumference. They left it on the left Hand, and over-against the Corner of the Wall found a fine Bridge with three

Leaves Pe-king.

THE thirtieth of March, 1688, *Fontaney* set-out from *Pe-king* for *Kyang-chew*, which is eighteen easy Days Journey [to the South-West.] He hired Mules for twelve Franks each, out of which the Muletter was obliged to maintain both himself and them.

NEXT Day, having passed through *Tjo-chew*, he took the Road of *Shan-si*. The Streets of the best Cities in *Europe* are not so thronged.

* It is called their College in the Plan of *Pe-king*.

have given underneath, the Road or Distances of Places separated from the rest of the Journal, both to shorten the Whole, and render it less dry to the Reader. The Names ending with *fu*, *chew*, and *hyen*, denote Cities of the first, second, and third Rank.

The Road from Pe-king to Kyang-chew. The Distances given in Li, or Chinese Furlongs, ten of which make a League. The Bearings taken by a Compass.

Pe che-li Province.
From *Pe-king* to
March 30. *Chow hyen* 80 *Li*
Tjo chew and *Ting-hing hyen*, eight Leagues

<i>Pe-cho Village</i>	20 <i>Li</i>
<i>Eu-ching-tyan</i> , great Town, South by West	30
<i>Poy-to fu</i>	20
April 1. <i>Gan fu hyen</i>	10
<i>Su hi</i> , Town	40
<i>Pau-ting fu</i> , South-West	10

To tjo-

1688. three Arches, of greyish Marble, built over a small River formed by two little Brooks; one of which comes from the West, and the other from the North. The Road is very handsome, planted with Trees like a Garden Walk, and crowded with inconceivable Numbers of People.

King-tu
byen.

NEXT DAY, at *Tu-ti-tyen*, they found three small Stone Bridges, and in the Midst of *Tau-shun-kyan*, a handsome Bridge of one Arch. The City *King-tu byen* is not square, and the Walls no more than one thousand two hundred Paces in Circuit. On leaving it, he saw a beautiful triumphal Arch of white Marble, adorned with four Lions.

IN this Day's Journey from *Pau-ting*, he passed by fifteen or sixteen Cities, Boroughs, and Villages, which were full of Inns for lodging that surprising Number of People which throng the Roads. About ten or fifteen *Li* beyond *Pau-ting*, the Road is raised on both Sides with pretty broad Banks; so that the Space betwixt forms a Sort of Canal, which is plashy in some Places. As it is strait, wide, and level; with Trees planted on both Sides, it affords beautiful Avenues to the Villages, which one meets with every Mile and an half: Very lovely well-cultivated Plains presented themselves on all Hands; however, there are so few Trees in this Country, that it appeared often like a vast Sea. One is also agreeably deceived in the Parts where the Prospect is bounded by Trees, which make the Country look like some great Lake, or as if it was over-flowed.

Ting cheu.

THE third, ten *Li* beyond a little River, which they crossed over a wooden Bridge covered with Earth, they came to *Ting cheu*, a City as big, at least, as *Pau-ting*.*

Sin-to-byen.

SIN-LO HYEN†, thirty *Li* thence, is a little City almost square, not above one thousand two hundred Paces in Compass. They then passed three wooden Bridges covered with Earth, over a small River that runs North-East, and which, when the Waters rise, over-flows the

Country for three or four *Li*. After crossing a few Villages, and a Stone Bridge with eighteen Posts on each Side, they arrived at *Fu-chin-i*, a great Borough, where there is an imperial Post-House (as the Word denotes) forty-five *Li* distant from *Sin-to*. The great Road lies between two small Canals, whose earthen Walls serve instead of Banks: It is of Gravel, about an hundred Foot wide, the finest and most agreeable any where to be met with.

Millen
Trenon

CHING-TING FU, where they arrived on the fourth, is a City near four thousand Paces in Circumference. Its Figure is a long Square, and the Walls handsome: He passed along a Skirt of it at least three *Li*, running South-West; and from the Corner to the Gate, reckoned seventeen square Towers. Six or seven *Li* thence, he crossed the *Hu-to He*, a River two hundred Paces broad, which runs South-East. Its Waters are muddy, like those of *Woang-hu*. Beyond this River, the great Road divides; one Part leads towards the Provinces of *Se-chuen*, *Yun-nan*, *Ha-nan*, &c. the other to those of *Schan-fi* and *Sern-fi*. As it belongs to so many Provinces, it is no Wonder to find such a prodigious Number of Passengers on it.

FORTY *Li* from *Ching-ting* is *Ho-lu-byen*, a Ho-lu very populous City, where there are Manufactories of Iron and Earthen-Ware. The Suburbs are large in Comparison of the Town, which is one thousand four hundred Paces in Circumference. It stands behind a Hill, from whose Top they discovered the most charming Country imaginable, as smooth as Glass, to the Foot of the Mountains, whereon there are neither Trees nor Bushes.

The fifth, he entered the Mountains, and went forty *Li* to *Zhu-shui-pu*‡, a large Borough on the Eastern Banks of a River, which they crossed by a Bridge; as on the other Side of the Town they did another handsome Bridge of one Arch, over a River that runs here Northwards.

After-

* Du Halde's *China*, English Folio Edition, p. 47. original, *Tu chui-tyen*. The *id* in English, answers precisely to the French *j* Consonant

† Rather, *Tsin fang tyen*.

‡ In the Ori-

The Road from Pe-king to Kyang-cheu, continued.

April 2.	Ta-tse fu, Village, due East	10	Li
	Tu-ti tyen, Town	10	
	Kiu-yu-i, Town	10	
	Tau-shun-byen, great Town	30	
	King-tu byen	30	
	Tsing-fang-tyen, great Town	20	
	A Village, South-West	10	
	A Village, South-West by South	10	
	Ting cheu, South-West	10	

	Min-yue tyen, great Town, South-West by South	30	Li
	Sin-to byen, South-West by West	30	
	Fu-chin-i, great Town	45	
4.	Ching-ting fu, South-West by South	60	
	Hu-to-hu River, running South-East	7	
	Ho-lu byen	33	
5.	Zhu-shui-pu, great Town, West by South-West	40	
	Pai-i River, running North	15	

Y y y z

Ching-

1688. Afterwards, they found three more little Stone Bridges over to many Torrents. They travelled fifteen *Li* along the River, having it on the Left, and then passed it over a Bridge like the former.

CHING-KING HYEN, which lies fifteen *Li* farther on, is one thousand two hundred Paces in Compass, seated on a little Hill. The Walls, which are of Brick, are fair, excepting the Part on the Hill, which is of Earth. The lower Part only is inhabited, and the Suburbs are better than the City itself. Fifteen *Li* beyond stands *He-tow-tyen*, a Town in the Mountains, which are indifferently high, and the Road rugged. He saw an astonishing Multitude of Asses and Mules loaded with Earthen-ware, ground Bark for making Pastsils, Cotton, Silk, Skins, and especially wrought Iron, which comes from *Lü-ngan-fü*, a City of *Shan-fi*. On the River by which they travelled, he observed several Mills for grinding the Bark whereof they make the Pastsils.

BEYOND the Borough of *Chan-ngan*, having crossed a Hill above an hundred Paces in Height, on the Top whereof is a Temple, they advanced on two great inclining Plains, paved with Stone. Nothing is to be seen on all Sides but Hills without Valleys; but they are low and cultivated to the very Top. To prevent the Rains from washing down the Earth, as well as to detain the Water, they are cut into Terraces, supported by dry Walls, built with the Stones wherewith the Ground was covered. Here they saw whole Families of *Chingse*, which dwell in Grots. In short, every Place is as populous as can be. Neither Trees nor Shrubs appeared on the Mountains; the few Herbs and Briars, which they produce, being quickly plucked-up to feed the Cattle, and supply the Lime-Kilns, which are very numerous along the River.

The sixth, having gone forty *Li*, they came to a Village where *Pe che li* ends, and *Shan-fi* begins. Here there is a Custom-House; but *Funtaney* was discharged by sending a visiting Letter, without having his Baggage searched. The Village is shut-up by two great Stone Arches, which cross the Road that lies between steep Hills. Here likewise a Wall runs over the Mountains and Valleys on both Sides out of Sight. It is of Stone rough-hewn, but firmly laid, and flanked at proper Distances with square Brick Towers, which seemed as intire as if newly built. This Wall, including the Battlements, might be ten or twelve Foot high, and three or four thick. Some Parts of it are fallen down; some want only the Pinnacles.

TWENTY *Li* from the Custom-House is *Pe Ping-ting chin*; and five *Li* beyond they entered a Road ten Paces broad, between pretty steep Hills, which are about sixty Paces in Perpendicular. Forty-five *Li* thence he came to *Ping-ting chew*, a City about two thousand Paces in Circumference. The North Part, standing on a little Hill, is waste, the rest very populous: The Suburb to the West is large. In crossing the City he passed through a Street three hundred geometrical Paces long. He reckoned twenty-five triumphal Arches there, some of Wood with Stone Bases, others all of Stone; several of them are very handsome. In the West Suburb he saw six more. This City is situated in a Plain amidst the Mountains. Two Leagues before they came to it, the Road began to be very good. The Tops of the Hills are filled with Oxen. He saw Villages consisting of Grots or Caverns dug on Purpose; being very neat Chambers twenty Foot long, and ten or twelve broad. He passed through fourteen Villages without reckoning those at the Beginning and End of the Stage.

THE seventh, their Road was rugged and winding. A little short of *Shaw-yang hyen*, which is forty *Li* from *Sin-tyen*, they ascended a very steep Hill, where the troublesome stony Road ends. The Top of this Hill, as well as all those about it, is extremely well cultivated, and cut in Terraces, which are continued to the Bottom, and make a very agreeable Prospect.

ONE *Li* before they entered the Suburb, he saw *Shaw-yang hyen*.

* Rather, *He-lau hyen*.

† Du Halde's China, p. 48.

‡ By the Distances, it should rather be fifty.

The Road from Pe-king to Kyang-chew continued.

<i>Ching-king hyen</i>	15 <i>Li</i>
<i>He-tow-tyen</i>	25
<i>Chan-ngan</i> Town and Hill, South- West by South	30
April 6. Village	40
<i>Shan-fi</i> Province.	
<i>Pe chin</i> , great Town	20
<i>Ping-ting-chew</i> , South-West by West	50

3

7. A Village, North	8 <i>Li</i>
Pass a Brook running East, Course North-West	15
A Village	5
Another, North-West	2
<i>Sin-tyen</i> , West	20
Village, North-West	10
Brook running South	14
A Town	20
Steep Hill	4
<i>Shaw-yang hyen</i>	2

Village.

1688. faw on the Left a Tower three hundred Paces from the great Road beyond the Valley, where the River, along which he rode, runs. This District is full of Towns and Hamlets. They left the City to the Right. It is above one thousand five hundred Paces in Compass, and its Walls are in very good Repair.

At a Village eighty-five *Li* from *Shou-yang hyen*, where he arrived the eighth, they left the Road leading to *Tay-yuen fu*, the Capital of *Shan-si*, and took that for *Pin-yang fu*. Thirty-three *Li* beyond the Hills End, which were always well cultivated, and stored with Hamlets; but full of Precipices, formed either by the Torrents carrying away the Mold, or what is more likely, by Earthquakes, which happen pretty frequently in those Parts: For many Times the Author saw large Cavities encompassed in such a Manner, that the Water could neither get in nor out.

ONE Thing extraordinary he remarked in several Parts of this Province, that there is Earth or Mold for four or five hundred Feet deep, without the least Stone, which contributes not a little to the Fertility of the Soil. In the Morning every thing was frozen, and even the smallest River; so that the Cold was very piercing, yet the Evening was exceeding hot. After quitting the Hills, they entered into a very fine, even, and populous Plain. Here the Mountains form a spacious Hollow; leaving a large Opening between the West and South-West, four Leagues distant.

THE ninth, they left on the South the City *Yu-tse hyen*. It has four Gates, and seems to be square. Fifty-three *Li* thence is the City *Syn-kyä hyen*, which, from North to South, measures about four hundred Paces, and less than two hundred from East to West. The Walls are of Brick, and very handsome: Those which inclose its Suburbs are of Earth, with Brick Battlements. Forty-five *Li* farther, they came to *Kyu-lin*, passing through several Villages in the

Way, which are so many little Cities, some of them being of more Value than several *Hyen*. This joined to the Beauty of the Country, which is as level as a bowling Green, and the Groves of Trees, wherewith the Villages are surrounded, makes a most agreeable Landscape. In several Parts of this Plain, within the Compass of a Mile and an half round, he saw twelve Villages at once; and taking-in those farther-off, could reckon twenty, each of which had several pretty high Towers.

THE tenth, proceeding to *Ki hyen*, they passed through the West Suburb, which is large and inclosed with Walls of Earth: Those of the City are of Brick, and very fair, with Guard-Houses and Towers at convenient Distances. It may be twelve or fifteen hundred Paces in Compass. Twenty-*Li* farther, they saw to the Left a very beautiful Temple, dedicated to *Yu-uhun-shan-ti*. After this they passed by *Pin-yau hyen* on the left Hand, a fair City a thousand five hundred or two thousand Paces square: Its Walls of Brick, are very fine, and flanked with Towers. The Author counted thirty, and between every two, twenty-two Battlements. It hath four Gates. In the Way from thence to *Chan-tfuen*, they passed through several large Towns, and along a Road crowded with People. For these two last Days the Land appeared more flat, black and tough than usual, and the Villages had fewer Towers; but to make amends, most of them were inclosed by Walls of Earth, with Brick Battlements, and often thick, double Gates, covered with Iron Plates fastened by great Nails.

THE eleventh, at the End of twenty *Li*, they came to *Kyay-byew hyen*, a fair, populous City, passing through the North Suburb, which is a second City encompassed with Walls. Ten *Li* from thence, West South-West, we found a Bridge and Temple; and ten farther, another Bridge on the Left, with two walled Villages, an hundred Paces from the Road, which might be taken for Cities. There they turned South-West,

• Du Halde's China, p. 49.

The Road from Pe-king to Kyang-chew continued.

April 8. Village, West North-West	85 Li
Wan-bu ching	35
g. Yu-tse hyen	7
A Town and Brook running West	5
A Brook running West	35
Village, West South-West	11
Brook running North	10
Village, West South-West	7
Bridge and River running North-West	3
Village	0

Syn-kyu hyen, South-West	8 Li
Kyu lin Village	45
10. Ki hyen, South-West	15
Beautiful Temple, South-West by South	27
F. li-chauon, large Village	18
Pin-yau hyen	10
Chen-tfuen, South-West	50
11. Fair Temple, West South-West	14
Kyay-byew hyen	0
Bridge and Temple, West South-West	10
Bridge	10
Large	

1688.
Fortanay.

Well, along a small River on the right Hand, a called *Fuen-hs*, which rises in the Territory of *Tai-jen fu*. Its Waters are yellow and muddy, like those of the *Yellow River*. Here the Mountains begin again: They travelled, however, through a Valley, one thousand or one thousand five hundred Paces West: Opposite to which, on the Right, was a fair Stone Bridge over the *Fuen-hs* of twelve small Arches; presently after, on the Left, a Temple and two Villages built on little Hills. Having ridden in all sixty *Li*, and passed several big Villages, they dined in a large Borough, and twenty *Li* farther arrived at *Ling-fu*. This City takes up almost the whole Breadth of the Valley, although it does not exceed three hundred Paces in Length from North to South, and an hundred and fifty in Breadth from East to West. They left it to the Right, being walled by the *Fuen-hs* on the West Side. At a Village ten *Li* from the City, they quitted the *Fuen-hs*, and began to ascend a Hill, that seemed to be about an hundred Paces higher than the Surface of the River. The Way up was rugged, and at the Top they found a Hamlet. They descended to *Jin-i*. The Road was thronged, the Dust excessive, and all the Hills, which are of Earth, were cut in Terraces, and improved to the very Top, not excepting the very Cavities and Precipices.

THE twelfth, crossing a Mountain with a Village at Top, they found a Temple at the Foot of it, forty-eight *Li* from *In-i*. Here they entered a Valley, walked on the right Side by the *Fuen-hs*, on which stands *Chu-chew*, where they dined. At the Entrance of the City, which is two hundred Paces broad from East to West, and four hundred from North to South, they passed a Brook over a little Stone Bridge, on the Left of which was an Ox cast in Iron. From thence, passing over a Mountain with a charming Plain on the Top, they descended to the *Fuen-hs*, which they kept always on the Right till they came to *Chau-ching*. The Extent of this City from North to South, is three hun-

dred Paces, and two hundred from East to West. It is very populous. The Author saw there a fine triumphal Arch of well-cut Stone. In the Mountains which they passed there are Coal-Pits, where they are at work continually. On some of the Precipices there are scarce three or four Paces left for the Road.

THE thirteenth, having travelled eighteen *Li*, from *Chau-ching* to a large Village, they descended into a fine Plain, a Mile broad, to the River, crossing a handsome Stone Bridge of three Arches, over a Brook. After they had passed some Villages and a fair Bridge eighteen Paces long, always following the *Fuen-hs*, they arrived at *Hong-teng*, a City one thousand eight hundred Paces in Compass: They crossed it, and at the North-West Angle found a Temple with an Obelisk. For four Miles together, it seems to be one continued Town, lying along the Hill.

DEPARTING from the City, they crossed a fine Bridge of seventeen Arches, sixty Paces in Length. The Piers are of Free-Stone, fastened together with large Iron Keys. The Buttresses are thick and strong, supporting Figures of different Animals, couchant in Projecture, and fastened by round Bars of Iron, three Inches thick, among which are some Lions Whelps. It is paved with large square Stones, placed on Beams. Beyond a great Borough, thirty *Li* from the City, they saw a fine Stone Bridge of three Arches, over a large Brook. Then they passed two other Villages, and two Bridges over the *Fuen-hs*. At a great Borough, twenty *Li* beyond, they met with a fine Stone Bridge of seven Arches; with Rails, or Side-Walls, consisting of Stone Panels grooved into the Posts, and adorned with Bas-reliefs, *Chinese* Characters, and four great Lions at the Corners. It is about sixty Paces in Length.

TEN *Li* farther is the City *Ping-yang fu*, about four Miles in Circumference, where there is a wooden Bridge over the *Fuen-hs*; and twenty *Li* thence, *Tsang-leng*. At the Entrance

Mifan
Tribute.Hong-teng
lyen.

Pin-yang fu.

of

The Road from Pe king to Kyang-chew, continued.

Large Borough	20	Li
<i>Ling-fu</i> byen	20	
Village, South	10	
Hamlet on a Hill	10	
Temple	5	
<i>In-i</i> , South South-West	15	
Village on a Mountain, South	15	
South-East	15	
A Temple at the Foot, Westward	33	
<i>Chu-chew</i>	12	

Temple, South	36	Li
<i>Chau-ching</i> byen, South South-West	24	
Little River and Village, Southward	3	
Village, South-West	7	
Large Village, South South-West	8	
<i>Hong-teng</i> byen	12	
Village	3	
Great Town, South-West by West	10	
Another	17	
Another	20	
<i>Ping-yang fu</i> , South-West by West	20	
<i>Tsang-leng</i> byen	20	

1688. of this City, which is very populous, there is a ^a rising Ground. From *Pe-king* hither he made the best Use he could of a good Mariner's Compass, to mark the Bearings.

At *Pio-yang-fu*, they left the great Road, which leads to the Province of *Shen-si*. The Inns that are upon it, are like those which he has described in the Journal from *Ning-po* to *Pe-king*^b. The Houses designed for the Reception of the *Mandarins*, called *Kang-quan*, have nothing remarkable: It is much if on their Journey they find Necessaries; but they have their own Servants, who buy and cook every Thing according to their Liking^c.

Missionary

They travelled all the Day in very pleasant and even Plains, where every Inch of them was cultivated, and every Thing appeared green; which *Foutaney* had not observed any where else, and ascribes to the Multitude of Brooks which descend on both Sides of the Hills. These Hills afford a very beautiful Landkip, being stored with Corn, Pulse, Trees, and Villages, the Number of which is surprizing. As the Corn is sown in Beds, all this Part of the Country looks like a Garden. Here he saw many of those Trees called *Tjay-tse*, with a yellow Flower, which yields an Oil used for Lamps. After passing the *Fuen-ho*, they found Rice sowed on its Sides, which are marshy. The Roads, as usual, were every where crouded with People, and the Plains covered with Husbandmen sowing Pulse.

Tay-tse
Tay-tse

Tay-ping
hyen

Kyang-chow

THE fourteenth, having ridden thirty-seven *Li* in a Country like the former, they passed a Bridge of five handsome Stone Arches, over a Torrent which runs through two large Villages: There is a wooden triumphal Arch at each End. Three *Li* farther they came to a three-arched Bridge, and twenty beyond that, to the City of *Tay-ping hyen*; which is small and not very populous, but has a pretty large Suburb. A little before they got to it, they saw a Bridge covered with a Roof, which bears the Name of *The Flying Rainbow*. It is a great Lattice of Timber, supported by wooden Arches, placed on a Bank of Stone built over two Stone Arches that are next the Land. The *Chinese* admire the Contrivance of it, and for this Reason, perhaps, have given it that whimsical Name. It is seven or eight Paces long, and was made by a skilful Carpenter.

SEVEN *Li* from *Tay-ping* they found another Stone Bridge: After which their Course was South-West as far as *Kyang-chow*, where he lodged. This City is three thousand two hundred and fifty-four Paces in Circumference, situate on the right Side of the *Fuen-ho*. It has but two Gates, because one Part of it stands on a

THE fifth of May, setting-out from *Kyang-chow*, in a Litter carried by Mules, he crossed the River, which runs below in a fine Plain covered with Corn, over a wooden Bridge that was both narrow and weak. The Christians accompanied him to the River-Side; where they had set a Table with a Collation, according to the Custom of the Country, to take their Farewel of him, who just tasted of their Wine, that they might not think he slighted their Civility.

THE sixth, they dined at *I-chin hyen*. In the Way they found five Villages, some walled with Earth, but the last with Brick. From thence they passed along a hollow Road, where several Carts meeting stopped. The *Chinese* never fall into a Passion on such Occasions, but quietly assist one another. They had the Mountains always on the Right.

I-CHIN

^a In the French, *Tjay-tse*.
^b Hence it appears, that *Foutaney* was Author of the former Journal from *Ning-po* to *Pe-king*, and not *le Comte*.

^c *Da Hald's China*, p. 50, 51, 52.

The Road from *Pe-king* to *Kyang-chow*, continued.

14. Stone Bridge	37 <i>Li</i>
Arched	3
<i>Tay-ping hyen</i>	20
Stone Bridge, South-West by South	7
<i>Kyang-chow</i> , South-West	

Road to Nan king. The Bearings were taken by the Sun.

May 6	From <i>Kyang-chow</i> to <i>I-chin hyen</i> , East	60 <i>Li</i> Large
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1688. *I-CHIN* is in the District of *Ping-yang fu*. ^a The Walls are of Earth, with Brick Parapets. ^{Miffour} ^{Terrains} ^{by} Near the City they saw several Sepulchres. The whole Country is cultivated; but they could get no Meat to buy there, the Governor having forbidden the selling any, in Hopes to obtain Rain by that Sort of Fast. The *Chinese*, at this Time, eat nothing but Rice, Pulse, and such Things as had not Life. The *Mandarins* have Poultry in their Houses, which they cause to be dressed: Yet, after all, Flesh is sold privately; for at *Kyang chow*, where the same Prohibition was published, they had Meat enough, and as cheap as at other Times.

^b The seventh, three Quarters of a Mile beyond *I-chin*, they entered the Hills, which are all of good Mold. The Ascent is rugged: Every Scrap of them is cultivated and sown, not excepting the very Precipices, some cut in Terraces. Beyond them is a Plain full of Villages and Trees. They found Crowds of People on this Road; and saw Mountains to the West, South, and East, which form a Semicircle. They dined at a large Village, one League from *Leu-hé*. They had other Hills to pass, which are stony, and the Country uncultivated, except in certain Valleys. They met with several Asses and Mules, carrying earthen Kettles of the Colour of Iron. All this Country is poor and the Road difficult. They lay at *Wan choy*, a Borough.

^c The eighth, advancing in a Valley between two Hills, through a stony but perfectly even Way, they came to *Tsin-fwei hyen*, a small City, with Brick Walls, at the Foot of a Mountain; and leaving it, found two Towers, one on the right, the other on the left Hand, on the Tops of the two highest Mountains: Likewise some Hamlets along the Road, at one of which they dined, forty *Li* from *Wan choy*. Dinner was served-up in Dishes of earthen-Ware, but not near so fine as the *Dutch*. The Mountain above-mentioned is very difficult, and impassable by Carriages. In some Places the Road is so narrow, that they ran a Risk of falling-down the Precipices. They spent an Hour in passing it. These Parts are uncultivated. Afterwards the Road was even, the Lands were tilled, and they

^a passed-by two or three Villages. On both Sides they beheld the Tops of other Mountains higher than that they were on. They lay at *Leu-hsuen*, a pretty tolerable Borough, the Houses whereof were Brick.

^b The ninth, they passed some Villages and *Yi-chin* Hamlets; in one of which, called *Yi-chin*, they make those Iron-coloured earthen Kettles mentioned before. The Road was even, and through a close stony Valley, yet every where cultivated, a Brook running along the Middle, and planted with shady Trees. At the End of it, the Road was partly Hill and partly Valley. They met with two Villages. The Ways, in some Places, were so narrow that Carts could not pass. On a Point of a Hill, they saw the Walls of a ruined Castle. The Lands on every Side were generally tilled, the little Hills being cut in Terraces to the Top, and each Terrass sown: *Fontancy* counted more than forty, one above another, several of them supported by Walls made of Stones taken out of the Hills themselves. These Terrasses appear on all Sides, for two or three Leagues together. The Country is diversified with Trees, Houses, and Temples built on Eminences. Five or six Leagues on the Right, there appeared other Hills, whose Tops, it is likely, the *Chinese* have, with great Labour, levelled, in order to sow them. They lay at *Chou-shuen*, a pretty Borough, enclosed with Brick Walls, their Day's Journey being eighty *Li*.

^c The tenth, they crossed three Mountains and *Hsü sui in* as many large Villages: They saw three or four likewise on the right Hand. They found very fine ploughed Lands on the Top of the first Hill: The second, which is steeper, stands amidst little Hills, tilled and cut in Terrasses, whereof, in one Hill only, the Author reckoned more than an hundred. They are commonly twenty or thirty Feet in Breadth; though some are but twelve, and even less, according to the Steepness of the Descent. For above a League after, they saw nothing but little Hills, sown with Corn, and Thickets of Trees, and then went-up other stony Hills. The Roads were paved with Flint-stones, but very uneven. The Terrasses on the Hills are here walled with Stone for

^a It is not mentioned how far this Place is from *Wan choy*.

^b In the French, *Tcheu tzen*.

The Road to Nan-king, continued.

May 7	Large Village, East South-East	40 <i>Li</i>
	<i>Wan choy</i> , a Town, South-East	40
8	Hamlet, South-East	42

	<i>Leu Hsuen</i> Town, South	40 <i>Li</i>
9	Little Village, South South-East	40
	<i>Chou-shuen</i> Town, South South-East	40
10.	<i>Li chow</i> Village, South East	43

Chou-pu

1688. a Mile and an half together. These Parts, which are ploughed and cultivated with so much Toil, give us a better Idea of the Industry of the Chinese than the Plains of *Kyang nan*, *Shan-tong*, and *Pe-eh-li*.

Beyond these little Hills, the Mountains began to be barren, excepting towards the Bottom, where the Land is cultivated. *Foutaney* saw some Places where they had begun to make Terraces: They first gather all the Stones, and pile them up to build Walls with; after which they level the Ground and sow it. The third Mountain is still more rugged than the former; and after Rains these Roads are impassable, the Flints being very slippery. They dined at *Li cheun*. Just beyond they ascended a Mountain. The rest of the Country is good and level, full of little ploughed Hills like the former. They passed through six or seven Villages, some pretty large and built of Brick. They saw others at the Foot of the Hills. On the Road they met a good many Mules and Asses, loaded with Commodities from the Provinces of *Ho-nan* and *Kyang nan*. They lay at *Tsin-chau-wi*, a large Village.

The eleventh, having crossed a little Hill, they found a Road made among the Rocks, along the Hills, in Form of a Terrace, both lined and paved with Stone. It is ten or twelve Feet wide, with a great Descent, and in rainy Weather so slippery that it is impossible to go down it. There are in this Road two or three little Forts to defend the Passage, one of which has thick Walls, whereon Soldiers might be drawn-up. Beyond these little Hills, they had Sight of the Plains of *Ho-nan*. Every Part of the Mountains is improved, excepting where there are Rocks. They found Multitudes of People, loaded Mules and Asses on the Road. They passed through five or six little Towns or Villages, and dined at *Chan pin*.

AFTER Dinner they got rid of the Mountains. For two Leagues and an half the Road is rough and the Descents very steep. Beyond a little Hill, they discovered the *Wang-hs*, whose Course might be traced by the white Vapours. In the Space of a League and an half, along the Plain, they passed through six Boroughs or Coun-

try-Towns, some of which were very large. The Corn was high, and the Ears all formed in the Fields; whereas, five or six Leagues behind, in the Mountains, it was still in Grass. The Country was charming: They saw Trees every where amidst the Corn and about the Villages. They lay at *Sin-uh-chin*, a great Borough in the District of *Wai-king fu*.

The twelfth, in their Way to *Mu-lang*, a Borough, where they lodged, they passed through nine or ten pitiful Villages, and an even cultivated Country. Next Night, they lay at *Wan-chowen*, a Borough depending on *Kay-fong fu*. The Country all this Day was charming, with Villages on both Sides of the Road. They saw there little Carts with four solid Wheels, and not three Foot in Diameter, drawn by Oxen, Asses, Mules, and Horses, all mixed together, four or five in a Breast: Likewise Corn sown in Lines, like Rice, not above six Inches asunder. Those Fields, where it is sown the common Way, as in *Europe*, are ploughed without leaving Ridges.

The fourteenth, in their Way to the *Wang-hs*, they saw Villages on both Hands, but they were sorry ones. It is as much as the Eye can do to reach from one Side of the River to the other, which is there six or seven *Li* broad. The Author never beheld a more rapid Stream: But it is not very deep; for being about a third Part over, they reached the Bottom with a Pole. He paid no more than thirty Sols (or thirteen Pence) for a Bark which carried all his Baggage. Having passed the *Wang-hs*, he rode twenty *Li* farther to a Town.

The fifteenth, they found nothing to eat on the Road, but Bread not half baked and a little Rice dressed after the Chinese Manner. Every Body buys and cooks his own Victuals. Arriving at *Kay-fong fu* [the Metropolis of *Ho-nan*] they lodged in the Suburbs; Guards being placed at the City Gates to hinder any from going in or out, till all the Robbers were taken, who, to the Number of sixty, had a few Days before broken into the Mandarin's House, and carried-off the *Tsin Lyang*, or Tribute Money. The Walls are of Brick. The sixteenth, passing along one Side of them, *Foutaney* computed it to be a thousand

Paces

* Du Haidi's China, vol. 1. p. 51, & seq.
† In the French, *Cien lean*.

* *L*, at the End of the Name, denotes a Post-Town, or

The Road to Nan-king, continued.

May 11.	Chau pin, South-East	40 Li
	Sin-uh-chin, East South-East	40
12.	Little Village	30

	Mu-lang Town	40 Li
13.	Wan-chowen Town, South-East	60
14.	The Wang-hs, East South-East	60
	A Town, East South-East	20
15.	Kay-fong fu, East by South	70

1688. Paces long and in good Repair, with little square a
 Fontenay. Bastions at proper Distances. The Country this
 Day appeared charming: They saw more Houses
 and Villages than before, and steered their Course
 South-Eastward. Having passed through *Ching-
 lyu hyen*, a City with Brick-Walls and Bastions,
 they lay at *Han-tan-chin*, a great Borough *.

Ki hyen.

THE seventeenth, they came first to the City
Ki hyen, whose Walls, which are of Brick de-
 fended with Towers on one Side, seemed to ex-
 tend not above three hundred Fathom; and lay
 at *Tyr-fu-fu*, whose Gates are scarce high enough
 for a Litter to pass. The Country was full of
 Villages: *Fontenay* passed through thirteen or
 fourteen; and often counted ten or twelve at
 a Time. The Road was very finely planted on
 both Sides, with Trees like a Garden Walk,
 and crowded with People. Each Village had one
 of those square lofty Houses before-mentioned;
 which are built for securing their Effects, and
 are the particular Residence of those Classes of
 the People who live at their Ease, such as *Man-
 darins*, Soldiers, &c.

THE eighteenth, having passed-through eight
 or nine Villages, and, among the rest, *Hyen-hi-
 pá*, a large and very long one, they came to
Nhing-lu hyen, where they dined and lapped; be-
 cause there were no Inns within seventy *Li*.
 This City depends on *Quay-te-fu*. It appeared to
 be large, but waste and poor within: Its Ditches
 are filled with Water; and its Walls of Brick,
 defended with Towers. From *Kay-fang* hither,
 he found on the Road, which continued to be
 planted with Trees, from Time to Time, those
 small Towers or Centry-Boxes, with Bells in
 fume of them.

Nhing-lu
hyen.

THE nineteenth, they lodged at *Tsay-kyo-tau-
 lew* †, a great Borough. The continual Rain
 hindered our Missioner from observing the Course,
 which he judged to be South-East, through an
 agreeable Country. He passed-by an handsome
 burying Place, where there were Marble Lions
 in a very thick Wood. The Rain detained them
 next Day.

THE twenty-first, he passed through very fine
 Plains. The Roads and Villages were beset with
 Trees. He lodged at *Wu-tin-tse* ‡, a great Bo-
 rough. The twenty-second, he proceeded nine-
 ty *Li*, dining at a large Village just half Way-
 after which he passed through *Yung-ching hyen*,
 a small City within the Walls, but its Suburbs
 are very large. This Afternoon he counted
 twelve Villages at once on his left Hand, most
 of them with little square Towers, by which
 they are distinguished at a Distance; but they
 saw no more such Numbers of Trees.

Ning-tse
Tse.

THE twenty-third, they had Mountains all
 Day long to the Eastward, at five or six Leagues-
 Distance. The Country was almost destitute of
 Trees, except in the Villages, which are very nu-
 merous, and furnished with little square Towers.
 At *Tung-tye-fu-fu*, a small Town, the Province
 of *Kyang-nan* begins. He saw the *Chingse* thresh
 their Corn spread on the Ground, by rowling a
 Cylinder of black, unwrought Marble over it.
 It was two Feet in Diameter, about two Feet
 and an half long, and drawn by two Oxen, with
 Ropes fastened to the Axel-Tree of the Rowler.

MONDAY, the twenty-fourth, they passed *Syen cheu*.
 near *Syen-cheu*, whose Walls appeared in no
 very good Condition, but its Suburbs are large.
 The Houses of the Villages they went through
 were very poor, affording nothing to eat. At
 Dinner the Author saw a Parcel of Silk-Worms
 on a Mat, feeding on Mulberry-Leaves. Those
 which were ready to spin their Silk, were put
 into Boxes of dry Reeds; the Cods they make
 are small. He was told, that those of the Pro-
 vince of *Che-kyang* are twice or thrice as big.

THE twenty-fifth, at *Lyen-chin-tse*, a great
 Borough, where he dined, there are two Bridges
 over two Rivulets, or rather Brooks, which the
 Rains make navigable for Boats, and run no far-
 ther than some neighbouring Villages. He lay
 at *Kü-chin*, another Borough. The Soil of *Kyang
 nan* is marshy, and not so good as that of *Ho-
 nan*: But he saw pasture Grounds for Cattle,
 with numerous Flocks of Sheep.

THE

* Du Halde's China, p. 53.

† In the French, *Tai-ki-tao-keu*.‡ *Hec-tin-tse*, in the Original.

The Road to Nan-king continued.

16. Ching-hyew hyen, South-East	55 Li
Han-kang-chin, great Town, South-East	25
17. Ki hyen, East South-East	30
Tyr-fu-fu, East South-East	51
18. Hyen-hi-pá, large Village, East by South	45
Nhing-lu hyen, East by South	20
19. Tsay-kyo-tau-lew, South-East	80
21. Wu-tin-tse, great Town, South-East	90

22. Large Village, South-East	45 Li
Another, South-East by South	45
23. Tung-tye-fu-fu, small Town, South-East	20
Pe-kang-i, another, South-East	20
Sang fu, Village, South	40
24. Syen-cheu Village, South South-East	30
Fang-chang-tse, another	45
25. Lyen-chin-tse, great Town	50
Kü-chin, another	20

Sang

1688. THE twenty-sixth, the Rain having spoiled the Roads, they were obliged to pass through the Water, which in some Places was two or three Feet deep; however, Corn grows in the Fields. They lay at *Sang-pu*, twenty *Li* from which is the City *Feng-yang yü*.

this Day's Journey were full of Rice. The Author saw them thresh the Corn with a Flail, as well as squeeze-out the Grain with a Marble Rowler, drawn by a Buffalo.

THE thirty-fifth, their Stage was to *Pu-kew*, a great Borough at the Foot of Hills which begin a League on this Side of it. The Place is encompassed with Walls, which are carried cross a Hill, overlooking the *Yang-tse-kyang* like a Citadel, only it is too high to command that River. It makes a Nook on the East Side, which extends to another Hill, where there is a Tower.

THE *Kyang* is almost a League broad at *Pu-kew*, from which *Nan-king* stands thirty *Li* South by East. They landed on the other Side, a good League below that Place to the South South-East, where they entered a River, which, two Leagues thence, brought them to the Gate of *Nan-king*, along whose Walls they went for the Space of a Mile and an half. There were on this River a great Number of imperial Barks for the Use of the *Mandarins*.

In crossing-over from *Pu-kew*, they observed the Course of the *Kyang*, as far as they could see, to be East North-East: Afterwards, nearer *Nan-king*, North-East, as far as a Hill at *Pu-kew*, where there is a Tower; and from *Nan-king* to that Tower it runs North for the Space of three Leagues. They told him, that it was there thirty-six *Shang* deep, that is, three hundred *Shu*, or Feet^a.

Cross the
Whang-ho.

THE twenty-seventh, at a small City, they crossed the *Whang-ho*, about seventy Paces broad; which River has a Communication with the *Whang-ho*, and thereby with *Nan-king*. They lay at *Wan-ni pu*. All this Country is full of Pasture. Next Night they lay at *Che-ho-yi*, a great Borough, having, at the Entrance, a Bridge, with thirty Posts, over which they crossed a little River. The Roads were broken by the preceding Day's Rains, but thronged with People, and full of Villages.

THE twenty-ninth, they lodged at *Chü-lü-kyan*, another Village. The Road was among Hills, and the Lands mostly uncultivated. Next Day, having travelled a League, they were forced to climb a very steep Mountain. The Way up is paved with Stones. There were some Houses upon it, and a Stone Arch, forty or fifty Feet long, under which they passed.

Hsu chow.

THE City of *Hsu chow*, which they came to at Noon, is encompassed with a Fosse, filled with Water, sixty Fathom wide. It stands on a rising Ground, and the Country round it is well covered with Trees. In the Suburb they passed through, which was very large, they saw some triumphal Arches, and a Tower. The Plains

^a De Hald's China, p. 34, & seq.

The Road to Nan-king continued.

May 26. <i>Sang pu</i> , South	- - -	60 <i>Li</i>
27. Small City	- - -	30
<i>Wan-ni pu</i>	- - -	40
28. <i>Tsan-kyu pu</i> , large Village, South by East	- - -	40

<i>Che-ho-yi</i> , great Town, South by East	30 <i>Li</i>
29. <i>Chü-lü-kyan</i> , Village	- - - 50
30. <i>Hsu chow</i>	- - - 41
<i>Tan-tye-kar</i> , Town	- - - 20
<i>Tsi-i-kyu</i> , another	- - - 40
31. <i>Pu-kew</i> , walled Town, East	- - - 50
<i>Nan-kin yü</i> , South by East	- - - 30

C H A P. X.

The Journey of Joachim Bouvet, Jesuit, from Pe-king to Kanton, when sent by the Emperor Kang hi into Europe, in 1693.

S E C T. I.

His Equipage. Travelling Warrant. Leaves Pe-king. Posts and imperial Inns. Respect on the Road. Te-chew. Wen-chang hyen. Yen-chew fü. Grasshoppers. Teng hyen. Palace and Posterity of Confucius. Agat Seal Mountain. A Meteor. Lyu-chew fü. Tong-ching hyen. Whang-mey hyen. Kyew-hyang fü. Ching-whang Temple. Nan-chan fü. Entertainments there. Chang-fü. Kan-chew fü. Exercise of the Bow. Chains of Mountains. Nan-ngan fü. Nan-hyong fü. Fo-lhan, a great Town.

His Equipage.

THE Emperor having nominated Bouvet for the Voyage into Europe, was pleased, that he should travel to Kanton, with a Mandarin of the third Order, named Tang lau-ya, and a Portuguese Jesuit. This last was sent to Ma-kau by his Majesty, to meet Philip Grimaldi, another of the Society, who was returned from Europe, whither he had been dispatched by the Emperor's Orders. The Mandarin was charged to hasten the Dispatches for this Journey by the Ping-fü, or sovereign Tribunal* of the Soldiers: Where it was resolved, that the Missioner should have eight Horses for himself, and his Attendants.

Travelling Warrant.

THIS Patent of the Ping-fü, which is called Kang-hi, consists of a large Sheet of Paper, printed in Tartarian and Chinese Characters, and furnished with the Seal of the Court: It contains to this Effect, That the supreme Tribunal of Ping-fü gave him this Kang-hi by the Emperor's Orders, who sent him from Court on his own Business, and was willing he should take his Journey by Kanton. It ordered all the Heads of the Tribunals of Cities, and Places where there were Post-Houses, to provide without Delay the

appointed Number of Horses, with all Necessaries on the Road, for the Subsistence of himself and Retinue: To lodge him in the Kang-guan, or public Inns, for the Reception of Officers dispatched from Court; and when he should be obliged to proceed by Water, to furnish him with Barks and all other Necessaries for his Voyage, &c. The Seal impressed hereon was square, and three Inches broad, without any other Figure or Character than the Name of the Tribunal; which on one Side was in Tartarian Characters, and on the other in Chinese. The Seals of all the Tribunals are of the same Form. At the Bottom of the Patent were the Names of the Tartarian and Chinese Presidents of the Court, with the Date, which was in these Words: The sixth Day of the fifth Month of the thirty-second Year of the Reign of Kang-hi.

HE departed from Pe-king on the Day assigned, being the eighth of July, 1693, at six in the Evening. He sent a Servant post before to acquaint the Mandarin, that he would meet him at the Place appointed. But being overtaken by the Night, three Leagues beyond Pe-king, they went alway every Moment, and wandered nine or ten Hours through thick and thin; so that it was Day-break before he arrived at Lyang-hyang hyen, where the Mandarin waited for him. He had scarce lighted-off his Horse, when he was obliged to mount again to perform that Day's Journey of an hundred and forty Li, that is, two Posts of seven Leagues each.

IN all the Cities on the great Roads there are ordinarily Inns, or Offices, where more than an hundred or an hundred and fifty Post-Horses are kept; and when they are at too great a Distance, there are Post-Houses between. Whoever travels with the Kang-hi, always finds, at the Places where he dines or sups, fresh Horses, with a Lodging

* In the fourth military Tribunal.

The Road from Pe-king to Kanton is Stages, five, six, or seven Leagues each.

Pe-chi-li Province.

July 8. From Pe-king to
Lyang-hyang hyen 7 Leagues
9. Yu chow 7

Sin-ching hyen 7 Leagues
10. Hyang hyen 7
Jin-hyow hyen 7
11. Ho-hyen fü 7
12. Hyen hyen 6
Fü-chowang-i 6
Fü-ching hyen 3

King

1693.

Secret.

Lodging prepared by the Mandarin of the Place. These Lodgings, which they call *Kang-quan*, ought to be accommodated for the Reception of great Lords: But as there are none to be found in several Cities, especially those ruined by the late Wars, the Mandarin causes the best Inn, which the Place affords, to be prepared for that Purpose; and erects it into a *Kang-quan*, by fastening a Piece of red Silk in Form of a Curtain over the Door, and providing a Table and Chair covered with Silk, slightly embroidered. This at present is all the Furniture of most Inns where the Grandees lodge in their Journeys. One never finds a Bed in any of them; it being the Custom for Travellers to carry that Convenience with them, unless they like to lie cool and hard on a single Mat.

in Form of a Cavalier, to look-out and make Signals in case of Tumults or Rebellions.

NEXT Day, one of the two Missionaries, who was with *Beaver*, being disordered with riding, was obliged to quit his Horse, and take a Calash, which made them shorten their Journeys for some Time. One has the Advantage in having a *Kang-hs*, of riding as many Posts a Day as he pleases. The sixteenth, arriving at *Wen-chang* late at Night, notwithstanding the Diligence of the Mandarin, they were stopped at two Rivers; where not finding a Bark large enough to carry them, they were obliged to unsaddle their Horses, and swim them over.

FROM *Pe-king* to *Teng-nga* *byn*, the Country through which they passed, (excepting the long Chain of Mountains, called *Si-fan*, or *Mountains of the West*, which they left on the Right after their second Day's Journey) is flat and level, nothing appearing to View but a vast Plain; but after they had gotten beyond that City, they travelled for some Hours between Mountains, and were much incommoded by the Heat.

THE seventeenth, before they came to *Yen-Yen-dieu chow fu*, they found, for the Space of two Miles and a Quarter, the Country laid waste by a frightful Multitude of Grasshoppers, called *Wang-chang*, or *The yellow Insect*, from their Colour: The Air was full of them, and the Earth covered in such a Manner, even in the great Roads, that their Horses could not move without raising Clouds of them at every Step. These Insects had already entirely destroyed the Hopes of the Harvest; however, the Mischief did not extend far, for within a League of the Place, where this Havock was made, all was perfectly safe.

NEXT Day, the Mandarin finding no Inn at *Teng-nga*, *Teng-nga* fit to receive them, had them conducted to the Palace of *Kang-fu-tse*, or *Confucius*. There are the like in all the Cities of China, where the Officers and Grandees assemble at certain Times of the Year to pay their Respects to the Memory

WHEN they arrived at any City, they commonly found the Mandarins without the Walls, clothed in their Habit of Ceremony, ready to meet them, to do them the more Honour. They scarcely got to their Inn, when they came to visit them. Besides the Tables, which they found well enough furnished, the principal Mandarin seldom failed to send each of them another Table full of Meat, boiled and roasted, with which they treated those who accompanied them: For besides their own Servants, each of them had four or five *Pey-pau*, or *Mu-pay*, Servants of the Posts, paid by the Emperor. Some of these served them for Guides, and others to carry their Baggage, all mounted on Post-Horses; not to mention ten or a dozen Troopers armed with Bows and Arrows to convoy them, whom they changed every Post. The *Ping-pai* had regulated it in this Manner by another Dispatch, different from the *Kang-hs*, which the Tribunal had put into the Hands of *Tung-lan-ya*.

THE thirteenth, they reached *Te-chow*, a City in the Province of *Shan-tong*, situated on the royal Canal. They found, at every Mile and an half Distance throughout this Road, *Tsun-tay*, or Guard-Houses, with a little Terrace built

* *Teng-nga byn*, by the Jesuits Maps, is about twelve Miles to the North-West of *Teng-ting chow*, on a River: Doubtless, one of those which they swim their Horses over. * Du Halde's China, vol. 1. p. 55, 56 fig. English Folio Edition.

The Road from Pe-king to Kanton continued.

July 1	King chow	6 Leagues
	Shan tong Province.	
	Te chow	7
14	Nen byn	7
	Kow-tung chow	7
15	Shan-ping byn	6
	Tung-nga-well	6
	To a Post-House	4

16	Teng-ting chow	8 Leagues
	Wen-chang byn	6
17	Shi-ko-i	4 1/2
	Yen-chow fu	4
18	Shou byn	5
	Kyau-hi-i	5 1/2
	Teng byn	3 1/2
19	Lung-ching-i	2
	Kyang-mu Province.	
	Lik-i	8

Syn.

1693.

Brower.

of that Prince of the *Chinese* Philosophers. The extreme Heat of the Season, as well as Climate, obliged them to travel partly by Night.

Reflexity of
Circulation.

THE twentieth, they stopped at *Syu-chew*, on the Southern Bank of the *Wang-ho*, or *Yellow River*, which is there five or six hundred Paces broad. At landing on the other Side, they found, waiting for them, the *Che-chew*, or Governor of the City, named *Kang lau-ya*, one of the Descendants of *Confucius*, whose Family has continued in a direct Line for above two thousand Years. They received all Sorts of Civility from him: He there regaled them with Tea and Fruit, and afterwards came to visit them at their Inn, where he sent them Tables loaded with Victuals. Coming to know that *Beudel's* Horse had a troublesome Gait, he offered him his own; and sent, over Night, Men belonging to his Tribunal five Leagues from the City to prepare Dinner for them next Day. From *Tang-ge hyen* to *Syu-chew*, where they rested next Night, they had, both on the Right and Left, a long Chain of desert Mountains; between which they generally found level and well-cultivated Plains of vast Extent.

Agat Seal
Mountain.

THE twenty-third, as they left *Fang-chuang-i*, they discovered, at a great Distance South Westward, the Mountain *Lo-yu-han*, that is, *The Mountain of the Agat Seal*; because the imperial Seal is made of the *Yu-shu*, there found, which is a Kind of precious Stone, like *Agat*, whereof they make Seals of all Sizes.

A Meteor.

THE twenty-fifth, about a Quarter of an Hour before Sun-rise, the Author saw a Phenomenon in the Sky, which he never met-with before, or heard of in *France*, though it is very common in the East; especially in *Siam* and *China*, where he had observed it above twenty Times, both in the Mornings and Evenings, at Sea and Land, and even at *Pe-king*. This Meteor consists of certain Semi-circles of Light and Shade, which seem to terminate and unite in

a two opposite Points of the Heavens; one of which is the Center of the Sun: So that enlarging uniformly towards the Middle of the Sky, in Proportion to their Distance from the Horizon, they make a Figure not much unlike the Gores of a Globe*. They are commonly of a very unequal Breadth, and often have Breaks in them, especially when the Phenomenon is not well formed.

McGurney
Travels.

As often as he observed it, (which were four or five several Times during this Journey, in less than fifteen Days) he always remarked that the Weather was extremely hot, the Sky full of Vapours and inclinable to Thunder; and that a great, thick Cloud, half open, stood over-against the Sun. This Meteor seemed, as to its Figure, very different from those long Streaks of Shade and Light often seen in the Sky at Morning and Evening, which take the Name of *Vergu's*, or *Wands*, from their pyramidal Figure. That it appears rather in *Asia* than *Europe*, and in Summer than at other Seasons, seems to be owing to the Nature of the *Asiatic* Lands: These being generally more impregnated with Nitre than those of *Europe*, fill the Atmosphere, especially in Summer, and when the Sun has greatest Power, with nitrous Exhalations; which being equally diffused through the Air, render it more fit to reflect the Light, and consequently to form the Meteor.

THE City of *Lyu-chew fu*, where they arrived the twenty-sixth, appeared more populous and better built than any of the Cities between that and *Pe-king*. *Fountain* met-with nothing remarkable in the Way, excepting some triumphal Arches, Towers, and Marble Bridges. There are many Villages on this Road, partly desert and destitute of Houses, which have not been rebuilt since they were ruined by the *Tartars* in the late Wars.

NEXT Day, they first saw in the Plain several of those extraordinary Trees, which bear the Tallow,

* Or the globular Paper, on which the Constellations and Countries are delineated, each bounded by two Meridians, and laid on the Surface of the Globe from Pole to Pole.

* This is the *Aurora Borealis*,

The Road from Pe-king to Kanton continued.

July 20. <i>Syu-chew</i>	7 Leagues
21. <i>Tau-huan-i</i>	5
<i>Kyu-kwo-i</i>	4
<i>Syu-chew</i>	6
22. <i>Ya-hyen-i</i>	5
<i>Ku-ching-i</i>	7
23. <i>Fang-chuang-i</i>	6
<i>Hau-hung-i</i>	6

24. <i>Hung-jin</i>	4 Leagues
<i>Ting-yuen hyen</i>	
25. <i>Chang-lyau-i</i>	4
<i>Fu-ching-i</i>	6
<i>Tyen-fu-i</i>	4
26. <i>Lyu-chew fu</i>	3
<i>I-ho-i</i>	6
27. <i>Sau-tzu-i</i>	6
<i>Yu-ching hyen</i>	
<i>Mei-fu-i</i>	4

1693. Tallow, whereof they make the Candles used in a
most Provinces of the Empire.

THE twenty-eighth, and four following Days, they travelled continually in rugged Roads, between Mountains, infested with Tygers. As the extreme Heat obliged them to set out two or three Hours before Day, they took Guides, who carried Torches, that served both to light them, and scare those fierce Beasts.

THE thirtieth, they entered the Province of *Hu-quang*, between *Pong-hyang-i* and *Ting-fen-i*. Although the Country they passed through these three last Days, and the two following, was frightful, and incumbered with long Chains of barren and uncultivated Mountains, yet the Valleys and Plains, which separate them in a thousand Places, were very fertile, and well improved; nor was there an Inch of arable Land in all that Space, but was covered with very good Rice. It is astonishing to see with what Industry the *Chinese* lay-strait all the unequal Ground between those Mountains, that is fit for plowing; dividing, as it were, into Parterres, the Parts that are on a Level; and into Terraces, in Form of an Amphitheatre, those which have Rifings and Hollows.

THE thirty-first, their first Stage was to *Kong-lung-i*, in the Province of *Kyang-fu*; the second to *Kyew-kyang-fu*, on the (South) Side of the *Kyang*, that is, the River, by Way of Excellence. Over-against that City, where they passed it, it is very rapid, and almost a Mile and an half in Breadth. They catch excellent Fish in this Part; and among the rest, a Kind of *Devils*, called * *Whang-yu*, or the yellow Fish, which is very large, and of a most delicious Taste. They lodged in a real *Kong-quan*, or Hotel, of the *Mandarins*: By the Largeness of its Halls and Apartments, built in Form of a Temple, it seemed to have been designed, at first, for one.

As the Roads to *Nang-chang-fu*, the Capital of the Province, two large Days Journey di-

stant, were very rugged, and the Horses of the Country very bad, they were advised to take Chains, and made, that Day, a third Stage to *Tong-yuen-i*, travelling great Part of the Night. The two following Days Journey being long, instead of four Chairmen, they furnished each of the Missioners with eight, to relieve one another, and three for their servants, each of them were carried by two Men on Poles, made of two great Bambu's joined together by Means of two others, laid across them. They had other Men, both to carry their Baggage and light them; with which Assistance they travelled at Ease the most difficult Part of all their Road.

THE Author perceived, for the last four or five Days, that the *Li*, or Furlongs, were longer than at their first setting out; agreeable to what he had often been told, that they were longest in the South, and shortest towards *Peking*.

AT *Ta-ngan-hyen*, where they came, August the first, there being no Inns fit for lodging them all, they led *Fountain* to the Temple of the *Ching-wang*, that is, the tutelar Spirit of the *Cux*. The *Bonza*, who had the Care of it, immediately spread a Table, and a little Bed, in the Middle of the Temple. Our Missioner, in Return for his kind Entertainment, delivered him an Harangue of two Hours long, on the Merits of the *Ramifs* Religion; which, if you will believe him, the Priest heard with Patience, and Signs of Joy: However, he durst not flatter himself with having made a Convert of him; for which the Jesuit gives this remarkable Reason; because his Profession, as a *Bonza*, (without which he must have been in miserable Circumstances) gave him a comfortable Subsistence. And, I know by Experience, continues the Author, that this Consideration is commonly a greater Obstacle to the Conversion of this Sort of Men than any Attachment they can possibly have; either to their Religion, which they have scarce any Knowledge of, or to a State of Life, which Necessity alone has obliged them to embrace.

THE

* In the French, *Hung-yu*, doubtless, by Mistake, for *Huang-yu*.

and Justice, be supposed to be the Case of the *Bonzas* of the *Romish* Church?

* May not this, with equal Charity

* *De Halls's China*, p.

57. & seq.

The Road from Pe king to Kanton continued.

July 21.	<i>Lü-tung-i</i>	5 Leagues
	<i>Tong-sing-hyen</i>	2
	<i>Tau-chuan-i</i>	4
29	<i>Ting-kwei-i</i>	6
	<i>Yang-kwei-i</i>	6
3.	<i>Tung-hyang-i</i>	6

Hu-quang Province.

<i>Ting-fen-i</i>	6
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Whang-moy hyen

4 Leagues

Kyang-fu Province.

31.	<i>Kong-lung-i</i>	4
	<i>Kyew-kyang-fu</i>	6
	<i>Tong-yuen-i</i>	6
Aug. 1.	<i>Ta-ngan-hyen</i>	6

Kyew-

1693.

Beccer.

Nan-chang
fu.

THE second, arriving at *Nan-chang-fu*, the capital City of *Kyang-fu*, they found one of those imperial Barks as big as Ships, painted and gilded, which was prepared for carrying them across the River *. As soon as they had gotten over, the Vice-Roy appearing with six other chief *Mandarins*, invited them to land, and conducted them to a very neat *Kong-quan* by the River Side: When they came to the Middle of the second Court, the Vice-Roy, and those in his Company, fell on their Knees over-against the great Hall, at the Foot of the great Stair-Cafe; and, turning towards the Missioners, asked, in Form, concerning the Emperor's Health, which none but Officers of this Rank are privileged to do: *Tong Lau-ya* made Answer, that his Majesty was perfectly cured.

THE Vice-Roy and *Mandarins* then rising, he caused them to enter into the Hall; where they had set two Rows of Arm-Chairs, opposite to each other. As soon as they were seated, they presented them with Dishes of Tea, after the *Tartar* and *Chinese* Manner, which was drank with Ceremony; after this, they went all together to a Dinner prepared at the End of the Hall. As this Entertainment was partly after the *Tartar*, and partly after the *Chinese* Manner, those troublesome Ceremonies, used in the *Chinese* Banquets, were dispensed with. After Dinner, the Vice-Roy and *Mandarins* conducted them to the River Side, where lighter Barks * were made ready, at their Request, for greater Dispatch: There was one for *Tong Lau-ya*, another for *Fontaney*, and a third for the other two Missioners. All along the Road, by Water, which they now proceeded by, there are, at the End of every League, *Tong*, or *Guard Houses*, where there are commonly eight or ten Soldiers.

THE sixth, they dined at *Chang-fu*, a famous Place of Trade for all Sorts of Drugs and medicinal Roots. This Day, and the two following, they passed through some Cities, but made but little Way, because of the Shallows, which occurred almost every Moment; and saw nothing worth Remark, their Passage lying continually between uninhabited and uncultivated Moun-

tains, which formed two parallel Ridges. At *Ki-ngan fu* there was a Church in the Hands of the *Franciscans*. At *Han-ngan hyen*, where they came the eleventh, the *Chi hyen*, or Governor, who was a Christian only in Name, shewed them no Marks of Civility *.

THE fourteenth, reaching *Kan-chew-fu*, a great and very populous City, where there was a Church, the *Tsong-ping*, or Commander-General of the Militia of this City's whole District, with other *Mandarins*, came to receive them at the River-Side, and invited them to Dinner, where they had all the Liberty they demanded: Only, instead of the Comedy, which usually accompanies a *Chinese* Entertainment, they had the Diversion, common among the *Tartars*, of shooting at a Mark: The Law observed in this Sport is, that he who hits the Mark, obliges the rest to drink his Health in a small Cup of Wine.

THIS Sport was brought in Vogue about two Years before, when the Emperor *Kang-hi* perceiving the Effeminacies and Indolence of the *Tartars*, who were all obliged to learn the Art of War, resolved, by his own Example, to introduce this Exercise among the *Grandees*, and prime *Mandarins* of his Palace. That mighty Prince, who shot an Arrow with great Strength and Justness, was pleased to spend several Hours, every Day, in this Recreation. The *Mandarins*, who were obliged to try their Skill at an Exercise which was new to them, by their awkward Performances, diverted the Emperor, and the whole Court. The Confusion they were put into on this Occasion, caused them immediately to have their Children, even those under seven Years of Age, be taught to handle the Bow.

THEY still found themselves, from Time to Time, between long Chains of Mountains, which extend along the River-Banks. These Hills are sometimes so steep, that the *Chinese* were obliged to cut a Path along the Foot of them, in, at least, an hundred Places, for the Convenience of drawing the Barks. They consist, for the most Part, of a sandy Earth, covered with Herbs, and the Sides of them rugged; yet they saw now and then a Piece of cultivated Land

* This is not the *Kyang*, but the *Kan-Kyang*, which falls into the Lake *Pe-ngang*, that has a Communication with the *Kyang* Northward. * This Sort of Barks has been already described, p. 519. * Possibly, because his Wife had been drawn over.

The Road from Pe-king to Kanton continued.

Aug. 2.	<i>Kyan-chang hyen</i>	- - -	6 Leagues
	<i>Nan-chang fu.</i>	- - -	6
5.	<i>Fong-ting hyen</i>	- - -	10
6.	<i>Chang-fu</i>	- - -	6

9.	<i>Ki-ngan fu</i>	- - -	24 Leagues
10.	<i>Tay-bo hyen</i>	- - -	10
11.	<i>Wan-ngan hyen</i>	- - -	18
12.	<i>Lyang-tow Village</i>	- - -	11
13.	<i>Yow-ching-i</i>	- - -	3
14.	<i>Kan-chew fu</i>	- - -	10

The

1693. Land in the Valleys between, or else, at the Foot of them; which could scarce suffice for the Support of the Inhabitants of the neighbouring Hamlet: But they found the Land pretty well for three Leagues before they came to *Kan-shew-fu*.

THE fifteenth, the champion Country seemed to be even and well cultivated; and, next Day, the River became so narrow, that it was scarce thirty Paces broad; but the Stream was very rapid. The seventeenth, they got to *Nan-ngan-fu*, sailing, for these two last Days, continually between Mountains: And the River growing much more narrow and rapid than before, they were forced to increase the Number of those who drew their Barks. Here there is a Church; and being obliged to travel again by Land to *Nan-hyang fu*, they got each of them into a Chair. At the End of two Leagues they began to ascend a Mountain by a Road so crooked, and so very steep, that they were obliged to cut it in several Places in Form of Stairs. They were forced also to level the Top of it, which is all Rock to the Depth of forty Feet, in order to open a Passage to the other Side. Though the Mountains, over which they passed, were uncultivated and frightful, yet the Lands between them were tilled, and covered with as good Rice as any that grew in the fertile Valleys, spoken of before.

AT *Nan-hyang*, the Catholics conducted *Bowet* to their Church, and thence to the River Side, where their Barks were all ready. They were scarce gotten on board, when, besides the *Tye-tse*, or *Billet* of *Civilitus*, and Presents of the City *Mandarins*, they were delivered two others from each of the four *Mandarins* of the Province of *Quang-tong*, who made them a Present of all Sorts of Refreshments.

As they descended the River, and proceeded both by Night and Day, they made quick Dispatch, passing by *Shaw-chew fu*, where there is a Church, *In-te hyen* and *Tsin-yuen hyen* to *Quang-chew fu*, or *Kanton* ^b, in five Days. Till they came to *Tsin-yuen hyen*, the River, all

the Way, was bounded, on both Sides, by steep and uncultivated Mountains, with very few Habitations at the Foot of them; but a little farther, the Country was well-peopled and improved: From that City to *Kanton* the Country is pretty flat, well-cultivated, and covered with the *Long-yea* and *Li-chi*, two Sorts of Fruit-Trees peculiar to *China*; and found only in the Province of *Quang-tong* and *Fa-hyen*.

ABOUT four Leagues short of *Kanton* they passed through *Fa-shan*, one of the greatest Boroughs in *China*, which, they pretend, contains above a Million of People. The *Jesuits* had a Church there, and a Flock of about ten thousand Souls.

FROM *Nan-hyang* to *Quang-chew*, over-against most of the Guard-Houses, by which they passed, there were Gallies, with their Flags and Streamers displayed, and manned with *Cuirassiers*, armed with their Lances, Arrows, and Muskets, drawn up in Rank, to do them Honour. Two Leagues from *Quang-chew*, the *Yuen-yuen*, or Intendant General of the Province for the Salt, came to meet them, and invited them on-board his Bark, where he had prepared a great Entertainment; they returned him Thanks, excusing themselves, as being a Fast-Day. They made the same Apology to the *Mandarins* of the Province, who waited for them at the River Side, to enquire, in Form, after the Emperor's Health.

THEY carried *Bowet* to a *Kang-quan*, middle as to Size, but neat and very commodious. It had two Courts, and as many principal Buildings; whereof one, which is at the Bottom of the first Court, is a *Ting*, or great Hall, quite open in Front, for receiving Visits; and the other, which was at the End of the second Court, was divided into three Apartments; the middlemost of them serving for a Hall and Antichamber to the other two, which were large, and furnished with Closets. This is usually the Form of the Houses of Persons of any Distinction in *China* ^c.

^a This is the famous *Moy-lie*, *Me-lie*, or *Mo-lie*, mentioned before, p. 408.

^b This last Name comes from *Quang-tong-feng*, which signifies the Capital of the Province of *Quang-tong*. The Portuguese call it *Kan-shew*.

^c Du Halde's *China*, p. 59; & seq.

The Road from Pe-king to Kanton continued.

		Nan-hyang fu		12 Leagues
Aug. 15.	The Stage	18. <i>Shaw-chew fu</i>		30
16.	<i>Nan-lang hyen</i>	19. <i>In-te hyen</i>		20
	<i>in-chia</i>	20. <i>Tsin-yuen hyen</i>		20
17.	<i>Nan-ngan fu</i>	<i>Fa-shan</i>		4
		21, 22. <i>Quang-chew fu</i> , or <i>Kanton</i>		30

TRAVELS of Doctor John Francis Gemelli Careri in China, in 1695.

Translated from the Italian.

INTRODUCTION.

Account of
the Author.

THE following Journal is extracted from a City. 9. Journey by Land to *Pe-king*. 10. Description of *Pe-king*.
 THE second Book consists of ten Chapters: *Relating to*
 1. The Author's Audience of the Emperor. *China*.
 2. Journey to the Great Wall. 3. How the Emperor appears in publick. 4. Religions of *China*. 5. Last Persecution and Restoration of the Missioners. 6. Antiquity of the Empire; Number of Cities and Inhabitants. 7. Government, civil and military, with the Degrees of *Mandarins*, and six supreme Tribunals. 8. Other Courts in *Pe-king* and the Provinces. 9. *Chinese* Language and Learning. 10. Their Industry and Navigation.

Edition of
his Travels.

THE third Book has eight Chapters: 1. The Nobility, Politeness, and Ceremonies. 2. Other Customs of the *Chinese*. 3. Their Dress, Weapons, Coin. 4. Their Funerals. 5. Great Plenty of all Things, and Temper of the Air. 6. Of the Eastern *Tartars*, and their Conquest of *China*. 7. Character of *Kang-hi*, the Emperor. 8. His great Wealth.
 THE fourth Book, in eight Chapters, treats of, 1. The Author's Return to *Nan-chang-fu*. 2. Journey back to *Kanton*. 3. *Chinese* New-Year, and Feast of *Lanterns*. 4. State of the *Tsong-tu*, and other Things of Note in that City. 5. Voyage to *Mo-kau*. 6. Return to *Kanton*, and, 7. Thence again to *Mo-kau*. 8. Shipwreck, and Escape of some Soldiers.

Contents of
the fourth
Part.

THERE belong to this Part three Sheet Cuts, viz. 1. The State of the Emperor when he appears in publick. 2. A Funeral Procession. 3. State of the *Tsong-tu* of *Kanton* when he goes abroad.
 THIS Author has been severely censured by *The Author*
 some critical Writers. *M. Le Clerc* says, that neither the Journals nor Descriptions are his own: That all he relates, concerning the Situation of Places, as to Latitude and Longitude, is taken from the Maps: That there is nothing in the Account which he gives of the History of *China* but what is common; and that

* In seven Parts, viz. *Turky, Persia, India, China, the Philippine Isles, New Spain*, and his Travels through *Old Spain to Naples*.
 † See his *Bibliothèque Ancienne & Moderne*, vol. 13. p. 19, & seq.

1695.

Gemelli
Civili.

Engl. in
part, read
anted.

all which he has said, with Regard to the Man- ners and Customs of the People, may be found in other Voyages.

THE latter Part of M. Le Clerc's Remark may be true: And, indeed, Gemelli appears to have collected many Particulars from other Authors, whom he often quotes; yet, for the general, what he relates, may be allowed to be Matters which fell within his own Observation: For it is evident, from concurring Circumstances, that he was at most of the Places he describes in his Journal; and those who accuse him with imposing on his Readers, do not deny his having travelled through China. In effect, the Jesuits, at *Pe-king*, and, after them, the Author of the *Lettres diffamées*, in his Description of China, charge him with a direct Falshood in what he says relating to his Audience of the Emperor, and Description of the Court; affirming, that he never was within the Palace, or nearer it than the Bridge between the Jesuits House and the South-Gate, which is always shut. They admit, that he had desired the Missioners to let him see the Emperor, or, at least, the Palace: But add, that he asked a Thing which was not in the Power of them, a Minister of State, or even one of the Princes of the Blood, to grant, without particular Orders.

Not told
with Gae-
tion.

WE cannot tell what to say in Favour of Gemelli against a Testimony so strong as this. Our Traveller owns, that though Grimaldi took him into the Palace, yet he would not venture to let him appear before the Emperor till his Majesty had been made acquainted with his being there. It may seem a little strange, since the *Giro del Mondo* was published at the Beginning of the present Century, that no Notice should be taken of this Matter till 1720; at which Time, both Grimaldi and the Author, perhaps, were dead. However the Thing be, we have made use of Gemelli, as we have done all other Travellers, with proper Caution; and marked with Strictures such Particulars as appeared to be either fictitious, or taken from the Relations of others. Besides, as the Road he took is the same, as far as *Nan-king*, with that *Niculus* went, we shall confine ourselves chiefly to the present State of Places, and such Occurrences as may give Light into the Customs of the Country; whose Language he gives Hints of having understood.

SECT. I.

The Author's Journey by Water to Nan-king.

City of Ma-kau. Chinese Play. Ceremony of

sending Letters to the Emperor. Leave Ma-kau. Qanton City. Seloam Town. Come to Kanton. Dispute among the Missioners. Government of the City. The Author leaves Kanton. Fu-lan grand Village. Safe and pleasant Travelling. Ting-ywen hyen. In-te hyen. Chinese, great Gluttons. Shau chew fu. Nan-hyong fu. Remarkable Road. Nanningan fu. Nan-kang hyen. Wan-ngan hyen. Ki-shwi hyen. Ways of Fishing. Chinese, excellent Servants. Nan-chang fu. Charge of Travelling. Vien Town. China Ware. Nan-kang fu. Fu chew, or Hù kew. Customs-House Officers. Manner of searching. Method of fishing here. Enter the Great Kyang. Tong-lyew hyen Town and Wall. Ngau-king fu. Ar river at Nan-king.

January 14
Nan-king.

GEMELLI arrived at Ma-kau, situate on the Island Haeichen, the End of July, 1695. He says, that the Chinese allow the Portuguese the Government of the City, as far as relates to the Administration of Justice; paying, yearly, for this Privilege, six hundred *Tael*, or Nobles, English. The King appoints a Captain-General, and the City a Civil Magistrate; but the Chinese are exempt from his Jurisdiction. The City now (1695) has been long without a Bishop, by Reason of its great Poverty, having but five Ships left in Trade; yet Provisions are plenty enough, although there is not Ground to sow a Handful of Pease in the whole Peninsula. In the Months of June, July, August, and September, they are much afraid of Whirlwinds. In the Jesuits Church, the Arm-Bone of their St. Francis Xavier is preserved as a precious Relick.

TUESDAY, the ninth, he went to see a Chinese Play, acted after the Chinese Manner: It was represented at the Cost of some of the Neighbours, for their Diversion. In the Middle of a small Square, there was a large Stage to contain thirty Men and Women Players. They spoke in the Mandarin, or Court Language, and acted with Life and Skill. It was partly recited, and partly sung; the Music of several Instruments, of Wood and Brass, harmoniously answering the Voice of the Singer. They were all well enough clad, their Garments adorned with Gold, which they changed often. This Comedy lasted ten Hours, ending by Candle-Light. When an Act is over, the Players sit down to eat; and, very often, the Audience does the same. On Wednesday, the tenth, the same Company acted another Play in the House of the *U-pa*, or Customer.

THE thirteenth, he saw the Solemnity of dis-

* See *Lettres Edif.* vol. 15. pref. p. 14. Also *De Hald's China*, English Folio Edition, Preface, p. 1.

* A *Tael* of Silver, is an Ounce of Silver: Value, six Shillings and eight Pence. Or, *Ho-pu*, the Customer, or Treasurer; called by the English Sailors, the *Hops*. Gemelli's Voyage round the World, as before, vol. 4. p. 274. & seq.

1697.
Cassia
Coron.
Ceremony of
sending Letters
to the
Emperor.

patching the Letters for the Emperor, which were written by the City and *Mandarins*, upon Account of sending him a Lion. The *U-pa* coming-out in publick, sat down in a Chair, with a Desk before him, covered with Silk, clad in a long Garment; to which was fastned a great Collar, or, rather, Hood, that hung down, and covered his Back, like two Wings. On his Appearance, abundance of Instruments were heard, accompanied with Voices; and three Chambers fired; thirty Foot-Soldiers, standing in a Rank, with several Ensigns in their Hands, and very long Umbrells. The Customer kneeled, facing a Table, on which was a Bag with the Emperor's Letters, bowing his Forehead to the Ground three Times: This he repeated thrice; rising up every Time upon his Feet. The Ceremony ended, those who held the Instruments and Umbrells ran out of the Way, that the Letters might be delivered in due Form upon the Firing of three other Chambers. The Express having received them, immediately mounted on Horseback, and began to gallop. After this, the *Mandarin* sat down, and caused the Gates to be opened, which was shut before; and soon after withdrew.

Second Mo.
Hall.

NEXT Day, *Gemelli* went, clad after the *Chinese* Fashion, and took Leave of the *U-pa*, having first received a Pass to all the Custom-houses on the Road, because he carried Goods of Bulk, and a Slave. The fifteenth, in the Evening, he took Boat: All Night they rowed with the *Eylan*, or *Lie*; which is a particular Sort of Oar, longer than the others, and placed at the Stern, or at the Side, supported by a Pin, or bound with a Rope. Several Persons manage it dextrously, without moving it from Side to Side, or taking it out of the Water, which puts the Vessel forwards; and one such Oar does more Work than four others. Where there are shoals, they shove the Boats forward with Poles. Next Day, passing through a narrow Channel, among Islands, they arrived at *Oan-sen*, or *An-sen*, as the *Portuguese* pronounce it, before Night. In the Passage they met several Custom-house Officers in Boats; but they neither searched the Vessel, nor gave him any Trouble; yet the Money they had from him amounted, in all, but to a Piece of Eight.

Chien-fen
City.

QAN-SON is more like a great Village than a City, having no Wall; and its low Houses are, for the most Part, of Timber, and thatched. It is seated in the Plain, extending two Miles along the River; because, the *Chinese* do not build on high Grounds, for Fear of Hurricanes. The Market-Places, or Squares in it, are large, with rich Shops; where are sold Cloths, Silks, Calicoes, Drugs, or Spices, Garments, Provisions, and other Things. It is defended by a vast

Structure, two Miles and a half in Compass, along the Side, and on the Top of the Hill, which they call the Fort; though there were in it but five small Guns, for publick Rejoicings, and but a weak Garison. The Channel is guarded by nine Vessels. Finding no Barks here bound for *Kantsu*, he went alone, about Sun-set, in a great Vessel going to *Selam*, which was half Way, paying two Shillings and eight Pence for it: They arrived there at Midnight.

Journey to
Nan-king.

THIS Place looks like a great Wood inhabited, there being such a Multitude of Trees: The Houses are of Stone, or Brick, but low. The Compass of the Town was above three Miles; besides, there are such Numbers of Boats, that they almost made another Town. On the opposite Side of the Channel stood the City *San-ta*, much greater, and better built. The eighteenth, at Noon, they departed, sailing by pleasant Fields and Towns, which they met with every two Miles; beautiful Towers every where appearing upon high Mountains. In these Channels there is taken abundance of Prawns, and other Fish: But particularly, a vast Quantity of Oysters; of whose Shells they make Glass for the Windows. In every Town they saw eight, twelve, or fifteen high Towers, large, strong, and with Loop-Holes; built in those Places where there are no Forts, for the Inhabitants to retire to with their Goods, in Case of Danger.

NEXT Day, at Sun-set, they came to the Custom-house of *Kanton*, which was kept in a very great Back; where the Officers, on Sight of the *U-pa*'s Pass, discharged him, only paying five small Pieces Duty, without opening his Goods. He went to the Monastery of the *Franciscans*, in the Suburb, where they had two Churches well adorned. They received him very courteously; yet not without some Jealousy: For the City of *Ma-tau*, by Reason of its Poverty, having been long without a Bishop, the Pope appointed some Priests of the College of *St. Germain*, in *Paris*, to be Vicars Apostolick in *Tong-king*, and *Keehin China*: To whom the *Spanish Franciscans*, *Augustinians*, and *Dominicans*, maintained in *China*, by the Charity of the King of *Spain*, took the Oath of Obedience. But, about four Years before, *Ma-tau*, having, by the Intercession of the King of *Portugal*, obtained a Bishop from the Pope, that Prelate would have the before-mentioned Friars to be subject to him, and not to the Vicars Apostolick; whom he supposed to be recalled by his coming.

On the other Hand, they having taken an Oath to obey the Vicars, alledged, that they could not submit to his Jurisdiction, unless he made it appear, that they were actually recalled. Hereupon the Missioners divided into two Fac-

tions;

1695.
Gemelli
Careri.

tions; the Jesuits adhering to the Part of the a Bishop.

Now Gemelli arriving at Kanton during these Troubles, they all positively concluded, that he was sent by the Pope to enquire privately into those Affairs; some making him a barefoot Carmelite, others a secular Priest: And though he did all in his Power to undeceive the Friars, yet he could not remove their Suspicion, because his Coming was a Thing unusual; no Italian Layman, as they said, having ever set Foot in China before, since the Passage into that Country was first opened.

Government
of the City.

KANTON being divided into two Cities, the old is called *Kau chin*, and the new, *Sin chin*. The Partition-Wall separates also the Suburbs belonging to it. Each City has a *Chi hyen*, or Governor, over whom there is another, called *Chi fa*, all subject to the *Fu yuen*, or Vice-Roy, who governs the Province, yet having their subordinate Officers. Formerly a certain Family had the Employment of Vice-Roy, with the Title of *Regulus*, or petty Kings: But ten Years before, the Emperor suppressed that Dignity upon Suspicion of Treason, causing the last of them to have his Head cut-off. Above the Vice-Roy, is the *Tjong tsu*, or Vice-General of two Provinces, who resides in one of the two principal Cities, or where he pleases, and is in the Government superior to the Vice-Roy, who has no Authority at all in military Affairs. The Missioners say, d this City and its Suburbs contain four Millions of Souls, and the Province as many more. Near it there is a floating City in Boats upon the River, consisting of eleven or twelve Rooms each.

The Author
says: Kan-
ton.

Being resolved to go-on to *Peking*, Gemelli spoke to the Superior of the Monastery to provide him a trusty Servant. As he was subordinate to the Jesuits, he privately acquainted Friar Turcotti with it, to know his Will; who, being an honest Lombard, bid him let the Author go: Whereas, had he been a *Portuguese*, says Gemelli, he had certainly obstructed my Journey. Yet this Resolution helped to confirm the Missioners in the Opinion, that he was sent by the Pope, to enquire privately into their Divisions.

He took with him two Chinese Servants, both Christians: One in Years 20—A Guide and Steward, at a *Tael* a Month; the other eighteen Years old, who served to dress his Victuals, and do all other mean Offices. This Person he paid a Piece of Eight for the same Times, and made him buy all Necessaries for the Journey, even to Lamps. He set-out early on the twenty-seventh of August, in the Post-Bark, or Packet-Boat, which

is sent-out every three Days by the Vice-Roy, to give the Emperor an Account of all that happens in the Province, which only he and the two prime Ministers can do. For three Pieces of Eight he had a good convenient Cabin in that Bark.

In the Afternoon they came to the Village of *Fu shan*, which is two Miles in Length on both Sides of the Banks, well-built, but low. As every Town on the Land has another to answer it on the Water, (the poor People liking to live in floating Houses) so has *Fu shan*, which is full of rich Shops; and the best Wels the Spaniards carry over into *New Spain*, are made here. All the Missioners informed him, that it contained a Million of People. It has above a thousand Looms for Silks, in each of which four Pieces are made at once.

THEIR Road was always in Sight of good Villages and tilled Grounds; for the Chinese are so industrious, that the Mountains themselves are cut in Afcents for sowing. It is very pleasant travelling, both the green Banks appearing as a Man lies in his Bed. At every four Miles they met the Guards of the Canal, who have a great Boat manned with Firelocks, and a small Gun at the Head to pursue Robbers; so that it is very hard for one of them to escape: For if he goes into his own Country, he will be apprehended, and he cannot abscond, because the Inhabitants will not admit him to settle any-where, without ten Families to be bound for him.

THE twenty-ninth, they lay at *Tjong-yuen* *Tjong-yuen*, a populous, walled City, a Mile in Compass, with a large Suburb. Next Day, in the Afternoon, they entered between vast high Mountains, which were very pleasant, green, and full of Rivulets, but their Water was not good: They had, on the Left, a great Temple surrounded with Houses. Having a Mind to eat some Fish, (which is not sold here, but exchanged by Weight for Rice) his Chinese Servants set it on to boil with a Hen, thinking to dress him a dainty Dish; but he threw it into the Canal. They lay at the Guard of *Hay chow*, beyond the Mountains, where the Chinese Drum was beaten all Night by the Centinel, to show his Watchfulness.

THE two following Days their Way lay through Places little inhabited; and September the first, having passed between other Mountains, they came at Noon to *Se-te hyen*. Here going into a Pagoda, he saw great Idols with Whiskers, and long Beards, sitting in royal Robes, and with Chinese Caps on their Heads, which are high. Without the Pagoda stood an Image, which had

Travels to
Nan-kang.

of *Fu shan*,
and *Yuen*.

of *Tjong-yuen*
to *Yuen*.

Tjong-yuen.

Se-te hyen.

p. 405.
of 1695.

* Gemelli's Voyage round the World, as before, p. 278, & seq.

* A *Tael* is the Value of six Shillings and eight Pence.

* In the Original, *Zin juen* *seu*.

* See *Nolan's* Journal before.

* Gemelli, as before, p. 279.

* Those of *Sau yan* had. See before, p. 406. c.

1695.
Gemelli
Coro-6

a Devil's Face, holding a Lance in one Hand, a and a Casket in the other, resembling an Offering. Farther on were two Horses saddled, each of them with a Groom holding him by the Cheek. There was also a great Drum hung, and a Brass Bell, which is rung at Midnight, and usual Times of Prayer. They stopped that Night at the Guard and Town of *Wan-fu-kun*.

Chinese
great Glor-
ious.

NEXT Day, as they passed-by a Temple cut out of the Middle of an high Rock, the Watermen burnt some Papers, and set-up Lights. They b made but little Way. The Boatmen, instead of hauling, spent their Time in cooking by Turns: For they are such Gluttons, that they devour their Meat twice; first raw, and then half dressed: For one turns and winds it in his Hands, another cuts it; one washes, and another looks as if he would swallow it. Their first Meal is at Break of Day, and so they continue eating every Hour. The Heat was troublesome, which the Watermen increased by setting-up Lights every Night c before a little Image, which was within *Gemelli's* Cabin; but he soon put them out.

Shan-chow
fu.

SUNDAY the fourth, they came to *Shan-chow fu*, a City encompassed by a weak Wall, four Miles in Compass, and enclosed three Parts of it by the River. It has good Houses and Shops. Next Day, after firing some Chambers, the *Mandarin* of the City came along the Shore to take the Air. Before him went two Men with Brass Drums, who gave nine Strokes successively; two blue Colours, two white; two Maces with Dragon Heads at the Ends of them; two Executioners with Staves in their Hands; four Mace-Bearers; four other Officers with red and black Hats without Brims, and with two Plumes hanging, who make a Noise to give Notice to the People: Then came the *Mandarin* in a Chair, carried by four Men, with three Umbrellas on his Sides. Ten Servants followed him, having Scimitars by their Sides, with the Points forwards instead of e the Hills.

THE seventh, they came to the Village *Chan-ley*, and the eighth to *Tankayen*; where, because the River cannot be let into the Fields, the *Chinese* draw-up the Water in a Bucket, two Men working at the Rope, or else by a Wheel, and a Chain of square Boards; which, passing through a long wooden Trunk set in the River, raises the Water to be conveyed by a Canal along the Ground. A curious Invention which none, says f *Gemelli*, but the wonderful Wit of the *Chinese*, could have found out.

THE ninth, they arrived at *Nanyangfu*, where the *Spanish* Missioners have a Church. This City stands on the right Side of the River, is a Mile and an half in Length, and but a Quarter in Breadth. The Author, who was carried about in a Chair, found nothing to please the Eyes, many of the Houses being decayed and gone to Ruin. There are large Gardens also within the City, but being a great Thoroughfare, it is a Place of considerable Trade.

Shan-chow
fu.

THE tenth, he and his Servants passed from thence to *Nan-agan* in Chairs, which are very light, being made of Cane even to the Poles, because they are to be carried over a craggy Mountain *. It is incredible how nimbly those Chairmen travelled, without resting more than three Times all the Journey of thirty Miles, trotting five Miles an Hour without the Ease of Straps. Instead of these they have a hard Piece of Wood across, lying on their Necks, which cuts their Flesh; but some, to prevent it, use a Leather Collar. The Way was like a Fair, crowded with Chairs, and such an infinite Number of Porters carrying Goods. The Author is sure, that in this short Journey he met above thirty thousand People. The Road itself is one continued Row of Villages and Inns, where those Porters dine for a Trifle. The Country, where tillable, is a perfect Field of Rice, which ripens at all Times, the Land never lying fallow †.

THE Mountain which, for two Miles, ascends, and for as many, descends, is very steep. In the Midway is a Temple, with the Statues of the two *Mandarins* ‡ of the neighbouring Cities, who cut the Road through the Mountain; two Miles beyond which, they came to *Nan-agan fu*, § and lodged with the *Spanish* Franciscans. The King of Spain is at the Expence of one thousand Pieces of Eight for sending a Missioner into China, and supplies him with one hundred and forty more per Annum; allowing for twenty Friars, though they have but twelve there. The same he does with the *Spanish* Dominicans and Augustinians. The Money they save at the Year's End, they employ in building new Churches, and adorning old. Though the Jesuits in *Pe-king*, *Ken-chow fu*, and other Cities, have Revenues of Houses and Lands, yet they live very sparingly, when they are not punctually relieved from Portugal.

NAN-NGAN FU, the first City that occurs in the Province of *Kyang-fu*, is surrounded with Mountains, and seated on the right Hand of the River, being a Mile in Length besides the Suburbs.

* *Scié chen fu*, in the Original.

† Rather, *Nan-ying fu*.

‡ This is the famous *Mt. Lu*. See

before, p. 428.

§ *Gemelli's* Voyage round the World, p. 282, & seq.

¶ *Gemelli* says the *Chi-*

nese adore them as Idols, in which we see that vile Principle of belying those of different Religions infects the Laity as well as Clergy of the *Romish* Church.

1695.

Gemelli
Careri.

There are many Villages on the other Side. The Houses are of Stone, Brick, and Timber, low, and ill built; the Streets narrow, and the Shops not very rich, although here is a great Trade both by Land and Water.

make small Woods of little Trees in the Middle of the River; thus drawing the Fish to the Shade, to enclose them in Walls of Canes, and to catch them. They also fish with Sea-Crows, called *Luzza*, (which put-out the Eyes of the Fish with their Beaks) tying a String round their Necks to prevent their swallowing the larger Fish^a. They stopped at the Town of *Siu-san-shan*.

Journal to
Nan-king.

Nan-king
byen.

THE twelfth, they left *Nan-ngan fu* in a Boat, passing down the River through Mountains. The fourteenth, they came to *Nan-king byen*, and the sixteenth to *Kan-chew fu*; where, as in all other Cities, there are very ancient Towers, called *Pan-ta*, also in the Hills and Mountains. These are Hexagons, or Octagons, an hundred and twelve Foot high, and end at Top in a long Stone, cut in Knots. That here had nine Stories, and six Windows to each. Some *Chinese* say, they were built for Watch-Towers; others, for Observatories: But *Gemelli* thinks they were designed for Ornament, being commonly about the Gates, and in Sight of those who go in. The Jesuits here have a small Church, but well adorned.

THE twenty-third, the Rain detained them. In such Weather the Country People here use half Cloaks, or Mantles, and Garments made of the inward Rind of Trees, with Hoods, which keep-off the Wet and Cold pretty well. During this troublesome Voyage, *Gemelli's* Servants attended him very affectionately, especially the young Man; who, though he did not understand him, yet being willing, endeavoured to apprehend Things by Signs, and in Truth did all Things to his Mind: For the *Chinese* are curious Servants, and have particular, ingenious Ways. They can do that with few Tools or Utensils, for which other Nations require many. In short, he never was so well waited-on by any *European*.

Chinese re-
collected from
Nan-king.

Wan-ngan
byen.

THE seventeenth, sailing-down a rocky River, they came, the eighteenth, to *Wan-ngan byen*, a walled City almost square, and near a Mile in Compass, on the right Hand. The nineteenth, they saw, on the Left, *Tay-ka byen*, a walled City a Mile in Length, with two Towers on the Sides, and another a Mile off. The twentieth, they arrived at *Ki-ngan fu*. Here *Gregory Ibáñez*, a *Franciscan* Missioner, had a House and little Chapel. This City is on the Left of the River, and large, being a League long, including the South Suburb. About it is a good Wall, and the Streets and Shops are good. The *Cbi byen*, or Governor, had forbidden the Worship of Images^b; and but a few Days before had smothered five *Bamboo*, and made another kneel a whole Day in the Sun, for not having obtained Rain of their Idols, as they had boasted they could^c.

THE twenty-fourth, they continued their Voyage through a Country well peopled; and having passed-by the Towns of *Ho-pu*, *Junte*, and *Chang-shin-i*, lay in that of *Jian-zu-chew*.

Next Day, early, they passed-by the City of *Fang byen*^d, and staid at Night in that of *Seimi*.

Nan-chang

THE twenty-sixth, he came to *Nan-chang fu*, the Metropolis of *Kyang-shi*, where the Jesuits have a small Church, and convenient House. This City and Province is governed by a Vice-Roy, and several Courts. It is very large, but in the upper Part there are Fields and Gardens, for want of Inhabitants; and yet it is troublesome going along the Streets, because of the Throng. The Shops are rich, after the *Chinese* Fashion, the Streets strait and paved: But it is in vain to look for stately Structures here, or in other Parts of *China*; for as the Cities are all built by one Model, so all the Houses are flat, low, and made of Brick and Mud, there being very few of Stone. They have no Windows to the Street, but receive Light from the Court, about which all the Rooms are built. On the River there is another City in the Boats of Watermen for Carriage, and of Fishermen, who live by that Calling. The *Mandarins* have stately Pleasure-Boats, with the Stern as high as a Ship, several Rooms curiously painted and gilt, and Poles with red Horse-Tails hanging at them, Drums and Pipes; by the Number of which Things their Quality is known.

Ki-shui
byen.

THE twenty-seventh, they left *Ki-shui byen*^e, a good walled City, on the right Hand, and next Day *Kya-hyang byen*^f on the left. Here a long Wall begins, running from South to North for four Miles over Mountains without Inhabitants, or Trees; built, probably, to shut-up the Cattle in Time of War. There is upon the River an infinite Number of Boats, which serve for all Sorts of Carriage; for they are made of Planks rudely put together, being wide below, and covered with Canes carefully split, of which they also make Sails, Cordage, and Masts.

Way of
Hing.

EVERY Man here is employed to get his Living either on the Land or Water. Besides the Methods of fishing used in *Europe*, they have several peculiar to themselves: For Instance, they

THE Author being weary of going by Water, Chose of travelling.

^a In the Original, *Guan gan xia*.
World, as before, p. 283, & seq.
Spitalhausen

^b See before, p. 417.

^c In the Original, Idols.

^d In the Original, *Ki-shui byen*.

^e In the Translation, *Fuchien*.

^f *Gemelli's* Voyage round the

^g In the Translation, .

1695,
Grenell's
Caret.

resolved to hire Mules to *Pe-king*, as the Jesuits a use to do when they come to this Place; for there is no getting hither any other Way but by the Canal: But as he could not procure a Voiture farther than *Nan-king*, he took another Boat, which cost him dear, because of the extravagant Duty paid at *Fu-chow* (or *Hu-kew*.) This Custom is levied not according to the Goods, but the Bigness of the Boat, though it be empty; so that the whole Expence falls on the Passengers, the Watermen, who defray the Charge, including it in the Bargain, to make sure of a good Voyage. They would not take under seven *Lyang*; and an half, which make ten Pieces of Eight and an half, for six Days Journey; though he had not paid so much for above a Month's Travel from *Kanton* to *Nan-chang fu*, where he had several Boats, and the Chairs^b.

When Town,
Chun-shi-fu.

SETTING-OUT from thence the twenty-eighth, he came, on the first of *October*, to the Town of *Fien*, which is on the Left, and most of the Houses are built with Timber and Canes. Here all the China, with which both the Empire and foreign Countries are supplied, is shipped-off; being brought hither from *fau cheu*^c, where the finest Ware is made: But the Clay comes from another Place, after it has been there buried almost an Age in subterraneous Wells^d; for where the Clay is dug, the Work proves not so fine. From *Fien* they sailed to *Kin-li*, a small Village on the Left, where the River spreads a great Breadth, leaving many Pools about it. Sunday the second, they entered a spacious Lake made by the River; where, after some Hours, they passed-by the City *Nan-tan-fu*^e on the left Hand. It is seated at the Foot of the Mountains, and though not very large, is enclosed with a Wall. They went ashore at the Guard and Village of *Sieftan*, where the *Chinese* gathered round Pebbles to use for Shot. The Voyage to *Nan-king* is troublesome in this Season, for the Boats do not make above eight Miles a Day.

Nan-kang
fu.

Fu-chow, or
Hu-kew.

THE fourth, they departed, and a little beyond the Village *Fu-kw-tan* saw a Rock in the Middle of the River, with an high Pyramid on the Top, and a Temple by it. In the Afternoon, they came to *Fu cheu*, or *Hu-hew byen*^f, as others call it. This Town is on the right Hand, in Shape like an Arm, shut-up by the River and Mountains for two Miles. It abounds in all Things, has good Shops, and Streets well paved. Besides its proper Wall, it has an Out-Wall, which encompasseth the Top of the Mountain,

and takes-in some Miles of craggy Ground between the two Ends of the Town. This is the first Place in the Province of *Nan-king*^g.

THE fifth, after a Flourish of Music, and firing three Guns, appeared the Attendance of the Customers, with several Tablets, on which were *Chinese* Characters, Flags, Maces, and Chains dragging along the Ground, Umbrells, and other Ensigns of their Office. About sixty Men carried them by two and two, the *Chinese* Drum beating now and then. In the Middle of this Company came the first *Mandarin*, carried in an open Chair by eight Men, and at the End of the Procession came another of greater Account in a covered Chair. As they passed, the Country People held in their Hands flaming Sticks of sweet Compositions, such as they burn in the Idol-Temples, and kneeling, bowed with their Foreheads down to the Ground. To say the Truth, the *Chinese* in Grandeur and Civility exceed all other Nations, every one maintaining his Dignity with much Expence. Most of these Persons are fixed in those Employments, continuing in the Custom-House, though the *Mandarins* be changed, because they are paid by the King.

THE two *Mandarins* sat them down in a high Gallery on the Brink of the River: The first was at the End of the Table, and the other at the Side. There were about forty Boats to be visited; which, passing one by one under the Gallery, were there viewed by the Custom-House Boat. The Officers in it gave the Master's Name to those above; and the *Mandarin* taxed it by Eye according to its Bulk, without any farther Inquiry. Those inferior Officers of the Custom-House had a little Cloth before their Stomach, hanging about the Neck, and tied to the Side, on which were four *Chinese* Characters. The Master of *Grenell's* Boat, that he might be taxed low, took-down all the Covering; leaving only the bare Body of the Boat, and covering the Boards that made the Cabin with Canes. The Customer here pays an hundred thousand *Lyangs*, that is, an hundred and twenty-five thousand Pieces of Eight, for only a ten Months Farm.

THE River being very deep before this Town, there is a great Fishery managed by several ingenious Contrivances. There are Nets stretched-out upon four crooked Staves, which they sink and draw-up by a Post fastened to the Ground: In the Middle of it is a large Well, that the Fish, once in, may not get-out. With another Sort

* This River makes Part of the great Canal cut through China by *Kahlay Khan* the Tartar.

^b *Grenell's* Voyage round the World, as before, p. 286, & seq.

^c The Lake *Pe yang*, on which *Fien* must stand, which seems to be *Fu-shen byen*, mentioned before, p. 210, c.

^d In this the Author was misinformed.

^e Rather, *Nan kang fu*.

^f In the Original, *Nukien*.

^g It belongs rather to *Nyang-fu*.

1595.
Gemelli
Carri.

of Nets they take a Kind of Fish, called *Wbang-yu*, that weighs above two hundred Pounds, and is much fatter than Tunny, but firm.

a Bishop of *Nan-king*; who, with two other reformed *Franciscans*, served the Mission.

Enter the
great Ky-
ang.

LEAVING *Hu chow*, at Noon they entered the River *Kyang*, and were benighted at *Wban-na-tan*, a small Place seated in the Bending of the River; where, with a Wheel, the Fishermen let down and raise a Net, which they call *Pan-yu*: Then they draw-out the Fish very easily with a Cord, letting them fall into the Well, from whence they take them alive, at Night. This is a troublesome Journey to an *European*, who is not used to eat the *Chinese* Rice last boiled, or stewed dry without any Seasoning; which among those People serves both for Bread and Meat: For they do not make Bread of Corn, but only Sugar Cakes and Vermicelli; which is the Reason Corn is so cheap, that you may buy as much for less than eighteen Pence, as will serve a Man a Month.

Hyen Town
and Wall.

The sixth, they passed-by the Town of *Hyen*,^c seated on the right Hand at the Foot of high Mountains. The Wall of this Place also runs along the Tops of the Mountains, enclosing a vast Space of Ground. A Mile farther, in the Midst of the River, is an high and craggy Rock, on which stands a Temple, called *Sau-ku-shan*; to which all the Boats that pass burn Perfumes and Frankincense, and some coloured Papers. They stopped at *Tong-lyu hyen* on the right Hand, which, though open, has a Wall hard-by it two Miles in Compass, with Loop-Holes, designed for a Place of Defence, to retire to upon Occasion.

Ngan-king
to.

NEXT Day they stopped at *Ngan-king fu*,^a a City on the Left of the River, a Mile long, and half a Mile in Breadth. It has a Suburb two Miles in Length, with good Houses; and not far from it another little Suburb, after the Manner of a Village. The Hawkers here do not cry their Goods about the Streets, but are known by the Sound of different Instruments. The Handicrafts do the like. Thus the Barbers, who carry about a whole Shop on a Pole, (hanging the Pan with the Fire and the Basin at one End; at the other a Stool to sit down, with the other Necessaries) are known by playing on a Pair of Tongs.

Arrive at
Nan-king.

He set-sail the eighth, and passing-by the Towns of *Tu hyen* and *Vu-lu hyen*,^b a great City, both on the Right, and with a good Harbour, arrived on the eleventh in the Suburb of *Nan-king*; through which *Gemelli* went some Miles to the Houle of *M. d' Argeli*, a *Venetian*,

SECT. II.

The Author's Journey from *Nan-king* to *Pe-king*.

Nan-king, its Extent. A great Bell. Curious Temple and Tower of Pau nghen fu. Tomb of an Emperor. A sinking Trade. Leaves Nan-king. Pe kew Town. Tartar Insolence. Swi kew Town. Cheap travelling. Lin-whi hyen. Nan-sia chew. Sya chew. Entertainment at Iow. Tiu hyen. Jen-kye fu. Tong-sing chew. Kau-tang chew. King chew. Ho-kyen fu. Jin-kyew hyen. Hyong hyen. Cho chew. Arrive at Pe-king. The City described. Goes to the Palace. Has an Audience of the Emperor. Birth-Day of the Empress.

NAN-KING, according to *Gemelli's* Com-^{Nan-king}putation, cannot be more than thirty-six^{in Extent.} Italian Miles in Compass, though *M. d' Argeli* made it forty, and *le Comte*, forty-eight. The Suburbs, including the floating City, are near as large. That Bishop told him, the *Mandarins* had counted eight Millions of Doors, or Houses, in the City, which at four to an House, make thirty-two Millions of People. The Author looked on this Report to be false, [as well he might] though coming from an apostolic Missioner: Yet *Friar Ossorio*, a *Portuguese* at *Pe-king*, said, he ought not to deem it a Fable, since a *French* Jesuit, some few Years before, astonished at the Multitude of Inhabitants, declared, that it contained more People than all *France*; and *Friar Bartoli* gives the Empire three hundred Millions*. There are in this Place many *Mahomedans*, come from *Great Tartary*.

THE imperial Palace is in the Citadel, but not^{at present} worth seeing. The Streets are wide and well^{built.} paved; the Canals many; the Houses neat and Shops rich, this being the City for Silks*. *Gemelli* saw two wonderful Bells here; one in the *Chien lew* fallen to the Ground with its vast Weight: Its Height eleven Foot, and Circumference, twenty-two; contracting gradually to half the Height, where it again extends. The Weight, including the Copper, fifty thousand Pound, which is double that of *Exford*. It was reckoned very ancient three hundred Years ago. Not far thence, in a square Hall with six Doors, raised on three great Arches, there is a black

* See before, p. 411.
the Original, *Ung-hien*.

^a In the Original, *Xan-lin-fu*; and a little after, *Nan-hia fu*.
^b *Gemelli's* Voyage round the World, at before, p. 285, & 399.
^c In which, the Author says, is one Million more than the other Missioners compute.
^d What *Gemelli* says of the Trade and State of Learning here, is related by *le Comte* and others, whose Account will be given hereafter.

1695.
Gemelli
Careri.

Stone, with an Inscription, erected by the City; a in Acknowledgment of the Favours received from the Emperor *Kang hi*, who passed through it twice, when eight hundred thousand Men went out to meet him. In a Room at the Observatory (which stands on a Hill like an open Gallery on Pillars) he saw another Inscription of the same Nature in Honour of that Monarch. On the same Hill, and another adjoining, are Temples full of frightful Images, with long Beards and Whiskers: One with his Face of several Colours like a Merry-Andrew; and behind him another sitting with a Club in his Hand, and a Crown on his Head. There were, besides, two *Kin san*, or Giants, standing, one with a Sword, the other with an Ax, in his Hand; their Bodies stained with various Colours. Returning the same Way, he went to see another Bell, lying on its Side in a Garden half buried: The Height twelve Foot, exclusive of the Ring, and the Thickness nine Inches. They said it weighs c eighty thousand *Chinese Kattis*, each twenty *European Ounces*.

Careri's Travels
to and from
Tianan.

In the Suburbs, without the South Gate, is the Tower and Temple of *Pau nghen su**, built by the Emperor *Yang hi*, in Honour of a *Chinese* Lord; who, after assisting the *Tartar* to possess the Empire, retired and turned *Bonzo*. You enter a great Court by two Doors, opposite to which is the first Temple, with Steps going-up: Within is the Statue of a Woman standing, and on her Sides four *Kin san*, or Giants, armed and coloured. On the high Altar was the Image of a Man of a Gold Colour, sitting with his Foot on his Knee; and behind another sitting, and painted in the same Manner. Beyond this, in the second and third Court, the *Bonzas*, who are upwards of a thousand, dwell. On the left Hand of the second Court, or Cloyster, is a Temple, and on the right three, all ascended by Steps. In the first were the Statues of two wounded Women, standing Back to Back, of a Gold Colour, with little Images at their Feet, and round the Temple: In the three others, were many monstrous Figures, with Curtains before them.

Of Pau
nghen su.

At the End of the Court is the great Temple, covered with Porcelain* of several Colours. They go-up to it through a spacious Hall, beyond which is a Porch with five Gates, leading into the Church, where there are Niches three Yards above the Pavement. On the Front of the high Altar are the Statues of three Women, Gold-coloured, sitting with Inscriptions, and

brazen Vessels before them. About the Walls *Tenry* or *Pe-king* are many Images both on Foot and Horseback. Behind the two Women stood another, with a Drum on one Side, which three Men could not fathom; and on the other, a great Brass Bell, that is stricken with a Stick. Coming-out, he found a Play acting in the first Court by good Comedians, where some Thousands of People stood to see it. From thence he went to view the famous porcelain Tower*, paying the *Bonzo* a Trifle.

WITHOUT the City, on a Mountain, is the Tomb of the first Emperor of the *Ming* Family, guarded by Eunuchs, who lead a religious Life. It consists of a great Hall handsomely covered; with a Place like a Gallery, where that Monarch's Picture is locked-up. The Tomb is a Grot dug in the Mountain, and the Entrance kept shut. The Bishop told Gemelli, that if he staid till a burying Day, he should see several thousand Tombs carried forth: For the *Chinese*, who have them made in their Life-time, are, when dead, kept in them in their Houses till the Astrologers appoint a fortunate Day for interring them.

ONE is often offended here with the Smell of a stinking Trade, human Ordure, which the Porters carry in Tubs through the Streets to manure their Orchards, for want of the Dung of Beasts. The Gardeners pay more for that which comes of Flesh than of Fish, which they know by tasting it. Nothing is more frequent on the River than Boats laden with that Filth; among which, if a Man has the Misfortune to be caught, he is almost stifled. Along the Roads there are convenient Places whitened, with Seats, and covered, to invite Passengers to alight and ease themselves; there being a great Earthen Vessel placed underneath that nothing may be lost.

THE Bishop and his two Companions continually dissuaded the Author from going to *Pe-king*, telling him the *Portuguese* Jesuits would have no *European* look into the State of this Court; and that if he went thither, they would do him some ill Office. He answered, that as he went-out of mere Curiosity, he feared nothing, and therefore would even take-up his Lodging with those Missioners. He might have gone by Water till within half a Day's Journey of *Pe-king*; but it being a great Way about, and all People travelling from *Nan-king* by Land, he resolved to do the same. He sent his Servant beyond the *Kyang* to hire Horses for the Journey, which was done for five *Lyongis*, and two *Tijent*,

* *Pau* signifies Gratitude, or Reward; *ngben*, a Benefit; and *su*, a Temple. *Nitsui* calls this Temple, *Pau hi*. See before, p. 413.

By Porcelain, is to be understood always Materials of the same Kind with what we call China.

* This will be described hereafter among the *Chinese* public Works.

1695.

Gemelli

Cassini

Lauren Nan-ling.

or seven Pieces and an half of Eight, each Boat.

GEMELLI left Nan-king on Saturday, the fifteenth of October, in Company with a Chinese Christian Doctor, the Son of a Priest, who had taken his Degree to be a Mandarin, but wanted Money; without which, no Employments are obtained in China. They took Boat at the West-Gate, (which has three Iron-Gates, and a Structure, of sixty Paces, to them;) and, passing under the Bridge, which consists of many Arches, went on, along the Channel, about the Walls of the City. Then, changing Boat, they began to pass the River, and had gone one hundred Paces before he missed his Bolster, in which he had laid up one hundred Pieces of Eight. This Bolster was made of Boards, covered with Skins, and shutting like a Trunk-Portmanteau; which the Chinese use to lay their Heads on to sleep, and keep their Writings in. The Loss of this would have stopped his Journey; but the Watermen of the first Boat were so honest, that they rowed after them, calling out, to take it.

BEING over the Kiang, which is, in that Place, two Miles broad, and considerably deep, they came to the City of Pe-hew, having travelled twelve Miles. The Wall of this Place is ten Miles in Compass, inclosing Hills, Mountains, and Plains, not inhabited: For the City has but few Houses; the People liking better to live in the Suburbs, which are very long. Here he spent the Night merrily with the Chinese Doctor, drinking Rice-Wine, but so hot, that it scalded his Lips; it being the Custom of China to eat cold Meat, and drink Liquor hot. The Doctor's over Civility was very troublesome; for if the two Ivory Snicks were taken-up to eat, a great many Ceremonies must be first performed. If they met, if they gave or received any Thing: In going-in or out, in drinking, and all other Actions, though never so natural, still the Chinese Ceremonial must be observed; using the Word *Tsin*, which, among them, is the Touchstone of all Civility: For if any Person neglects to make use of it, he is counted rude and unmannerly. The Doctor, at Night, importuned Gemelli so much, to make his two Servants sit-down at Table, that he condescended to it, rather than disoblige him: But was afterwards sensible of his Error; for thereupon, growing bolder with him on the Road, he was ill served by them.

THE sixteenth, taking Horse, in Company with two Tartar Soldiers, one of them struck a Fellow, who hired the Mules and Horses, over the Face, so hard, with his Whip, that he made the

Blood gush out, because he laid a-while. They travelled over Hills, Mountains, and Plains, well inhabited. The Road was crowded with Passengers, besides Mules and Asses, laden with Goods, going to and coming from Pe-king. Among the Carriages there were little Carts, with one Wheel, each bearing three or four Bales, drawn by two Men; which was more than two Mules could do for so long a Journey.

THE seventeenth, they passed, betimes, through the Town of Sui-kow, which is inclosed by a Wall, of several Miles, and a Morals: Then, crossing a Mountain, with a Temple on it, they dined at the Town of Ta-chau-tou; lodging at Taa-shan pa, fifteen Miles beyond. Next Day, they travelled thirty Miles over the Plains, dined at Gulalempu, and lay at Wan-ni pa. The Hire of the Mules is cheap, and the Expence at Inns very small; for eight *Fuen*, or Three-pence-half-penny, will serve any Man Night and Morning. They who choose Rice-Wine, pay for it apart. It is drank in the Morning, hot, boiled with Rice, which are taken both together. It is troublesome, at first, to a Foreigner, to use himself to such Diet, as well as the Chinese Fare, in general, which has no Substance in it; consisting wholly in Porridge and Herbs: For they eat the very Malworts which the Europeans use in Medicines: And the worst of it is, they will have them half raw and cold; the Cook knowing when they are ready by the Smell. They leave Poultry for Herbs, as his two Servants would do, when they could buy a good Fowl upon the Road for a Penny. But Gemelli eat none of that Sort of Food, although he paid his Host for it; having in his Provision of Gammons of Bacon, Fowls, Ducks, and the like, upon Flesh-Days.

THE nineteenth, they travelled thirty Miles, over Plains. They dined at Lin-wei hyen, a large Town, inclosed with a Wall, and watered by a navigable River, which makes many Pools about it: For the Chinese, like Ducks, love to live in Water, or near it. There is a Bridge of Boats over the River, and a good Suburb on the other Side. That Day they met a Mandarin, in a Chair, with thirteen Litters, in which were his Women. These Litters are more convenient than those of Europe; each holding three Women at their Ease: They are carried by Mules and Asses. They lay at the large Town of Yuan-jan.

NEXT Day, they passed the River over a Stone Bridge, and dined in the Town of Kuechen, which is well peopled, by Reason of a River

Journey to Pe-king.

Sui-kow Town.

Cheap rice-wine.

Lin-wei hyen.

Pe-hew Town.

Tartar Infanterie.

* Gemelli's Voyage round the World, as before, p. 290, & fig.

* Neither this City, nor any other Place, he mentions, betwixt Pe-hew and Sui-kow, are to be found in the Jesuit Maps.

* Gemelli, as before, p. 294, & fig.

* A Fuen is equal to a French Sou.

1695.

Gemelli
Caren.

that runs by and maintains its Trade. At this Place there is always a great Number of Hawks carrying backwards and forwards; for the *Chinese* are as great Sportsmen as the *Persians*. Having travelled thirty-five Miles, they lay at *Wan-chau*, where their Beds were of Cane, as they were all the Road; every Man carrying his own Quilt with him.

Non-fu
chow.

THE twenty-first, they rode twenty Miles to *Non-fu chow*, where the *Tartar*, who (though very civil to the Author) was continually beating the Muletiars, struck one of them over the Face so unmercifully, that the other, for Fear, fled to the Author's Apartment, covering himself with Straw under the Bed. He was of a Sect that eats no Flesh. Thus their Journey was stopped for the rest of the Day. About this Town is a Wall, three Miles in Circumference, watered all round by the River; yet the Place is but ill peopled, except the Suburb.

Szu chow.

THE twenty-second, they travelled twenty-five Miles to the town of *Senfan*. Next Day, they rode fifteen Miles to *Tau-shan-i*, a small Town; and then, the same Number to *Szu chow*, a large Town on the *Wang-hsue*, or *Yellow River*, and the Boundary of the Province of *Nan-king*, on that Side. The Suburbs, which are along the Banks, are much bigger and more populous than the Town. For want of Barley, the *Chinese* feed their Beasts with black Kidney-Beans, boiled; the Country abounding in them as well as white ones.

THE twenty-fourth, they crossed a large River*, over a Stone Bridge; and, having travelled twenty Miles, dined at *Naxan*: Parting from this Place, the Author observed several Countrymen, who, bearing on their Backs a Net, like a Pavillion, fastened to four crooked Staves, went about the Fields catching of Quails, as they flew, the Net being carried low. Then they passed the River*, in a Boat, at *Un-chang kyay*.

Zer-tain-
* at the Lake.

THE twenty-fifth, they dined at *Linchien*; and, having travelled thirty-five Miles, lay at *Sha-hsue*. By Way of Refreshment, the Host here usually has a Pan of hot Water ready, in which, sometimes, he has boiled Kidney-Beans, and other Pulse, for Passengers to wash them, and drink of, when they have no Tea, or are not able to buy it; whereas, in the hottest Weather, they never drink or wash in cold Water, admiring at the *Europeans* who use it. As no Rice grows in these Parts, for the Coldness of the Climate, they supply the Defect with Wheat,

a making Bread, mixed with Onions, chopped very small. This they bake in the Steam of a Kettle, placing Sticks across to lay the Loaf on; which remains mere Dough, and lies as hard as a Stone on the Stomach. Others give their Guests thin Cakes of Dough boiled; or else, their *Taufu*, which is, Kidney-Beans pounded, made into Paste, and boiled, that serves as Sauce to dip their Meat in: They also make it of Wheat and other Ingredients.

b THE twenty-sixth, they went thirty Miles, dined at *Kyay-hsue*; and about Evening, passed through the small Town of *Tsu hyen*, which is walled. In the Suburb there is a large square Inclosure, with several Temples in it; whose Images have monstrous Shapes. They lay at the Town of *Tan-tan hyen*.

NEXT Day, early, they passed through the City *Ten-hsue*, seated in a Plain like all the rest; for the *Chinese* do not build on Hills. The Walls extend four Miles square, and there is a noble strong Bridge. They dined in the small Town of *Kau-hsue*, and lay, after thirty Miles Travel, at *Yuan-shang hyen*, which City is not well peopled; the Walls, which are three Miles about, including Gardens and Fields.

THE twenty-eighth, they passed through the City of *Tong-ping chow*, which is a Mile and a half in Length, and a Mile in Breadth; but hath many Fields and ruined Houses in it: The rest are of Brick, and thatched. The Walls are of Earth. They lay at *Kyay hyen*, a small Town: Their Stage, in all, thirty Miles. The twenty-ninth, early, having crossed the Town of *Tung-sha*, encompassed with a long Mud-Wall, but ill peopled, and passed the River *Tung*, in a Boat, the Bridge being broken, they dined at *Tung-hsue*, and lodged at *Shi-pin hyen*. There being no Mountains all this Way, to bury the Dead on, the *Chinese* plant square Spots of Ground with Cypress or other Trees, and place the Tomb in the Middle, covering it with Heaps of Earth. At Night there is a Centinel in the Inn, continually striking two Pieces of Wood one against the other for a Sign, which makes Travellers not sleep very sound.

SUNDAY, the thirtieth, they dined in the Town of *Sintien*; then, passing through that of *Kau-tang chow*, which has a Mud-Wall, and is thinly inhabited, lay at *Tau-chau*, after a Journey of thirty Miles. The thirty-first, betimes, they passed through the Town of *Chin-hsue*, inclosed with a large Wall, but ill inha-

* No such River appears in the Jesuit Maps.

Map, *Tsue hyen*.* In the Jesuit Maps, *Tau*.* So in the Maps; but in the Translation, *Tau-pu hie*.

go hyen.

* Rather, *Tung-sha*, or *Tung-sha*.* Italian, stands for *ed*.

* Possibly, the Royal Canal.

* *chou fu*.* In the Original, *Uen-shan hien*.

* Not in the Maps.

* In the Maps, *Tung*.* In the Original, *Gouren-ten*; the *c*, before *r* or *i*, in* *led*.

1695.
Gemelli
Carteri.

bited. They dined in that of *Kushipo*. Afterwards, at *Fatbis*, (which is well peopled within the Walls, three Miles in Compass, and better in its Suburbs) they crossed the River ^a in a Boat, which is seldom paid for, the Watermen being kept by the City; and here begins the Province of *Pe-king*. After a Journey of thirty-four Miles, they lodged in the Town of *Lyn-chi-myau*. In this Journey he saw *Alles*, which, when they have gone their Stage, will not stir a Step farther, though you beat them to Death; just like those of *Salerno* in *Naples*.

King chen.

THE first of November, an Hour after Sun-rising, they passed through the Town of *King chen*, encompassed with a Mud-Wall, in which there is nothing handsome but a Tower; there being, besides, only a few Cottages, and a few Inhabitants. They dined at *Lau-chi-myau*; then saw *Fu-chen-by*; which Town, like the former, has Mud-Walls and Houses. Having travelled thirty-three Miles, they lay at *Fu-chen-i*; ^c where, over the Gate, was a little Chapel dedicated to the Guardian Spirit of the City. The second, early in the Morning, they passed a Stone Bridge, over the River, at the Town of *Shial-chou*. Next, they saw that of *Shing-hua*, with a Mud-Wall, badly inhabited. Afterwards, the Bridge being down, they crossed the rapid River of *Tanga-by* ^d in a Boat, and dined at *Shan-ke-lin*.

Ho-lyen-fu.

HENCE they went to the City of *Ho-lyen fu*, ^d which has but a few Houses, in two Streets; all the rest being Fields and Ruins. It makes a Square, four Miles in Compass: Yet only the North-Side [of the Wall] is Brick; the rest being Earth thrown up. Going out of that City, he met a Procession of frightful Images, with little Flags, Kettle-Drums, and a Trumpet. The inferior Classes of People paid it Respect: But the Nobility, and better Sort, make no Account of those Things, and enter the Temples ^e as they would a Stable; having little Faith in a future State. The Inns, which ought to be best, near the Court, are yet the worst, for eight Days Journey, round *Pe-king*; for the *Chinfa* refusing to increase the Allowance of forty *Tjieu*, or Four-pence-half-penny, for a Night's Entertainment, Supper and all together, the Inn-keepers give them Herbs, and Porridge, instead of other Provisions, which are dear. After travelling thirty Miles, they came to *Re-fu-li-pa*. ^f

fu-lyen
lyen.

THE third, they dined at *Jin-kyu-hyen*, ^f

^a This must be the *Wye*.
^b *Fong-chien-lyen* in the Maps.

^c Rather, *Chi-li*, or *Pe-cho-li*.
^d In the Maps, *Hu-to-bu*.
^e Gemelli, by this Way of accounting for the little Respect paid the Image Temples, by the Nobility, and better Sort, seems not to have considered, that they are generally of the Sect of *Confucius*, whose Religion is that of Nature; and, consequently, the most aversive to Idolatry.

^f So in the Maps; in the Translation, *Gynchimsin*.

^g In the Original, *Au-avie*.
^h In the Jesuits Maps, *Sin-ching-lyen*.

ⁱ In the Maps, *Tjo-chou*.

and then passed through that of *Man-chin*, included, in Part, with a Mud-Wall, and ill inhabited: About it are Lakes and Morasses; among which they travelled about eight Miles, before they reached *Hong-hyen*; their whole Stage being thirty-two. This Town is two Miles in Compass, yet but thinly inhabited. The Suburb is good, and has a River running through it.

THE Country-Women of the Province of *Pe-Huen* have a singular Sort of Head-Dress, different from all others: For they wind their Hair,

twisted together, or made into Wreaths, about the Pole of their Heads, which they cover with a Cap made of black Silk, or of Cotton, running a Bodkin through to hold it fast. Others make a great Knot of it on the Top of their Heads, and cover it with a Thing made like a Dish, of Silk and Gold; to which, some add a Binding or Fillet, three Fingers broad, of Silk and Gold, about the Head, like a Forehead-Cloth. The sharp *Ghinses* suffer nothing to be lost: For the Countrymen, before Day, walk up and down the Road, with two Baskets on a Staff, one before, the other behind, gathering the Dung of Beasts to manure their Ground; others, with Rakes, made of crooked Sticks, gather the Straws and Leaves for Firing, because Wood is there very dear.

THE fourth, they went along the River of *Hyang-lyen*, to dine at the Town of *Pe-ku-by*, ^{lyen.} which is well inhabited; and having travelled, in all, thirty Miles, they came to *Sau-tin-hyen*, ^{Chou-chou.} whose Walls, of Brick, are two Miles in Compass. The City is well peopled, and supplied with Necessaries. Next Day, they saw the City of *Cho-chew*, encompassed by a Mud-Wall, but populous; as are the Suburbs. Then, passing over a long wooden Bridge, and two others, of Stone, they came to dine at the Town of *Lyo-li-wo*. Afterwards they reached the Town of *Lyang-byang-lyen*, which has good Brick-Walls, a Mile in Length: And, lastly, that of *Chen-fu-ghen*; having travelled thirty-two Miles. This Day they could hardly proceed for the Multitude of Carts, Camels, and *Alles*, which embarrassed the Road. Here there are Guards at every Mile or two, who throw up a little Heap of Earth, and upon it a Cottage of Mud, where they watch at Night for the Security of Travellers.

SUNDAY, the sixth, after coasting most uncouth Mountains, for twenty Miles together,

^a This seems to be the same with *Arise* or *Pe-king*.

Genelli
Caves.

they arrived at *Pe-king*. They travelled three thousand two hundred and fifty *Li*, by Water, from *Kanton* to *Nan-king*; and two thousand one hundred and fifty, by Land, from *Nan-king* to *Pe-king*: In all, five thousand four hundred *Li*, each two hundred and sixty Paces, according to the *Chinese* reckoning; having spent in the whole Journey two Months and eleven Days*. He alighted at the *Jesuits House*, in order to make himself known to *Philip Grimaldi*, Provincial, and the Emperor's President for the Mathematics, that, by his Means, he might see what was most remarkable at Court. Both he, and the *Portuguese Friars*, who had the same Jealousy of him that those of *Kanton* had, said, they admired who had advised him to visit *Pe-king*; where no *European* was allowed to come, without being sent for by the Emperor. As the *Jesuit* could not entertain him in the Monastery, till he had acquainted his Majesty, *Genelli* went to lodge in the *Chinese City*.

The City of
Peking.

SHUN-TYEN, or *Pe-king*, is divided into two Cities, the *Chinese* and the *Tartar*. It is square, and has sixteen Gates; each with its Suburbs. It is in Compass twenty-one Miles. The smallest Streets are as thronged with People as Fairs. *Grimaldi* assured him, that the Cities, with their Suburbs, and Dwellings in Boats, contained sixteen Millions of Inhabitants. The Streets have their Names; as, the King's Relations Street, the White Tower Street, the Dry Fish, the Aquavita Street: They all are strait. The finest of all is, the Street of perpetual Rest, above one hundred and thirty Foot wide, running from East to West; the North-Side being the Palace Wall: On the South Side are several Palaces of great Men, which, to the Street, have only a great Gate, with Houses on each Side inhabited by the Servants, Tradesmen, or Mechanics. The South and North Gates of the Palace have three Entrances: The middlemost, which is for the Emperor, is always shut, but when he is to pass: Each of the other two is guarded by twenty Soldiers; three thousand being appointed for the Guard of those and the City Gates.

Genelli the
Palace.

MIL-LAU-YA, a Servant of *Grimaldi*, coming to acquaint the Author that his Master waited for him, he went immediately, and found him clad in a rich Garment, lined with Sables, given him by the Emperor. He said, that was a proper Time to go with him into the Palace, because he was to present the Emperor with a new Kalendar for the Year 1696. *Genelli*

thanked him for the Favour, and followed him on Horseback. Before they came to the fourth Court of the Inner-Palace, *Grimaldi*, attended by several *Almanacars*, delivered the Almanack, put up in a Case, covered with Silk, to a Person sent by the Emperor to receive it. Then, taking Leave of the rest, he told the Author, that, to prevent Accidents, it would be convenient the Emperor should see him. He therefore had him wait, and he would introduce him to his Majesty; teaching him, in the mean Time, the Ceremonies he was to perform.

Journey to
Pe-king.

AFTER an Hour's Stay, a Servant came to bid them advance. They passed through four long Courts, lined in with Apartments, by Marble Gates, of a vast Bigness, till they came to that where was the Emperor's Throne, placed in an open Room or Gallery, raised upon five Ascents. There his Majesty sat, after the *Tartar* Manner, on a *Safa*, or Floor, raised three Feet, and covered with a Carpet that spread over all the Room. He had by him Books, Ink, and Pencils, after the *Chinese* Manner. His Garment was of gold-coloured Silk, embroidered with Dragons; two whereof, very large, were on his Breast. On his Right and Left, stood Ranks of Eunuchs, without Weapons, with their Feet close together, and Arms hanging. When *Grimaldi* and the Author came to the Door, they ran hastily to the End of the Room that was opposite to the Emperor; and, standing both together, continued on their Feet for a Moment, holding their Hands right down by their Sides. At last, kneeling, and lifting up their Hands, joined to their Heads, so that their Arms and Elbows were of an equal Height, they bowed thrice to the Ground; then, rising, they set themselves in the same Posture, and performed the same Ceremony a second and third Time, till they were ordered to advance and kneel before the Throne.

His Majesty then, by Means of *Grimaldi*, inquired of him concerning the Wars in *Europe*. He next demanded, if he was a Physician, or Of the Underhood Surgery; and, understanding that was not his Profession, asked, if he understood Mathematics. To which he likewise answered in the Negative; though he had studied them a little in his Youth: For he had been forewarned by the Missioners, that the Emperor would detain him in his Service, in case he owned himself skilled in any of those Arts or Sciences. At length, he gave them their Congee, and they retired without any Ceremony. The Emperor, *Kang-hi*, that

Has an
Audience.

Of the
En-
ter-
tain-
ment.

* *Genelli's Voyage round the World*, as before, p. 296, & 299.

* This Audience is what the Missioners declare to be a Fiction; as hath been observed in the Introduction to this Relation: And, indeed, it seems a little improbable, that the Emperor should give an Audience, in so much Form, only to a man: For it does not appear, that his Majesty came there on any other Account; or that *Grimaldi* had any Share in it, but as being the Interpreter.

1695.

Grimaldi.

Cont.

his Person.

Birth-Day

of the Em-

per.

is, the Peaceable, was then in the forty-third Year of his Age: His Stature was proportionable; his Countenance comely; his Eyes sparkling, and larger than generally his Countrymen have them; his Nose somewhat hawked, and a little round at the End: He had some Marks of the Small-Pox, which yet did not lessen the Beauty of his Countenance. *Grimaldi* found it so excessive cold at *Pe-king*, that he could not sit abroad till the Sun had gathered Strength; and *Grimaldi* assured him, that it was not colder in *Poland*, ten Degrees more North. By Means of this Weather, vast Plenty of Game, of all Sorts, are brought from *Tartary*, all so frozen, that some will keep two or three Months; and so cheap, that a Buck or Boar may be bought for a Piece of Eight, Pheasants or Partridges for a Penny or Three-half-pence.

THE Author going, on the ninth, to visit the *French* Jesuits, who lived within the first Inclosure of the Palace, found a vast Number of Porters hanging blue Cloth, to close in the little Allies facing the broad Way that leads to the inner Wall. This was to prevent the Ladies from being seen, who were to compliment the Emperor's Mother, whose Birth-Day it was. In his Return, he saw a Number of fine Calashes, covered with Damask, and other rich Silks, in which these Ladies came. The Emperor's Wives, and Concubines, the Princes and Princesses of the Blood, the great Ladies and Mandarins of the Court, do her Reverence, by kneeling and bowing their Heads nine Times to the Ground. After this, the Empress Dowager having invited his Majesty and all the Assembly to Dinner, he dines by himself, seated on his Throne. This the Author delivers from the Report of the Jesuits, because the Ceremony is not to be seen by Strangers.

fū. Mountain Mey-lin. Oil-Trees. Nan-hyong fū. Shau-chew fū. Fushan described. Arrives at Kanton. Length of the Journey.

Arrives at

China now

sees.

THE Cold, at *Pe-king*, being too sharp for the Author, he resolved to leave that Place. Accordingly he lent and hired three Mules, for five *Liangs*, and two *Tjens* of fine Silver of *Cheoa*, each; which amount to seven Pieces of Eight and a half: A low Rate for a Month and four Days Journey; but paid the same beforehand, according to Custom. At taking his Leave of *Grimaldi*, (who had lived thirty Years in *China*, had been four Times with the Emperor in *Tartary*, and spoke the Languages of both those Countries to Perfection) he desired him to oblige the Publick with some Account of what he had seen: But he answered, that having read, the last Time he was in *Europe*, so many false Stories concerning *China*, he had forborn printing any Thing as he before designed, to avoid giving so many Authors the Lie; and particularly the *Dutch*, in whose Relation of their solemn Embassy to the Emperor⁶, (wherein he himself had officiated as his Majesty's Interpreter) there were more Lies than Lines⁷, in what does not relate to the Description of Cities. But this happened, he said, through the Ignorance of their *Kanton* Interpreters; who, never having seen the Court, when asked Questions, gave wrong Answers; or, being little skilled in the *Portuguese*, explained themselves so ill, that the *Dutch* mistook their Meaning, and so wrote down what was not Fact.

AMONG other Curiosities *Grimaldi* shewed him a yellow Girdle which the Emperor had given him, with a Sheath made of a very fine Fish-Skin, hanging to it; in which were the two little Sticks, and other Utensils, which the *Chinese* use at Table. This is an extraordinary Gift in *China*, as it commands Respect from Persons of all Ranks; and every Man, at the Sight of that Colour, is to kneel, and touch the Ground with his Forehead, till he, who has it on, covers it. On this Occasion the Author relates, that a Mandarin, at *Kanton*, having demanded a Watch of a *Franciscan*, and the Missioner having none to give him, he was so offended, that he set-up a Declaration, to make known, that the *Romish* Religion was false, and taught a wrong Way to Salvation. The *Chinese* Christians were disturbed at this Proceeding; and, acquainting the *Franciscan*, he, in his Zeal, went to the Place, and, instead of blotting, tore the Declaration.

Order of the

yellow Girdle.

ditto.

SECT. III.

The Author's Return from *Pe-king* to *Kanton*.

*Accounts of China censured. Order of the yellow Girdle. Mandarin mortified. Temple of the Emperor. Grimaldi's Pass. Author leaves *Pe-king*. A noble Bridge. Remarkable Temple: And Procession. Yen-chi fū. A noble Tomb. Meets a Burial. Su chew, or Syu chew. Hin-che hyen. Lyu chew fū. Tong-ching hyen. Tsen-byan hyen. Whan-may fū. Kyu-kyang fū. To-ngan hyen. Comes to Nan-chang fū. Kan-chew fū. Nan-ngan*

* *Grimaldi's Voyage round the World*, as before, p. 298, & seq. ⁶ This is to be understood of the first Embassy, written by *Nicobesi*, as appears from the subsequent Note. ⁷ Although this seems impossible, yet *Grimaldi* concludes what the Jesuit told him was true, from the Author's asserting, that there are public Whores in *China*, and that they are carried about the Streets on Asses to be hired; of which he hath given a Cut. See before, p. 401. c.

1695.
Gernelli
Cavali.

Mandarin
Mandarin

THIS put the Mandarin into a great Rage, that he never left persecuting the Friar, till he obliged him to quit the City. At the same Juncture Grimaldi passing that Way into Europe, and the Mandarin coming to pay his Respects to him, as a Person much esteemed by the Emperor, the Jesuit received him with the End of his yellow Girdle in his Hand; and reproved him for daring to condemn the Catholic Religion, when the Emperor honoured Christians with that Gift. The poor Mandarin in the mean-while gave his Forehead so many Knocks against the Ground, that at last the Missioners themselves intreated the Jesuit not to mortify him any more. Grimaldi therefore bidding him rise, charged him for the future to use his Brothers well; threatening otherwise, that the Emperor should be acquainted with his Misbehaviour, in order to punish him severely. None but his Majesty, the Princes of the Blood of the male Line, and some others, to whom it is given as a special Mark of Favour, can wear Yellow, and the Girdle of that Colour, for the Princes of the female Line have it red.

Temple of the
Emperors.

SUNDAY the twentieth, he went to the Tartar City to see the *Ti-wang-myan*, or Temple of all the past Kings. This is a large, sumptuous Palace, with several Apartments and Courts. The last great Room, or Hall, is as fine, large, and well adorned as that of the Imperial Palace. There are to be seen in it stately Thrones, and the Statues of all the Emperors, good and bad, who have reigned in China, from *Pe-li* to *Shun-chi*, the Space of four thousand five hundred and forty Years. This Temple stands in one of the finest Streets of the City; and is approached on each Side through two triumphal Arches, each with three stately Gates. All Persons of what Quality soever, when they come to the Arches, alight, out of Respect, and walk a-foot till they are passed the Front of the Temple; where the Emperor every Year performs an infinite Number of Ceremonies in Honour of his Predecessors.

Grimaldi's
Pals.

GRIMALDI gave the Author a Pals, importing, that he was going to *Pe-kyen* to fetch Books for the Emperor's Service, and therefore none should presume to molest him on account of the Arms and a Black which he carried, but

should be aiding to him upon Occasion. The Jesuit told him, that though he had been so long Way disturbed by the Governors of Cities in coming to Court, yet they might put him to some Inconveniency in his Return, and therefore he had Need of his Pals, which, he added, was well-known, and honoured by all the Ministers of the Empire.

THE twenty-second, at Noon, he left Peking to go to *Nan-chang fu*, the Capital of *Shan-si*, by Land. As the Road to the *Wang-fu* was the same he travelled in his Way up to Court, he only mentions the Places he came to at Noon and Night. He was attended by Grimaldi's Servant till without the Gate. He passed through the small Town of *Lu-pu-ben*, which in coming he left to the Right. It has a good Wall, and two strong Gates plated with Iron. Close by it they crossed the River on a fine Stone Bridge, half a Mile long, and advanced every two Paces with handsome, little Lions on both Sides. They lay at *Lyang-hyen*. Their Supper and Beds were very good. Here he joined a Tartar, attended by several Servants, going the same Road.

THE twenty-third, near the Town of *Tan-Pen-sai-tse*, he saw a handsome Temple, called *Hyen-temple*. It is enclosed with high Walls, about a Quarter of a Mile in Compass, and has Monasteries of *Ho-shan*, or *Bonzas*. In the first Temple was an Image sitting, all gilt; and Abundance of little ones in the Niches about the Wall. In the second were three Women sitting on a Lion, and two Dragons all Gold Colour. Here he found the Table covered, for the *Bonzas* dine betimes. In the third was an Image sitting also; which, besides the natural Hands and Feet, had twenty of the former on each Side, two Feet held-up in the Air, and five Heads one above another. They dined at *Li-han*, and lay at *San-ching hyen*.

THE twenty-fourth, before they got to the Town of *Pe-ku-bo*, he passed-by several *Bonzas*, going to take-up a dead Body, two and two in Procession, with Copes on. Some of them played on Instruments, and others carried Umbrellas, with long Silk Curtains about them, Banners, and other Ornaments. They lay in the populous Suburbs

* This Story, it is true, breaths the insolent Spirit of the popish Missioners, but at the same Time smells strong of their Forge.

† There is a Temple with the same Name elsewhere, of which we have given the Draught. See before, p. 418. a.

‡ In the Original, *Leau sien xir*.

§ We have given the Distances of Places separately underneath,

for the Reasons assigned, p. 530. Note 4.

Road from Peking to Nan-chang fu.

Pe-che-li Province.

Notion. 22. From *Pe-king* to *Lyang-hyang hyen* 70 Li

23. *Sau-ching hyen*

24. *Hyong hyen*

113

30

Re.

Suburbs of the forsaken Town of *Hyung hyen*; ^a where, under two Arches, he saw several Images, and *Bonzas* sacrificing, in order to go and eat-up an excellent Meal provided by the Kindred of the dead Man.

THE twenty-fifth, they breakfasted in the Town of *Cho-pu-kw*, because of the good Fish there is in the Lakes about it. Near the Bridge is a curious Inscription, set-up on account of the Emperor's passing that Way. They dined at *Yin-kyew hyen*, a walled Town with a wet Ditch two Miles in Compass, and lay at *Re-shi-li-pu*.

THE twenty-seventh, the Cold they endured was very great, there being neither Wood nor Coal, so that their Host burnt dry Herbs and straw to dress the Supper.

THE twenty-ninth, they travelled through a well-tilled Plain, and observed, that to the Ploughshare they added a round Iron Plate to break the Mould.

DECEMBER the third, they dined in the City of *Yin-chi fu**, which is well peopled, has good Shops, and is enclosed with a handsome Wall and wet Ditch. Here he bought four Pheasants for about two Shillings.

SUNDAY the fourth, they rode through the City of *Ha hyen**, which is small, and has nothing remarkable but in its Suburb. There is a handsome Temple, consisting of several Courts, planted with Cypress-Trees and Structures; in some of which are the Statues of Men, in others of Women, made of Clay laid on Wood, and plaistered over. After passing through the little Town of *Uya*, which, though enclosed with Mud-Walls, has an excellent Suburb, they dined at *Chay-hoi-te*. Before they got into *Sho-ho-tyen*, where they lay, they met Abundance of Mules loaded, with a good Guard of Soldiers; and then a Bier carried by thirty Men, on which was a Coffin with the Body of a Chinese Lord. To denote what it was, there was tied on it a white Cock; but this is sometimes transgressed for want of one of that Colour. Behind it came a Lady

in White, with a white Cloth over her Head, and carried in a white Chair by four Men. Two Maids attended her with white Hoods on their Heads, as were their Cloaths, but their Faces covered with black Veils. They told him that was the dead Man's Wife; then followed about twenty Litters, in which were his Women, attended by many Soldiers.

AT *Nyu-i*, where they lay the fifth, there is such Plenty of Hares, that they are sold for about three Half-pence a-piece. The sixth, they dined at *Layala*, where is a long Bridge over the River, and passing the rapid River [*Whang-hs*, at] *Su chow** in a Boat, lay at *San-pu*.

THE ninth, they lay at *Lyang-chen*. Next Day they left the Road to *Nan-king*, and taking that on the Left to *Nan-chang fu*, crossed the River *Whay-hs* in a Boat, into which they were carried on the Backs of Peasants, because the Boat came not close to the Shore. They dined at *Chen-ching-yi*, a Town on the Bank of the same River, and lay at the City of *Feng-yang fu**. This Place, though large, has no Wall, but good Streets. There are also Courts in it, with a large Hall in the Middle; and several Rooms one over another, all of Wood, but well-built. At the Door of this Hall were several Prisoners, with Chains at their Feet, and a great square Board about their Necks, which weighed about an hundred Weight. Staying here the eleventh to rest the Horses, the Author took a Chair and went to see the Town of *Wnan-chen*, which has none but little thatched Houses. It is walled only on three Sides, that to the North, which is longest, being closed by the Tops of Mountains. On that Side also there are few Houses, the rest being ploughed Fields.

THE twelfth, they dined at *Hin-che hyen*: ^{Hin-che} Afterwards their Way lay over Plains and Mountains to *Tin-gan hyen**. The Walls of this Town are not above a Mile in Compass. It has only one Street, where the Market is kept; but the Shops, both there and in the Suburbs, are good.

Next

* Rather, *Yen chow fu*.
the Passage intelligible.

* Rather, *Tseu hyen*.
* In the Original, *Fonlan fu*.

* These Words within Hooks are necessary, to make
* Rather, *Ting yuen hyen*.

The Road from Pe-king to Nan-chang fu continued.

Novem. 25.	Re-shi-li-pu	-	-	120	Li
26.	Fu chun-i	-	-	120	
27.	Lya-chi-myeu	-	-	130	
28.	Tau-chen	-	-	120	
29.	Shi-pin hyen	-	-		
30.	Chyen hyen	-	-	120	
Decem. 1.	Shu-yu-chen	-	-	110	
2.	Kau-hs	-	-	90	
5.	Tau-tan-tyen	-	-	60	

4.	Shu-ho-tyen	-	-	120	Li
5.	Nyu-i	-	-	120	

Kyang-nan Province.

6.	San pu	-	-	110	
7.	Nan-fu chow	-	-	120	
8.	San-chen	-	-	50	
9.	Lyang-chen	-	-	80	
10.	Feng-yang fu	-	-	90	
12.	Ting-gan hyen	-	-	90	

1695,
Gemelli
Careri.

Next Day they rested at *Chan-chau yen*, and travelled through a plain Country to *Patein*. For so good a Road, the Inns are bad, and *Gemelli* was forced to lie in the same Room with a *Tartar*; who, when in Bed, made his Page beat his Belly like a Drum, that he might fall asleep, and the same Music was repeated three Hours before Day.

THE fourteenth, he dined at *Lyang hyen*, having first passed through *Tienpu*, a large but open Town, going out of which he met a *Mandarin* with a great Retinue. Before him went many Carriages guarded by Soldiers: Next came a great Number of Servants and Officers in Chairs all in a Row, with Pages and other Attendants on Horseback: Next followed the *Mandarin* in a Chair carried by eight Men, and beset with Abundance of Soldiers, carrying several small Banners, one of which was very large. After all came many more Soldiers and Servants, to the Number of about a thousand. He lay in the City of *Ly-chow fu*, the Compas of whose Walls, surrounded with Water, is small, there being but the third Part of a Mile from Gate to Gate: Yet there are good Shops, and the Suburbs are large.

THE fifteenth, he dined at *Pe-ho-i*, and having travelled over Plains well tilled, came at Night to the Town of *Tau-chen*. This Place, though without a Wall, is large, and has good Shops. Having crossed the River here upon a Bridge of Boats, they lay in the Suburb. Next Day, betimes, they passed through the Town of *Lu-chi-ching hyen*, which, though walled, has nothing good in it. They rested at *Nanzian*, and having travelled awhile among Mountains, came-out into a Plain amidst Valleys well inhabited, and lay at *Ta-quan*. About these Mountains is found a Sort of Tartufs, which are no other but Pignuts, called, by the *Chinese*, *Ma-ti*, but resembling a little Turnip, and tasting like a new Chestnut.

THE seventeenth, having travelled over Plains

and Mountains, they dined in the City of *Teng-ching hyen*, seated at the Foot of Mountains, well walled and inhabited, though the Suburbs are much larger. In the Shops (which are well furnished) he saw Turnips hanging-up by the small End, with Corn growing in them. This Effect was produced by putting a little Earth into a Hole made in the Root, and watering it every Day. They lodged in the Town of *Tau-chen-i*.

THE eighteenth, riding through Groves of Cypress-Trees, and coasting the Mountains on the Right, they dined at *Siabizhu*. Hence they entered a Plain many Miles in Length, full of little Country Houses, Gardens, and Farms. They lay at *Tjau-hyan hyen*, a City enclosed with low Walls, broken-down in some Places, and containing wretched Houses within. Next Day they dined at *Syau-chi-i*, and in the Afternoon passed through *Tay-hu hyen*, two Miles in Length from one Gate to the other. In the Houses there is nothing to please the Eye, yet there are good Shops both in the City and Suburbs, which are very populous, by the Trade a small River brings thither. They lodged at *Feng-hyan-i*, the last Town of the Province of *Nan-king*, which they entered at *Su cheu*.

THE twentieth, entering upon a Skirt of the Province of *Hu-quang* (through Plains all cultivated, not far from the Mountains) they dined at *Tinzan*, and lay at *Whan-may hyen*, a City with an indifferent Wall three Miles in Compass, good Suburbs and Shops not at all contemptible. Next Day, turning from the Mountains into open Plains, they dined at the Town of *Kunlunga*, on a small River, which, though open, has good Shops. They lay at *Syau-chi-kue*, situate on the *Kyang-ho*; which is the greatest River in *China*, and divides the Province of *Hu-quang* from that of *Kyang-fu*. The City is small, without any Enclosure, but well inhabited, and has good Shops.

THE twenty-second, they crossed the *Kyang*, *Kyo-kyang* which.

* So in the Jesuits Maps: In the Author, *Luchifu*.

p. 379, & seq.

ching hyen.

Post Houle there.

* *Chen*, or *Chin*, as sometimes the Word is spelled.

* In the Jesuits Maps, *Tjau huan hyen*: In *Gemelli*, *Zou yan xien*.

* In the above-mentioned Maps, *Whang may hyen*.

* *Gemelli's Voyage round the World*, as before.

* In the Map, *Yu*.

* Denotes a

The Road from Peking to Nan-chang fu continued.

Decem. 13. Patein	100 Li
14. Ly-chow fu	110
15. Lu-chin	100
16. Ta-quan	100
17. Tau-chen-i	100

18. Tjau-hyan hyen	90 Li
19. Feng-hyan-i	

Hu-quang Province.

20. Whan-may hyen	100
21. Syau-chi-kue, on the Kyang	95

Kyang

Prove is Kanton.

which is about two Miles over; paying twenty a Tjen, or less than three Half-pence, for each draft, but not for the Men. There is a Custom-house, which takes Cognizance only of Packs, the Baggage of Passengers is not searched. Hence they rode to the City of *Kyau-kyang fu**, seated on the other Side of the River. The Walls are eight Miles in Compass, but there are more Fields than Streets within them. The Suburb is three Miles long, populous, and full of good Shops. Between both there is a great Lake, from which runs a small River. They stayed at *Tung-yuen-i*†, a Town among the Mountains. It is incredible what a vast Quantity of Fish is taken in the Rivers and Lakes on the Road; and therefore the Inn-keepers, for ten Tjen, furnish a Bed and better Supper of Fish than they would of Flesh.

THE twenty-third, going-on still among Mountains, they rested at *Ushimen*; and passing through the little City of *Ti-ngan hyen*, which, though partly unpeopled, has something good still, came, at Night, to *Ti-nan pu*. The twenty-fourth, they rode-over fruitful Plains and pleasant Hills to the Town of *Sin-kyen hyen*‡, which, though large in Circumference, is partly disinhabited, and has nothing in it observable. They passed-over the River, which is a Mile off, in a Boat, and dined at the Town of *Saniaru*§; where they again crossed the same River at Free-coast, the Watermen being paid by the Country. They lay at *Ku-wa*.

NEXT Day, having rode thirty *Li*, they came to *Nan-chang fu*. The Author had been thirty-four Days on the Road from *Pe-king*, in which Time he travelled three thousand two hundred

and thirteen *Li*. The City being all encompassed by the River, he passed-over in a Boat, and took-up his Quarters in the House of the Jesuits, whose Superior was yet at *Kanton*; so that he spent *Christmas-Day* by himself, without so much as hearing Mass, for want of a Priest. In the Afternoon, going to see a great Palace, called the School or Academy of *Confucius*, on entering the Hall one of his Servants, who was a Christian, kneeled-down, worshipping the Picture of that Philosopher. *Genelli* having severely reprimanded him for such an Action of abominable Idolatry*, the Wretch, says he, told him, that the Missioners of the Society allowed that to be done as an outward Act of Worship. This silenced the Author, who called to Mind the Controversy, then subsisting on this Account, between them and the French Vicars Apostolic.

RESOLVING to continue his Journey from *Nan-chang fu* to *Kanton* by Water, the twenty-sixth of December he hired a Boat for two *Lyang*, and seven *Tjen*, which amount to little more than four Ducats; Articles being formally drawn in the Presence of such Persons as have Power over the Boats.

THE thirtieth, they lay at *Shya-kyang hyen*†, a walled City, though seated on the Tops of Mountains. This Day the Chinese Sailors, to make it blow the more, superstitiously kept whistling. Next Day they made a great deal of Way, a stiff North Wind springing-up, and got to *Ki-ngan fu*.

SUNDAY the first of January, 1697, they lay at *Jaynfan*. The Day following, they made but little Way, because the Waters were low. The fifth, they stopped at *Kan-chew fu*, where

Comet to Nan-chang fu.

* So in the Map: In *Genelli*, *Kiu hya fu*.

† In the Original, *Tan Juen*. ‡ This seems to be the same, named in the Map *Kyan-chang hyen*, for there is no other *Hyen* in the Road, and it stands at the same Distance from the River.

§ Observe the Blindness or Perverseness of Papists, who call this Idolatry, which was really no more than a Mark of civil Respect, as the Jesuits rightly maintain, (for the Place was no Temple, nor was the Ceremony accompanied with any Prayer or Act of Devotion); and yet affirm, that kneeling to their Images in a Church, or Place of religious Worship, accompanied with Prayers, bowing, kissing, incensing, and the like high Acts of Devotion, is not Idolatry. Hence it appears what Hypocrites and Impostors the Missioners are, who oppose this Toleration in the Chinese Converts in Harmed to the Jesuits; while the latter, who are so let fond of the *Romish* Idolatry, dare not retort the Argument upon them.

The Road from *Pe-king* to *Nan-chang fu* continued.

Kyang-fu Province.

Decem. 22.	Tung-yuen-i	60	Li
23.	Ti-nan pu	50	
24.	Ku-wa	100	
25.	Nan-chang fu	30	

Road by Water from *Nan-chang fu* to *Kanton*.

26. From *Nan-chang fu* to *Seremi* - 30

27.	Coun-gu-ta, small Town	50	Li
28.	No Town	80	
29.	He fu	80	
30.	Shya-kyang hyen	80	
31.	Ki-ngan fu	143	
Jan. 1.	Jaynfan	85	
2.	A low Li only		
3.	Wien-lin	120	
4.	Tau-kyang	70	
5.	Kan-chew fu	90	

1697. the River is increased by another, on which there is but an indifferent Passage to the Province of *Chan Lau-ye*, who was a great *Mandarin*, at present honoured as a God^b, and accounted the Protector of Courts. Kanton.

Genelli's *Carten.* *Fe-lyu.* Here he went to the Jesuit Church, and met with four of that Order. The seventh, he could only sail twenty *Li*, because of the Winding of the River, and staid in the Suburb of the same City, called *Namen*, but a Mile from it by Land. Here he went to see a spacious Temple in a Field. In the first Structure there is a Statue with two Swords in his Hands, and two other Statues on his Sides. In the inner Temple, over a Court, is a great gilt Statue, with a Sword in its Hand, placed in the biggest Niche, and two others at his Feet. On the Floor there are four, two on each Side, very coarse, large and armed, as if they were to defend the Entrance. The ninth, they continued the Morning at the *Toufu*, and Guard of *Jafutan*, and then entered between the Mountains of *Nan-gan-fu*; where the River has so many Windings, that the Way is twice as long by Water as by Land. The eleventh, he got to that City, and staid two Days with the Missioner *Peter de la Pileña* of *Alecia*, a *Franciscan*.

Nan-gan-fu.

Kanton
May-lin.

THE thirteenth, he hired three Chairs, at the Rate of an hundred and sixty *Tyen* each, (a Piece of Eight at *Nan-gan-fu* is changed for more than a thousand of them) and several Porters to carry his Equipage, at eighty *Tyen* a Man. Next Day he was carried-up the steep Mountain for above three Miles, without setting Foot to the Ground. At the Temple about the Middle of this Mountain, which divides the two Provinces, the Vice-Roy, the *Chan-lyu*, General of the Tartar Troops, and the *Ti-tu*, General of the Country Troops, take Possession of their Employments; the Seals being delivered to them in the same, by Persons deputed by the Courts of *Kanton*. This Temple is divided into the Lower and the Upper. In the first is a gilt gigantic Statue sitting, and without any Beard. The *Chinese*, who pay him great Veneration, call him *Fu*, and others, *Fee*. Ascending some Steps into the upper Temple, there appears another gilt Statue, called *Pum-shin-shin*. It is sitting also, with two others close by its Feet, a Crown on his Head, and a Sort of royal Mantle on his Shoulders. On the right Hand going-in is the Statue of *Nan-hyung* was not above eight, or an hundred and four *Li*, thirteen going to a League. This happens in all the Highways, where, for the Benefit of the Couriers, the *Chinese* make the *Li* short, and in others long.

THERE being a Scarcity of Boats, because the *Ti-tu* was expected, *Genelli* had much Difficulty to hire one to *Kanton* for three thousand three hundred *Tyen*, which are three Pieces of Eight, and is three Times as much as the usual Rate. The fifteenth, he set forward but slowly, the Boat being large, and the Water low, being rowed by five Men and two Women; who did their Part much better than the Men, though they carried their Children at their Backs. Having passed two Bridges, which join two little Suburbs to the City, they lay at *Pogentan*. About *Sin-chan-shivi*, where they lay the seventeenth, the Water grows deeper, the River being increased at the Town of *Kienku* with another from the Mountains.

NEXT Day they got to *Shan-chew-fu*, which has stately Walls, so contrived, that a Man may go

^a *Genelli's Voyage round the World*, as before, p. 381, & seq. Protector only, as the Popish Saints are.

^b This is false: He is considered a

Road by Water from *Nan-chang-fu* to *Kanton*, continued.

Jan. 7. <i>Na-men</i> , its Suburb	20 <i>Li</i>
8. <i>Kyu-syu</i> , Guard and Town	80
9. Mountains of <i>Nan-gan-fu</i>	
10. <i>Lau-ann</i> , Guard	80

11. <i>Nan-gan-fu</i>	70 <i>Li</i>
12. <i>Nan-hyung-fu</i>	104
13. <i>Pe-yau-jan</i>	20
14. <i>Wan-tau</i> , Town and Guard	60
15. <i>Sin-chan-shivi</i> , ditto	60
16. <i>Shan-chew-fu</i>	120

Pm.

go quite round always under Cover. The Com-
pafs is above four Miles besides the Suburbs. The
Streets are long, strait, well paved, and have
good Shops. At the South End of it a navigable
River falls into the great one that comes from
the West. THE twenty-second, they passed the
other Strait between the Mountains, where
there is a great Temple with other little ones a-
mong the Rocks, shaded with high Trees. It
was very hot, though in the Depth of Winter.
Northward the Cold is very piercing as far as *Nan-
gan-fu*; and from thence Southward the Heat
prevails. About Sun-setting they met three great
boats, with Abundance of Flags and Banners,
but there were *Mandarins* in them. The *Mission-
ners* also use the same outward Shows, because the
Chinese Christians are much addicted to these ex-
terior Pomps. The Heat was intolerable on the
twenty-third, when they left to the Right the
populous Town of *Sea-tan*, under the Shadow
of an infinite Number of Trees.

NEXT Day he landed at *Fu-ban*, crossing the
Bay (which is five Miles long, and three broad)
all the Way among handsome and rich Shops of
all Sorts of Commodities and Provisions. This
Place in *Italy* would pass for a Village*, because it
has no Wall, and is subordinate to *Kanton*: The
River runneth through the Middle of it, and
there are as many Boats on the Water as Houses
on the Land. At length he arrived at *Kanton*,
when the *Franciscan* *Missioners* imagined he had
either been stopped on the Road, or fallen into
some Trouble at *Pe-king*, because the *Jesuits* do
not like that *Europeans* should go thither. They
were the more confirmed in their Opinion, be-
cause the Author knew not the Language, nor
his two Servants one Word of *Portuguese*, to
understand him in changing so many Boats, and
travelling so far by Land: To which must be
added, his Dis temper and Weakness, which he
never recovered. This he says, to shew that
Dangers and Misfortunes never diverted him; and
he found, by Experience, that they are always
represented greater than they really are by en-
vious Persons, on Purpose to disappoint the most
glorious Undertakings.

THE Muletters reckoned from *Pe-king* to
Nan-chang-fu three thousand two hundred and

thirteen *Li*; and the Watermen, from thence to
Kanton, two thousand one hundred and twenty-
nine: In all, five thousand three hundred and
ninety-two *Li*, of two hundred and forty Paces
each; which, reduced to *Italian* Miles, make a
thousand four hundred and two.

WHILE *Gemelli* staid here, he crossed the
River to see a famous Temple, which had three
Courts, with gigantic Statues at the Gates of
each. The second Court had three Temples. In
the biggest Niche of the great one were three gilt
Statues sitting, of an extraordinary Magnitude,
with eight others on each Side. About the third
Court were the Apartments of two hundred *Ban-
zas*, who lived on the Revenues of the Temple;
and towards the Middle, a small Marble Pyra-
mid, thirty Foot high.

ONE Day, passing-by the Governor's Court,^{Franciscan Punishment.}
he saw a Person receive the Bastinado for the
Crime of another, whose Name he, for the
Purpose, had assumed, it being customary for
poor People to undergo this Punishment for Hire;
but the Jailor must be bribed for his Consent.
The Author was told by the Superior here, that
this Abuse had been carried so far, that the
Friends of certain Thieves, condemned to Death,
had prevailed on some poor Wretches to bear the
Sentence pronounced, which they pretended was
no more than a Drubbing; but the Fellows, hav-
ing taken upon them the Names and Crimes of
the Malefactors, were executed. This Villany
being afterwards detected, all the Parties con-
cerned in it were put to Death.

SATURDAY the third of March, he sailed^{Period to Ma-kau.}
aboard a Champan, or great Boat, for *Ma-kau*.
Being gotten as far as *Amoy**, they were at-
tacked by two Champanes of Robbers; who, be-
ing taken for Guards of the Canal, were received
as Friends, and saluted with the Drum. The
Pirates returned the Civility, lifting their Hands
on-high in Token of Friendship: Then, asking
if the others had any Salt, laid them aboard. The
Sailors on this suspecting them, fired two Pistols
at the Robbers; who being mere Cowards, fell-
off in a Fright, and retired to a secret Part of
the Island, for fear of the *Mandarin* of *Cusa*
Blanca. The Pilot would have cast Anchor
in Sight of the Pirates, and refused to go any
farther,

* It is reckoned in *China* no better than a Village, or a *Ma-sau*, that is, a Place of Trade.

† *Gemelli's* Voyage round the World, as before, p. 385, & seq.

‡ The same, p. 395.

§ Ge-

|| Elsewhere,

¶ *Gemelli* imputes this Danger to a Sacrifice which the Sailors had made just before to obtain a
Wind, saying, That *propane* *Atton* could not but produce an unhappy Effect: Yet none but himself, it seems,

by Water from *Nan-chang-fu* to *Kanton* continued.

19. *Poyi*, Town and Guard - 40 *Li*
20. *Fan-fu-kau*, Guard - 110

21. *Hya-kau*, Guard - 140 *Li*
22. *Yuan-ti-tau* - 140
23. *Li-chi-guan* - 100
24. *Kanton* - came

Arrive at
Kanton.

Length of
the Journey.

1693. farther, under Pretence, that the Ebb had not a
 the 10th. left Water enough: But having received a few
 Strokes for his Obstinacy, he then, laughing,
 hoisted both his Sails; and, passing by *Casa Blanca*,
 got to *Ma-kau* by Noon. The Womens Appa-
 rel here consists of two Pieces of Silk; one,
 wrapped about the Waist, serves for a Petticoat,
 and the other covers the Head and Breast. They
 wear Slippers; but go bare-legged. This Dress,
 though inconvenient, is modest: But the Ladies
 are better clad. They usually go abroad in close
 wooden Chairs gilt, with a Ring a-Top, by
 which they are carried, like Cages, on a Pole.
 These Vehicles are so low, that the Person with-
 in is forced to sit cross-legged, after the Turkish
 Manner. The Men wear Breeches down to their
 Heels, which make them look like sluggish
 Dogs.

A Trip to
 Kanton.

The tenth, *Gemelli* went back to *Kanton* for
 his Passage, taking a Chair: He passed, first, by
Casa Blanca, or *White-House*, a little Town be-
 fore mentioned, and at Night got to *Yuma*;

having travelled eighteen Miles. Next Day, the
 Road lying through Hills and Mountains, the
 Chairmen rested often. After Noon, he came
 to *Loo-foo*, eighteen Miles farther. In the Even-
 ing, he departed, in a Boat; and, sailing all
 Night, the twelfth, in the Morning, passed by
Shun-te. In this Channel, though fresh Water,
 an infinite Number of large Oysters are taken;
 the Fish of some weighing a Pound, but not so
 well tasted as the *European*. The *Chinese* use
 the Shells as Stones in Building; and the *Portu-
 guese* work them so thin, that they serve instead
 of Glass in their Windows. The thirteenth, he
 arrived at *Kanton*, at what Time the *Pope*, or
Vice-Roy, was setting out, with two hundred
 great Boats, to secure his Part of the Province,
 (the Whole being divided among three) where
 some Mutiny, or Invasion of Robbers was feared.
 The twentieth, he set-out on his Return for
Ma-kau, where he arrived the twenty-third, in
 order to sail for the *Manillas*.

Russian
 Embassy

Return to
 Ma-kau.

C H A P. XII.

The TRAVELS of Everard Isbrand Ides, the Russian Ambassador, in China, 1693.

Translated from the Dutch.

Introduction.

PURSUANT to our Method of bringing d
 together, from the several Authors, what
 relates to the same Country, we have extracted
 the following Particulars from the Relation, writ-
 ten by the Ambassador himself, intitled, *Three
 Years Travels from Moscow, over-land, to China,
 &c.* But as the greater Part of the Work con-
 cerns *Siberia* and *Great Tartary*, we shall defer
 an Account of the Author, and his Book, till we
 come to treat of the Northern Regions of *Asia*.

Stone Bridge. Yugangu Temple. Pilgrimage
 thither. City of Cenebines. Tong chew.
 The City described. State near Pe-king. Soil,
 and Produce. Ambassador's public Entry. Em-
 peror's Treat. Conducted to Court. Feasted
 by the Emperor, with Marks of Distinction.
 Brought up to the Throne. Questions asked him,
 during the Entertainment.

SECT. I.

*The Ambassador's Arrival at Pe-king, and
 Audience of the Emperor.*

Enters the great Wall. Its Structure. City Gal-
 kan. Treated by the Governor. Their Enter-
 tainment. Manner of eating. A Play, accom-
 panied with a Farce. Chan-tun-nung. Fine

THE Ambassador and his Retinue having
 advanced through the Country of the *Mon-
 gals* to the Frontiers of *China*, on the twenty-
 seventh of *October*, reached some Watch-Towers
 on the Pinacles of the Rocks; from whence they
 got Sight of the *Zagan-Krim*, that is, the great
 Wall; which they came to on the same Day.
 This really seems to be one of the Wonders of
 the World. About five hundred Fathom from
 this famous Wall is a Valley, each Side of which
 was provided with a Battery of hewn Stone,

Enters the
 great Wall.

came by any Passage; having had a Watch stolen from him, by the Sailors, in the Height of the Hurry,
 though he was not concerned in their Superstition: But, perhaps, he was concerned in some Superstition equally
 as bad: That is, in praying to St. *Januarius*, or some other Saint, during the Attempt on the Robbers.
 A *Gemelli's* Voyage round the World, as before, p. 391, & seq.

So the *Russians* call this Great Barrier.

from

VIEW OF THE GREAT WALL, &c. where the AMBASSADOR entered CHINA.



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| 1. The Ambassadors | 2. The Ambassadors | 3. The Ambassadors | 4. The Ambassadors |
| 5. The Ambassadors | 6. The Ambassadors | 7. The Ambassadors | 8. The Ambassadors |
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| 89. The Ambassadors | 90. The Ambassadors | 91. The Ambassadors | 92. The Ambassadors |
| 93. The Ambassadors | 94. The Ambassadors | 95. The Ambassadors | 96. The Ambassadors |
| 97. The Ambassadors | 98. The Ambassadors | 99. The Ambassadors | 100. The Ambassadors |

from one of which to the other, a Wall, about a Fathom high, is erected, with an open Entrance. Passing through this fore Wall, they come to the Entry of the great Wall, about five hundred Fathom distant, through a Watch-Tower, about eight Fathom high, arched over with brown Stone, and provided with masonry Doors strengthened with Iron; this Wall runs from East to West, across the Valley, up the extraordinary high Rocks; upon which, on each Side, a Tower is built, as the Print represents it.

The Basis of this Wall, for about a Foot high, was of large hewn Quarry-Stone, (whereof the whole seemed formerly to have been built) and the Superstructure composed of Brick and Limestone. The first Entrance led them through a Plain, one hundred Fathom broad, to another Guard-Port, with a Wall on each Side, which, ascending steeply, was carried quite across the Vale; each Port was guarded by fifty Men. On the South of the great Wall, stands a Temple, with the Figures of the Idol * and the Emperor lying on the Top. The Wall is full six Fathom high, and four thick; so that six Horsemen may easily ride abreast on it; it was also in as good Repair as if it had not been erected above twenty or thirty Years before; no Part of it being fallen, or annoyed by the least Weed or Filth.

FROM this last Watch-Tower they came into a Valley, about three hundred Fathom over, on which grew some large Willows; and on the West Side, at the Foot of the Rock, was a magnificent Temple. A Musquet-Shot from thence, was the City Galkan *, which is encompassed with a high quadrangular Wall, but not very populous. Here the Ambassador was welcomed by the Discharge of three Iron Guns, and continued all Night in the Suburbs. The Streets were so crowded with People, that it was difficult to pass them; being drawn together by the Sound of their Trumpets and Bagpipes; they never having heard any such Music before. In the Evening, the Mandarin sent to compliment his Excellency, and invited him to sup with him, at the royal Palace, where the Emperor resides when he passes this Way.

COMING thither, he found the Governor and greatest Officers of the City: After they had taken some Dishes of Tea, he was entertained with a noble Supper, all the Action of a Play, and a Specimen of Music, consisting of all Sorts of Kettle-Drums and stringed Instruments, which made a confused Noise. They sat on Stools by Couples; no more than two at each Table. Four Tables were finely japanned, and covered with exquisite Needle-work Silk Carpets. They also had Table-Cloths, Napkins, Knives, Forks,

or Plates: But only two small Sticks of Ivory, or black Ebony, * were laid upon the Table; which was its whole Furniture. But, indeed, they are so wonderfully expert in the Use of these Sticks, that they can with them take up a Pin's Head. They hold them in the right Hand, betwixt the Thumb and the two Fore-Fingers.

ALL their Victuals, whether Soups, Rice, stewed or roasted Meats, are brought to Table in China Cups, and not in Dishes: Each Sort of Roast is served-up alone, cut into small Pieces; but the Banquet of Sweetmeats and Fruit, was dished-up in little China Basons. Their Soups and Pottages are extraordinary grateful to the Taste; as being enriched with very delicious Herbs and Spices. The Herb they put in their Soups, is found on Rocks in the Sea; and being boiled, appears slimy; when dried, it is green; as it also looks in the Soups. This Plant hath no Leaves, but grows with interwoven Branches. It is of a very agreeable Taste, and esteemed very wholesome; some think it to be abortive Scurvy, or Birds Nests. They also dress shelled Shrimps, and Pigeons Eggs, with the Whites tinged red and yellow; they have besides fine Sallading, especially Endive, cut into small long Slips, being very agreeable both to Taste and Smell; this they lay uppermost in their former Dish. Their Soups are not to be mended by the German Cooks.

INSTEAD of Salt-fellers, they have small Sauces of Pickle or Brine, into which the Meat is dipped. And as they use no Spoons, they sup their Soup out of the Cup, guiding the grosser Part to their Mouths with the round Sticks, that nothing may run beside, or drop on their Cloaths, which have nothing to save them: For though their Handkerchiefs hang by their Sides, they use them only to wipe their Lips. In the public Eating-Houses, or Ordinaries, the Carver stands at the Table, and, in Presence of the Guests, cutting the roast Meat into small Bits, puts them into little Cups, which he sets before them. He cuts off what is best dressed round the Bone, and then tears off the Remainder; making use of no Cloth to wipe his Hands, which are greased up to the Elbows so plentifully, that the Sight of them is enough to turn one's Stomach.

THEIR Liquors are Brandy, which they call *Arukha*; and *Taraju*, a Sort of Wine they drink warm. This is a Decoction of immature Rice; which, after it hath been kept a Year or two, in Colour, Taste, and Strength, very much resembles the best *Rhenish* Wine.

WHILEST they were at Table, the principal Player, upon his Knees, presented the Mandarin with a Book of red Paper, containing a List of Plays written in black Letters; of which the

* He should have said, the Saint, Hero, or Guardian Angel. The English call them *Glop-Sticks*, as it were Sticks for the Chops.

* Afterwards, *Galgas*, and *Galgas*.

1693. *Mandarin* having chosen one, he bowed his Head a Shop, and Tea-Houses. In the Evening he came to the City of *Chungking*, where, being indisposed with a tedious Day's Journey, he declined the *Mandarin's* Invitation; and, staying at home, refreshed himself with the charming Fruits of that Country; as, Grapes, Lemons, Oranges, Apples, Pears, Chestnuts, large and small Nuts, &c.

FIRST, entered a very beautiful Lady, magnificently dressed in Cloth of Gold, adorned with Jewels, and a Crown on her Head. She sang her Speech, with a charming Voice, and agreeable Motion of the Body, playing with her Hands; in one of which she held a Fan. The Prologue thus performed, the Play followed; the Story of which turned upon a *Chinese* Emperor long since dead, who had behaved himself well towards his Country; and, in Honour of whose Memory, the Play was written. Sometimes he appeared in royal Robes, with a flat Ivory Sceptre in his Hand; and sometimes his Officers shewed themselves with Ensigns, Arms, Drums, &c.

By Intervals, a Sort of Farce was acted by their Lacqueys, whose antic Drest, and painted Faces, (says the Ambassador) were as well as any I have seen in *Europe*. As far as was interpreted to him, it was very diverting: Especially one Part, which represented a Person who had been tricked into a Marriage with a leud Woman; and, fancying her constant to him, had the Mortification to see another make Love to her before his Face: They also, according to their Manner, danced to the Lute. Three several Plays were acted, which held till towards Midnight. The twenty-eighth^a, setting forwards, he passed a floating wooden Bridge over the River *Lianga*, which runs South-Eastwards to the Sea.

BEING arrived at the City of *Chan-tun-nung*^b, near that of *Lania*, they were welcomed by the Discharge of several Guns, and lodged in the Suburbs. The *Mandarin* sent to compliment and invite him to Supper: pursuant to which, in Company with the Governor and principal Officers of the City, he was splendidly entertained at the Emperor's Country Palace, and again diverted with Farces. On the same Day, they passed the *Chung-ko*^c, which also flows Eastward, near the City of *Lania*.

THE twenty-ninth, he went on, and crossed a Morass, over which lay a very fine Stone Bridge, with numerous Arches, all of square Stone, and adorned with all Sorts of Imagery; but especially Figures of Lions. He passed through several considerable Towns, and large Villages, all very populous, and provided with Necessaries for Travellers: Here they observed, more especially, a great Number of Inns, Cooks-

THE thirtieth, they travelled up a high Rock, passing by the Temple called *Inganga*, whose Front appeared very beautiful, being all of square Stone, like a strong Fort or Castle. Next Day they passed over a high Mountain, by a beautiful Cloyster; and several Towns and Villages. This Temple is very famous on Account of the Image of a former *Chinese* King, or false God^d; which induces whole Villages, as far as the great Wall, to come hither with their Priests, in Pilgrimage, twice a Year: In the Spring, to implore a fruitful Summer; and after Harvest, to thank their Deity for a good Crop. The Women being dressed in their best Apparel, ride on Asses in the Middle of the Procession. The Priests carry painted and metallic Images; some, a Sort of long Trumpets; others, Flutes, Drums, and Kettle-Drums; with which they make a horrid Noise. They were all followed by a *Lama*, or idolatrous Priest, with a Basket fastened to his Body, in which were triangular folded Papers, some gilded, and others silvered over. These he scattered on the Way, about an hundred Fathom from the Cloyster, in Honour of this Wonder-working Statue. Another carried burning perfumed Tapers, which lasted till they arrived at the intended Place. These Pilgrims stay several Days there, passing their Time in all Manner of Diversions as well as Devotion.

PROSECUTING their Journey, they passed by a City inhabited only by the Emperor's Concubines, and their Retinue; where that Monarch stays several Days when he goes a-hunting. The City is not large; but hath a great many fine Stone Palaces, covered with red Tiles^e; is full of Idol Temples, and encompassed with a high Stone Wall. About three Cannon-Shot West of this Place, is a Spring of boiling-hot Water; of which, a hot Bath is made.

THE thirty-first, having passed many Towns and Villages, they came to *Ki-chu*: Here the Hills, both to the East and West, began to appear; though, on the Mountains, on the South-East and Western Sides, they could not yet see

^a The Dates, which are omitted in the Original, are inserted from the Order of Time, and the Journal of *Adam Brand*, Secretary to the Embassy.

^b In the Original, *Nan-tun-nung*: the *N* being used for *Ch*.

^c In the Original, *Awge*. It should be, perhaps, *Chang chun yuen*.

^d *Jhrand's* Travels to China, p. 66, & seq.

^e You see how Papists, of all Countries, ignorantly, or maliciously, misrepresent Things.

^f This is, possibly, the Red City, near the great Wall, where, *Brand* says, the Emperor's Sister resided.

Ying Tung chow, 180. Miles N West of Canton.



The entrance to a Chinese fort, where a fleet, the English in 1842, were in the hands of the Chinese.



18. Battery, 1842.

Plate 5.

1793. the great Wall. Going from hence, they crossed the River *Chang-hsü*, over a Stone Bridge; and posed that Night at *Chang-bo-li*.*

Tongchew. THE second of November, after passing several Towns and Villages, they crossed the River *Tong-chew*†, over a Stone Bridge, to the City of *Tong-chew*‡; where the Governor and principal Officers, with a great Train of Horsemen, came as far as the Bridge to welcome the Ambassador, and treated him splendidly at Dinner. He was a very great Lord, and, by Birth, a *Mongol Tartar*; a very affable well-bred Man.

The City de- finished. TONG CHEW is very large and populous, well walled, and a Place of great Trade, by Reason of the Water-Carriage from thence to Japan, and the Provinces of *Nan-king* and *Korea*§. In the China Earthen-Ware Market, which he rode through, he saw vast Quantities of the finest Porcelain in the World. He also observed abundance of Temples and Cloysters. The River was full of Junks or Barks; besides several which belonged to the Emperor. There were others hauled on Shore, and inhabited in Winter like Houses; although there is but very little Winter here*, nor doth the River ever freeze-up, though sometimes Ice appears on the Shore. These Junks are indifferently large, and built strong: The Joins are smeared over with a Sort of Clay mixed with some other Ingredients; which, once dried, keeps faster and firmer than any Pitch. The Masts are a Sort of Bamboo, hollow within, but yet very firm; and some of them are as thick as a Man's Waist. The Sails are a certain Sort of Rushes woven together; which, in furling, fold up as pliable as Flags. The fore Part of these Ships is very flat, being built archwise from Top to Bottom, and very conveniently fitted for the Sea. The Inhabitants say, with a good Wind, in one of them, they can reach the Sea of *Korea* in three or four Days; and in four or five more, the Island of *Japan*.

Small near Pe-king. THE third, about ten in the Morning, they approached within half a Mile of *Pe-king*; passing by several magnificent Country Seats, belonging to the *Mandarins* and Citizens. These stood on both Sides of the Road, with wide Canals before them, to carry off the Water, covered with little Stone Bridges, opposite to the Houses. Most of the Gardens had very fine Garden-Houses, and were fenced with Stone Walls, adorned with carved Gates, which were left open to the Ambassador's Account, as he supposes. The largest Paths were planted on each Side with

a Cypress and Cedars, which made the Passage charming. These pleasant Seats continued to the Entrance of the City. It is also observable, that from the great Wall to *Pe-king*, at the Distance of about every half Mile, there are Watch-Towers; each with five or six Soldiers, who, Night and Day, display the Emperor's Flags and Ensigns. Their Turrets, like Beacons, serve to give Notice of an Enemy's Approach from the East, by lighting Fires at Top; which is done so expeditiously from one to another, that in a very few Hours the News reaches *Pe-king*.

THE Land, from the City of *Lania*, hitherto, is plain, and good arable Ground, producing Rice, Barley, Millet, Wheat, Oats, Pease, and Beans; but no Rye. The Roads are very broad, fringed, and well kept: For if but one Stone be found on them, it is immediately thrown to the Side, by Persons expressly appointed for that Purpose. In all the Villages they saw Pails filled with Water, standing ready for the Camels and Asies to drink: And, to the Ambassador's great Wonder, the Highways were as noisy, by Reason of the Multitude of Travellers and Waggoners, as if they were the crowded Streets of a populous City.

HAVING dispatched his *Karawän*, with all the travelling Baggage, into the City, an Hour before, he marched in due Order with his Escort, and those who were ordered to ride before him; making in all ninety Persons, besides several *Kasaks*. The Gates and Streets were so crowded, that the Emperor's *Bo-shi*||, or Way-clearers, had enough to do to make Room for him and his Retinue to pass. Several *Mandarins* came to compliment him on his Arrival, as soon as he drew near the Hotel of Ambassadors: The Court of which, as well as both Sides of the Street, were lined with Soldiers. Riding through it, they brought him to his Apartment; where they were instantly furnished with all Manner of Provisions and Refreshments. Thus they finished their long and difficult Journey of one Year and eight Months, without the Loss of any more than one Man.

THREE Days after, according to Custom, the Emperor's Orders came for him to appear above, and receive a Table or Meal of Welcome. He was conducted by several great *Mandarins* into the Castle; where the Vice-Roy, *Sungat Dori-amba*, Uncle to the Emperor, and four of the greatest Lords of the Court, received and welcomed him. Having seated himself along with them on the Floor, covered with Carpets, the Vice-Roy, in his Majesty's Name, acquainted

Russian Envoy.

Swil, and Russian.

Ambassa- dor's, public Entry.

Emperor's Treats.

* In the Original, the first is *Xangsü*, the last *Kangale*.

† This City has been often mentioned before.

‡ It is the Difference lay in the Constitution of the two Travellers; one having been bred in the warm Climate of *Magyar*, the other used to the freezing Skies of *Russia*.

§ In the Original, *Tung*.

|| This makes *Korea* a Province of *China*: But formerly, however, it was a tributary Kingdom.

¶ Yes *Gemelli* found it so cold, he could not stay in *Pe-king*.

1697.

1697.

him, that the Emperor, his Lord and Master, presented him with this Table, or Entertainment; and that, though he could not himself be present, yet he desired that the Ambassador would accept this Meal as a Welcome after such a long Journey. Hereupon the Table was covered with cold Meats; as, roast Geese, Chickens, Pork and Mutton; besides all Sorts of Fruit and Confections. The Table appointed for his Excellency, who sat alone, was about an Ell square; and the Dishes all of Silver, piled one upon another, amounted to the Number of seventy*.

They were entertained with Tea, and the Ambassador with *Tara Jun*^b and Rhenish Wines. The Vice-Roy and other Lords diverted themselves by smoking Tobacco. At the End that great Officer made his Compliments to his Excellency, desiring that he would accept of this Entertainment as a Testimony of the Emperor's Favour; and that in a few Days he might expect his Majesty's Orders to bring his Credentials, and receive his public Audience: Upon which, rising-up and thanking him for the Emperor's Favours, *Ishrand Idi* took his Leave.

Grand-Niece to
Guer.

On the twelfth, the Vice-Roy sent some *Mandarins* to give him Notice to appear with their *Czarish* Majesties Credentials next Morning in the Castle: Accordingly, at eight o'Clock, three principal *Mandarins* came to conduct him thither, bringing with them fifty Horses for his Retinue. Besides their common Habit, they were also dressed in Robes, which were embroidered, some with Dragons, others with Lions, and a third Sort with Tygers and Cranes on the Breast and Back, worked with Gold-Thread. Coming to a Pillar, with some Characters engraven on it at the outer Gate, he was directed to alight. From thence he walked through five outer Courts to the Castle itself, where he found a great Number of *Mandarins* waiting for him, all clothed in their richest Robes. After they had mutually exchanged Compliments, the Emperor appeared on his Throne; upon which the Ambassador delivered his Credentials, and after the usual Ceremonies, and a short Speech, was conducted back.

Presented by
the Emperor.

The sixteenth, being invited to eat before his Majesty, he rode to court in the Morning, accompanied with the *Mandarins* thereto appointed, and the chief Gentlemen of his Retinue. In the sixth Court he found a great many Lords and *Mandarins* standing in Rows; and shortly after an Order came for them to appear above in the Palace. As soon as the Ambassador entered, the

Emperor mounted his exalted Throne near him some *Persons* who played very well on the Fife, and a Life-Guard of twelve Men, each gilt Halberds without Points, but adorned with Leopards and Tygers Tails. As soon as his Majesty was seated, the Music ceased, and the Halberdiers seated themselves cross-legged on each Side below the Throne.

The Emperor's Table was furnished with Victuals, Fruits, and Sweet-Meats, several Silver Dishes, and the Whole covered with a low Damask. The Vice-Roy, his Brother, his Uncle, and two other of the principal Nobles stood on each Side of him, and the Emperor's Table was placed on the right Hand of the Throne, about four Fathom distant from the Emperor, who looking very earnestly at him, the Vice-Roy (who received his Commission from the Emperor's Knees) to bring him nearer: Upon which, the great Man taking him by the Hand, he stood about two Fathom distant; and his Retinue was placed about six behind him. The Emperor a second Time sent the Vice-Roy to him with the utmost Respect, to ask after the Health of their *Czarish* Majesties: Then he caused his Table to be uncovered, and desired *Ishrand* to eat, a Table being spread for himself alone. The other Lords and *Mandarins*, about two hundred in Number, took their Places according to their Quality, sitting two at each Table, in the *Persian* Manner, upon Carpets, with their Legs under them; which Custom he also was obliged to comply with.

The Emperor sent him, from his Table, a *Roast* Goose, a Pig, a Loin of very good Mutton; and soon after several Dishes of Fruit, and a Sort of Drink composed of boiled Tea, fried Meal and Butter, which looked not unlike Bean or Coffee Decoction. After this his Majesty ordered the Vice-Roy to ask him, what *European* Languages he understood? And having answered, that he could speak the *Russian*, *German*, *Low Dutch*, and a little *Italian*, he immediately dispatched some Servants to the hinder Part of the Palace; which done, there instantly appeared three Jesuits, who approached the Throne. After kneeling and performing their Reverence, the Emperor commanded them to rise. One was *John Francis Gerbillon*, a *Frenchman*; another, *Anthony Thomas*, a *Portuguese*. The former approaching the Ambassador, and speaking *Italian*, asked him, in the Emperor's Name, how long he had been travelling from *Moscow* to *Peking*, and whether he came by Wagon, on Horse-

* *Ishrand Idi's Travels to China*, p. 54, & seq.

^b This is to be understood of the imperial Palace. The Author calls it a Castle, we presume, in Allusion to the Palace at *Myrow*, which is the Castle of *Ustet* in *Scythia*.

^b In the Original, *Tarafien*. Before called *Taratien*. The Author calls it a Castle, we presume, in Allusion to the Palace at *Myrow*, which is the Castle of *Ustet* in *Scythia*.

^c Hence called *Bean-Broth* in the

back, or by Water? Having received an Answer, he returned to inform his Majesty, who replied, *Go too, Go too, that is, Very well.*

This Vice-Roy then acquainting his Excellency, that it was the Emperor's most gracious Pleasure that he should approach nearer the Presence, by coming-up to the Throne, led him by the Hand up six Steps, and let him at the Table opposite to his Majesty, to whom he paid his most humble Respects: Then *Gerbillon*, after the Emperor had talked to him, again asked the Ambassador, how long he had been on the Road thither; in what Manner he travelled; in what Latitude *Makew* was situated; and how far distant from *Poland, France, Italy, Portugal, or Holland*? His Majesty, as soon as he had received the Answers, which seemed to please him, gave the Vice-Roy a Gold Cup of *Tartarian Liquor*, called *Kienis*, (a Sort of Brandy distilled from Mares Milk) in order to hand it to his Excellency; which having tasted, he returned it. After this the Emperor ordered his Retinue to advance within three Fathom of his Throne, and entertained them with the same Liquor: Then paying his Compliment in the *European Manner*, the Vice-Roy conducted him by the Hand to his former Place; where, after sitting for a Quarter of an Hour, he was desired to rise.

PRESENTLY the Emperor arose, and having saluted him, descended from his Throne and went-out of the Audience-Hall by a Door on the left Hand. As his Majesty was leaving the Place, he sent the Vice-Roy to ask *Ibrand Idei*, whether he had heard any News out of *Europe* concerning *Grimaldi*, who had been dispatched thither on the Emperor's Affairs. He answered, that when he left *Makew* he was informed, that *Jesuit*, with a Retinue of twenty-five Persons, arrived at *Smyrna*, and resolved to prosecute his Travels through *Persia* and *India*. The Emperor replied, *He is safe arrived at Goa, and upon his Departure thence, in order to his Return hither; and it is seven Years since he left China*.

SECT. II.

The Ambassador's farther Entertainment during his Stay at Pe-king.

The Palace described. The Emperor's Throne. His Person. The Playhouse. Expert Jugglers, Comedy and Farce. Treated by the Vice-Roy: Order of the Dinner. The Treasurer's Treat. Markets of Pe-king. Feast of the new Year, Processions of Priests, Audience of Leave: Ceremony of it. Imperial Guards. Jesuits House and Church. The Emperor's Elephants. Their

great Dexterity. Dogs, Fish eaten. Rope dancing Apes. Strange Animals. The Ambassador leaves Pe-king.

THE imperial Palace is an oblong, square, Brick Building, twice as long as broad, and eight Fathom high to the Roof, which is covered with yellow glazed Tiles; whereon were fixed Lions, Dragons, and all Sorts of Imagery. The Ascent to the Hall was by several Steps; and the farther Part or Entrance of it provided with small open Places or Windows, which were not glazed, but peaked with Paper. At each End was a Door, the Tops of which were adorned with a Sort of carved Work, somewhat like a Crown, extraordinary well gilt. The Inside of the Roof, which serves for the Ceiling, was composed of curious Pannels beautifully coloured, japanned, and finely gilded. This Hall is about thirty Fathom long, and ten broad. The Floor, according to the *Tartarian Mode*, was covered with Carpets, adorned with Landscips and Figures.

THE Throne is placed opposite to the Eastern Entrance, against the hind Wall, and is about three Fathom broad, and as many long. Before it are two Ascents, with six Steps each, adorned with Rails and cast Representations of Leaves very well gilt. On the right and left Sides were also Rails of cast Imagery: These some report to be Gold, and others, Silver; which are also extraordinary well gilt. Exactly in the Middle of this raised Place is a Throne, somewhat like an Altar, which opens with two Doors; and in it the Emperor's Seat, about an Ell high, covered with black Sables, on which he sat with his Legs across under him.

THIS Monarch was then aged about fifty Years, his Mien was very agreeable; he had large black Eyes, and his Nose was somewhat raised: He wore small black Mustachio's, but had very little or no Beard. He was very much pitted with the Small-Pox, and of a middling Stature. His Dress consisted of a common dark-coloured Damask Waistcoat, and a Coat of deep blue Satin, adorned with Ermine. A String of Coral hung from his Neck down on his Breast. He had a warm Cap on his Head, turned-up with Sable: To which was added, a red Silk Knot, and some Peacocks Feathers falling-down backwards. His Hair plaited into one Lock hung behind him. He had Boots on, made of black Velvet, but no Gold nor Jewels about him. During the Dinner a profound Silence was observed amongst the Mandarin, who forbore so much as speaking to one another; all sitting very still, with modest, down-cast Eyes.

NEXT Day the Emperor sent two Mandarin, *The Playhouse.*

* *Ibrand Idei's* Travels to China, p. 68, & seq.

5603.
Three times.

with fifty Horses for his Retinue; and a Message, a imparting, that it was his Majesty's Pleasure, that if the Ambassador desired to see the City, all that was worth his viewing should be shewed him. Hereupon he rode out with these Officers, who, by the King's Command, brought him to a Sort of Play-house, or Court of Diversion; a very lofty, large Building, with a great Stage in it, adorned with carved Imagery finely painted. In the Middle of this Palace was an open Place encompassed with Galleries: Here the *Mandarins* desired the *Russians* to sit-down on Chairs; and having entertained *Ibrahim* with Tea and *Tarajia** Wine, they were treated with a Comedy, and the Diversion of many different Sorts of exquisite Jugglers, who seemed to produce all Sorts of Fruit, live Birds and Crabs; performing all the Dexterities of that Kind practised in *Europe*. Others played with round Glass Balls, as big as a Man's Head, at the Point of a sharp Stick; tossing them several Ways without breaking or letting them fall, that it was really surprizing. After this a Bambù-Cane, about seven Foot high, being held upright by six Men, a Boy about ten Years old crept up to the Top of it as nimbly as a Monkey, and laid himself on his Belly upon the Point or End of it, turning himself several Times round: After which, rising up, he set one Foot on the Bambù, holding fast to it with one Hand, and then loosing his Hold, clapped his Hands together, and run very swiftly down; and shewed several other Feats of Agility, which were really wonderful.

Candy and
Fruit.

THE Comedies also appeared very well, by reason they were acted by the Emperor's Players. They frequently appeared in Changes of very rich Dresses, embroidered in Gold and Silver; and the Plot turned on the Story of a triumphant Hero, in which were brought-in their Images, and a late Emperor, whose Face was painted of a Blood-Colour. This was interlarded with a Farce, or diverting Entertainment, of two young Women well-dressed, who stood each on a Man's Shoulder, and nicely played with their Fans; bowing to one another, and keeping Time to the Music as exactly as if they had danced on the Ground. Two little Boys played as *Hysicks*, in very fantastical Habits, and recited their Part very well. These Diversions ended, the Ambassador thanked the *Mandarins*, and returned home. On the same Day the King went out a Tyger-Hunting without the great Wall, pursuant to his annual Custom, and returned in the Evening to *Peking*.

Treated by
the Vice-
Roy.

THE same Day also his Excellency was invited to a Regill^y by the Vice-Roy, or *Sangut Dori-ania*, who received him in his Bed-Chamber;

* Before called *Taraja*, and *Tarajon*.

and after some Discourse, led him into his best Hall, or Parlour, where several Tables and Stools stood ready. The Tables were adorned with rich Tapestry Carpets of Silk and Gold, which were full wrought with Figures. They were also set-off with very beautiful, artificial Flowers, (for want of the natural, it being Winter) made of Crimson Velvets, and the most charming coloured Silks. On the fore Part of the Tables were placed Silver Cups, with lighted Pieces of *Kolamb* Wood, which afforded a very good Persump. Next these stood delicate Wooden Images, and Variety of small Figures, or Puppets, finely painted and gilded. The Chairs or Stools, on which the Vice-Roy and the Ambassador sat, were, according to the *Tartarian* Fashion, hung at the Backs with Leopard and Tyger Skins, which appeared very magnificent.

Russian
Ambassador.

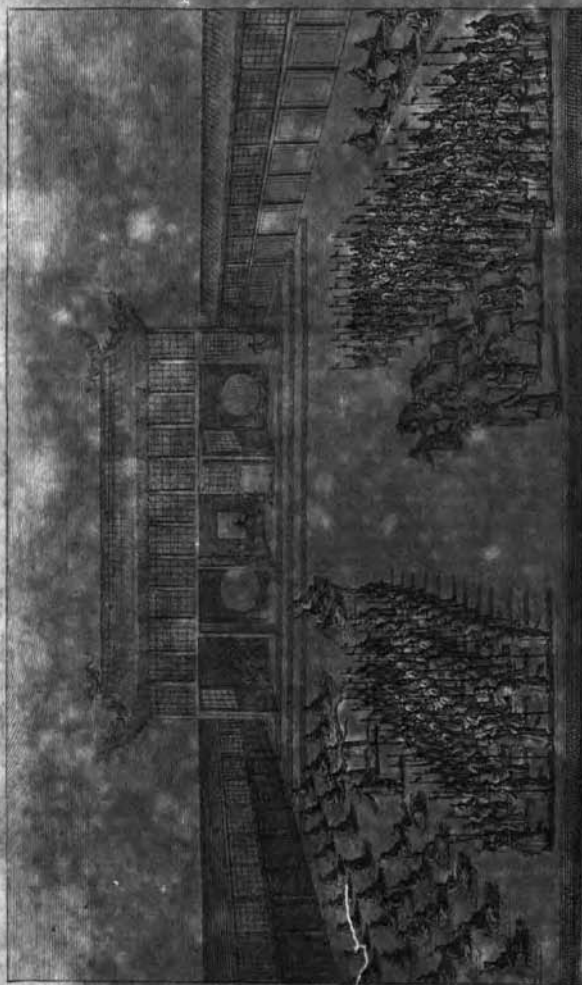
BEFORE each Person there was placed a larger Dish of Tea than ordinary; in which were put peeled Walnuts and Hazel-Nuts, with a little Iron-Spoon to take them out. After the Tea was drank-off, which tasted very agreeably, little Agar-Cups filled with Brandy, mixed with distilled Waters, were served about; and after that several Dishes, or rather Cups, of fried or broiled Fish, cut into small Pieces, were set in Heaps one upon another, garnished with fine Herbs and Flowers; and, as an Ornament, set on the fore Part of the Table in a Row. By them were placed six Cups of very agreeable Soups, dished-up with stewed Fleth and Fish. This Course was followed by several others of the richest Edibles, which were succeeded by all Sorts of delicate baked Meats. The Whole was closed with all Sorts of delicious Confects; as, candied Grapes, Lemons, Oranges, Chestnuts, and shelled Nuts.

DURING the Entertainment, a Play was acted in the same Room, interlarded with Songs and Dances by little Boys dressed in Man's Cloaths, who kept very good Time; and played on the Flute without, distorting their Bodies into antic Postures, and dexterously managing a Fan. The Vice-Roy's Lady and Daughter also appeared at the farther Part of the Hall, standing at a Door half open. They were very richly dressed, according to the Mode of the *Mongolian Tartars*. Here they very divertingly spent about three Hours.

SOME Time after he was invited to the House of the Treasurer of the Empire, who is called *Shihy*, where he was splendidly entertained. His Hall was very well furnished according to the *Chinese* Fashion: The Floor laid with a Sort of fine Stone. At three Corners of the Room, in Ebony Feet, stood three extraordinary white marble Tables, naturally shaded with black Veils.

The Treasurer
and his Treats.

* *Ibrahim* said's Travels to China, p. 73, & seq.



Audience of Dervie.

Plate 17

1693.
Nov. 15th.

which represented beautiful Woods, Mountains, a and Rivers: On them were placed high Silver Flower-Pots, very naturally adorned with all Sorts of beautiful Flowers. The Pillars, quite up to the Roof, were painted with very fine Colours. While they sat at Table, they were very agreeably entertained with a Ball; after which, the Ambassador took his Leave.

View of
Tientsin.

WHEN this Lord accompanied him through the principal Markets, where Silk, Cloth, Gold and Silver, Jewels, and all Sorts of fine Manufactures were sold, he was desired to alight, and conducted to the Emperor's Dispensary, which he was curious to look into; it being full stocked with all Sorts of Roots, Herbs, and Medicines. He was here treated with a Dish of Tea; and observed, while he said, that, according to the European Custom, several Prescriptions of Physicians were brought-in, which were accordingly prepared. Next to this was a Toy-shop, where he bought some Things. The Master of it had a very fine Garden-House, in which were all Sorts of Flowers, young Stocks and Lemon-Trees, in Pots. Among other Things he shewed his Excellency a large Glass full of Water, in which were several living Fish, about a Finger's Length, which naturally looked as if they had been gilt with the finest Gold; and the Scales of some of them being fallen-off, discovered, to his great Surprise, the Colour of their Bodies to be the most beautiful Crimson in the World.

FROM thence they went through all the Markets. Each Shop had a great Board set before it, on which was very orderly written the Shop-keeper's Name, and the Commodities which he dealt in. In the Fish-Market he found all Sorts of living Fish; especially Carps, Caracalles, and Water-snakes, (which they eat here) Crabs, Shrimps, &c. all which stand in Tubs to be sold, in great Abundance. Passing through another Market, he saw great Numbers of Harts, Roebucks, Hares, Pheasants, Partridges, &c. and several other wild Game.

View of the
new Fair.

THE seventh of January the customary annual Festival happened, which they observe for three Weeks. It began late at Night with the Appearance of the new Moon. And first the great Bell at the King's Court was rung, and their large Drums, expressly kept for and used in their idolatrous Worship, were beaten, and several Cannon discharged. Upon this all the People in the City, of what Degree soever, according to their Ability, expressed their Joy by Rockets, Serpents, and all Sorts of Fireworks: To which they added the beating of an infinite Number of

Drums; and, according to their Custom, the sounding of Trumpets by the *Lamas*, or idolatrous Priests, in their almost innumerable temples and Cloysters. Inasmuch, that from ten at Night, till next Day at Noon, there was as great a Noise as if two Armies of an hundred thousand Men were in the Heat of Battle against one another.

IN the Day-time the Streets were crowded with Processions of Images, carried in various Shapes. Vast Numbers of *Lamas* marched before and beside them with Incense Pots, and Strings of Beads. The Drums and Kettle-Drum beating, Trumpets sounding, and other Music playing, was endless. These diabolical Processions lasted three Days; during which Time all the Shops were shut, and all Merchandizing forbidden, on Penalty of severe Punishments. The Streets also were crowded with People of both Sexes, especially Women, who rode on Asses, or Chaises with two Wheels, left open behind. The Servant-Maids sat behind, some of them singing whilst others blew on a Sort of Hornpipe. Several Ladies sat taking a Pipe of Tobacco quietly. The Women never appear in Public any where in China, except in the Province of Peking, and chiefly in the City, which is inhabited by the *Tartars*; the Chinese being obliged to live all about the City-Wall and in the Suburbs, where the chief Markets and public Places of sale are kept.

SOME Days after this, the Emperor sent two *Mandarins* to desire the Ambassador to be ready to receive his Audience of Leave the next Morning, two Hours before Day: Accordingly, three Hours before Day, three *Mandarins* came on Horseback, and conducted him to the usual alighting Place; whence being led to the third Court, and desired to sit down, he was entertained with the Bean Decoction, or Coffee, before-mentioned, usually drank here in the Mornings. In the fourth Court appeared all the principal Officers in their richest Robes, dressed after the East Tartarian, or Mongolian^b Mode, and seated, according to their respective Ranks, on the East and South Sides; among whom, at Break of Day, he was introduced. After waiting half an Hour, they heard the Emperor approaching, accompanied with an agreeable Concert of Flutes, and a Sort of Lutes. This was not the Hall in which the Ambassador had his former Audience; but here was a Throne erected, and hung with yellow Damask, on this Occasion. On each Side of it were two great Drums, curiously gilt and painted, each of which being two Fathom and an half long, they lay upon a Stool made on Purpose.

^a These were the golden Fishes.

^b The *Mongols*, *Mongols*, or *Monges*, are Western *Tartars*; but the Country they inhabit is reckoned, at present, Part of Eastern Tartary.

17. dug before his Stall, that, in case he broke-loose, a he might fall into it, and be prevented from coming into the Court to do any Mischief. All these Elephants were extraordinary large; and the Teeth of some six Feet long. The *Mandarin* told the Author, that they came from the King of *Siam*, who annually sends several, by Way of Tribute, to the Emperor of *China*. Their Food was only Rice-Straw, bound-up in small Trusses, which, with their Trunks, they convey, one after another, to their Mouths.

IN his Way back, he observed, at a great Officer's Door, some Persons fleeing a fat Dog: The *Mandarin* being asked, wherefore that was done? answered, that the Flesh of that Animal was a wholesome Sort of Food, especially in Summer, as being very cooling.

NEXT Day, the Vice-Roy sent a Tyger, or Panther, in a Cage, to the Ambassador's Court^a, to be shewn to the Author; as also several Jugglers with Monkeys and Mice, which had been taught several very strange Tricks. They filled a Basket with Stuff-Coats of all Colours, each of which an Ape took-out singly, at his Master's Command, never missing the Colour which he was ordered to take-out and put-on; always varying his Grimace with his Habit; after which, he not only danced on the Ground, but on a tight Rope, in a very diverting Manner. There were

also two Mice fastned to their Chains, who, at the Word of Command, so intangled themselves in them, and immediately got loose, that it deserved Admiration: Yet, the odd Motions of these Vermin were still more surprising.

THE Jesuits told him, that, about three Years before, the Emperor received a Present, from an Island in the Eastern Sea, of four Animals, as big as ordinary Horses, each of which had two sharp Horns in the Forehead; and that they were sent to his Majesty's Park, about ten Miles from *Peking*, to see if they had ever met with the like in *Europe*: But they affirmed, they had never before seen any of the Species. The Ambassador was very desirous to view them; but it being too far out of Town, and the Time of his Departure approaching, it proved impracticable.

LATTERLY, he sat, one Morning in a Week, according to Custom, at the Emperor's Table. At length, having had Notice of his Departure, eight or ten Days before the Time, pursuant to his Request to the Vice-Roy, he left *Peking*, accompanied out of the City-Gate with a numerous Train of great Officers of State and *Mandarins*, on the nineteenth of February, 1694; and, on the twenty-fifth, reached the City of *Galgan*, close to the *Daurian* Wall, which they passed into *Tartary*.

C H A P. XIII.

The TRAVELS of Laurence Lange, the Russian Envoy, in China, in 1717.

Translated from the High-Dutch.

INTRODUCTION.

IN August, 1715, the Czar, Peter I. Emperor of *Russia*, sent Lange, accompanied with one *Gorwin*, an English Physician, as Envoy to *Kang-hi*, Emperor of *China*. His Journal, which he wrote on the Road, he, at his Return, communicated to the Author of the present State of *Russia*; who published it at the Beginning of the second Volume of that Work, printed in High-Dutch. This, the English Translator informs us, Lange was not pleased with; because that Journal was only an imperfect Draught, which he intended to have improved and published himself. Accordingly, after his second Return from *China*, (where he was in 1723^a) a more complete Relation was published by himself, or with his Leave, we presume, in German. It is also in French, and makes a thin Volume, in Twelves. The Matters added in this new Edition, relate chiefly to *Tartary* and *Siberia*; those which concern *China* being much the same with what is to be found in the first: From whence we have given the following Extract.

^a So the Hotel was called, where the Ambassador was lodged. ^b By what follows, these should be German. ^c Each equal to near four English. ^d *Ubrand* *Lei's* Travels to *China*, p. 79, & *sepp.* ^e See the *Engl. Translator's* Preface to *The Present State of Russia*, which is ascribed to Mr. *Webber*, who a long Time resided at *Peterburg*, in Quality of the English Minister. This Book has gone through several foreign Editions with different Titles.

1717.
Lange.

THE CONTENTS.

Chinese Wall. Kalgan. Chan-chyenne Palace: Detained there. Audience of the Emperor. Reverence paid him. Graciously received. Dine with the Chamberlain. The Emperor's kind Messages, and Presents to them. Their Provision. No Streets in China. Chinese Embassy to Russia. New Year solemnized. Honour paid to Age. Magnificent Fireworks. Present to Tartar Family. Kang-hi's Advancement. His great Abilities: Justice and Liberality: Number of Children. His Religion. His Palace. The great Throne: His magnificent Appearance. Emperor's Apartment. Audience given the Ambassadors. The Emperor's Person. His Present to them.

a the Emperor's Pleasure; and, in a Moment, surrounded by some Hundreds of Persons, who viewed them with so much Curiosity, that some pulled them by the Perukes, others by the Hats, examining their Drefs to their very Skins. Thus they were hauled about, serving for a Shew to the *Chinese*, till Kilian Stumpf and Dominic Paranaun, the chief of the Jesuits at *Peking*, came to them; and, in the Emperor's Name, asked them some Questions concerning their Journey and the War with Sweden.

Russian
Embassy

GARWIN, the English Physician, Lange's Detained Companion, was asked in particular about his Medicines. While their Interpreters made Report to the Emperor of their Answers, they were presented with a Silver Dish of Tea, prepared with Milk and fried Meal; and were told, that it was the same his Majesty used to drink himself. They relished it very well, that Day being pretty cold, and having attended a long while in the Court in the open Air. At length, having answered some farther Questions, the Emperor sent Orders to one of his Ministers, who was Governor-General of the Western *Tartary*, to take them with him to Supper; hereupon, they and the Jesuits going to his House, were nobly entertained. He discoursed with them about the Customs of the *Europeans* till Midnight; and, when they took Leave, told them, it was the Emperor's Pleasure, that they should make their Appearance at Court before Sun-rising.

On the twelfth, before Day-light, two *Mandarins* came to acquaint them, that the Emperor was already up, and had inquired after them. They following them to the Palace, were entertained with Tea by the great Chamberlain, an Eunuch; who informed them, that his Majesty being busy about Affairs of State, desired them to wait in his Apartment till called to Audience. About two in the Afternoon, all the Ministers of State being withdrawn, the above-mentioned great Officer, with whom they supped the Night before, came to ask them, whether they were desirous to see his Majesty himself? They answered, that, in a Country so remote from *Europe*, they could receive no greater Honour than that of being admitted to pay their Respects to so great a Monarch.

He soon after returned, with Leave from his Majesty, for them to appear before him, and Orders for the two Jesuits to attend as Interpreters: So they walked between the latter, and were led through a third Court-yard into a Hall, where the Emperor was sitting on a Throne. Upon entering it, they were obliged to kneel and make three Bows, with their Heads to the Ground: Then rising again, they performed the

Reverence
paid him.Chinese
Wall.

THE sixth of November, they passed the *Chinese Wall*. It is built of Bricks, twelve Fathom in Breadth, and, as the Author guessed, three in Height; having square Battions, an Arrow's-shot from each other. When they passed through the Gate, seven or eight Officers stood on their Right, neatly dressed in Satin; and thirty Soldiers on the Left, in a Line, presenting, after their own Way, their Arms; which consisted of Sabres, Bows and Arrows. The Officers received them with great Civility, inviting them into their *Corps de Gard*, to take a Dish of Tea and a Pipe of Tobacco, after the *Chinese* Manner. At the Town of Kalgan, a League beyond, the Governor entertained them at his House with great Politeness: Here a Courier came from the Governor of *Peking*, to inquire why they tarried; the Emperor having expected them long before. The *Mandarin*, apprehensive of his Master's Displeasure, dispatched the Express back, with an Answer, laying the Fault on the Envoys; and, next Day, hurried them away, contrary to his former Custom, and unknown to them for what Reason; so that they arrived the same Night at the Town *Cham-ping*. The eighth, passing through many Towns and Villages, which lie so close together, that they often saw three or four at once, they lay at *Nam-hü*.

Chan-chyenne
Palace.

THE eleventh, they arrived at *Chan-chyenne*, a Town lying three Leagues West of *Peking*. The Emperor being there at his Pleasure-House, the *Mandarin* went to acquaint him with their Arrival; and, about half an Hour after, returned full Speed, with his Majesty's Orders, for them immediately to appear at Court; without giving them Time to change Cloaths, or so much as to brush the Dust off. Having passed through one Court-yard into another, they were bid to wait

1717.

fame Ceremony a second and third Time, and remained on their Knees, with their Bodies upright. The Emperor ordering them to approach his Throne, one of the Chamberlains led them by the Hands to the Left of his Majesty, the Jesuits placing themselves on his Right; where again they all kneeled down on Cushions laid for that Purpose.

THE Emperor having inquired concerning his *Czarish* Majesty's Health, and how long they had been on the Road, asked, whether they were not cold in their strait and short Cloaths? They answered, that they did not find the Cold in this Country very sensibly, having been used to that of *Russia*, which is a great deal more severe; however, that they knew how to defend themselves against it, by Help of good Furs. Upon this, the Emperor spoke to one of his Chamberlains, who went-out and fetched two Satin-Gowns, lined with white Fox-Skins, which he and another, by his Majesty's Order, put over their own Cloaths; for which they made another Bow with their Heads to the Ground. Then the Emperor bid them put-on their Gloves; and having continued some Time in that Posture, desired *Garwin* to feel his Pulse, and give his Opinion upon it. The Doctor answering, that his Majesty appeared to him to be in perfect Health, he seemed pleased, and gave them Leave to rise and withdraw into the Chamberlain's Apartment, where they had been before the Audience.

HAVING waited there a little while, the Emperor sent from his own Table some Ragoos, boiled Matton, roasted Chickens, Geese, Ducks, &c. which were served up, all cut into small Pieces. The second Course consisted of a Dish of Fish dressed with minced Meat, and for each of them, some boiled Rice in a *China* Bowl, together with small Cakes filled with Fruit. While they were at Table with the Chamberlain and the two Jesuits, one of the Emperor's *Palet de Chambres* came to tell them, that he was ordered to bid them make good Cheer, and to inquire how they liked the Dishes that were sent them: They returned Thanks for the great Favour, and very much commended their Fare; as, indeed, it deserved: And as for the rest, the Messenger could bear Witness they eat heartily: Though, at first, they were puzzled how to handle the *Chinese* Forks; which are only small turned Ivory Sticks.

AFTER Dinner, they had Leave to return to their Lodgings: But before they left the Palace, the Emperor sent for *Paronin*, and ordered him to tell them as follows: His Majesty, the Empe-

ror of China, and first King of the whole World, sends Word to the Russian Ambassadors, that he knows them to be Strangers in his Empire, so remote from Europe, who are unacquainted with the Customs and Language of the Country; but that they ought to be under no Concern, because his Majesty will protect them not like Strangers, but like his own Children.

THEY were no sooner arrived at their Lodgings, but they were visited by another Chamberlain, and the two Jesuits, bringing a Present of Fruit from the Emperor; consisting of a Melon, three different Sorts of Grapes, and fresh Currants; all of a very delicious Taste. They were ordered likewise to inquire, whether the Envoys chose to wear their own Cloaths in his Country, or go in the *Chinese* Drefs: As they left it to his Majesty's own Choice, the Chamberlain, having made Report of their Answer, soon after returned, with two *Chinese* Suits of Cloaths, besides Caps, Shirts, Stockings, and Boots; telling them, that the Emperor recommended the wearing of them. One Coat was lined with Fox-Skins, and the other with Marten: The upper Gowns were lined with the Skins of the Bellies of Foxes and Martens, most skillfully joined together, and so white, that they could hardly be distinguished from Ermin.

ON the fourteenth, they received another Visit from the above-mentioned Gentlemen, who took them to the Palace; where being asked, by the Emperor's Order, whether they designed to send any thing from his Dominions to his *Czarish* Majesty, they answered, that they made no doubt but that his *Czarish* Majesty would be much delighted to have some Curiosities of the Country, his Cabinet being furnished with few or none of them; but that being so newly arrived, they had no Opportunity of seeing many of them. Upon this the Emperor let them know, that if they would send him the Particulars of what they desired, they should be furnished out of his Collection. They replied, that being unacquainted with what were held Rarities in *China*, they should think those the best which the Emperor should be pleased to send them. About Noon they returned to their Lodgings, where they soon had another Visit from the same Gentlemen, who acquainted them, that the Emperor had ordered to provide them all with Beds; besides two Saddle-Mules for themselves, and Horses for their Servants, to be relieved every Day. Moreover, a monthly Allowance was assigned them, consisting of Money, Sheep, Rice, and Forage. It was likewise ordered, that, every Day, a Mandarin should keep them Com-

Russian Embassy.

and Prisoners to them.

Three Presents.

Gentlemen received.

Dine with the Chinese Ambassadors.

Emperor's kind Majesty.

pany, and take Care they wanted for nothing: a
 1717. At the same Time, a Centinel was placed at
 Laug. their Door.

His Embr in
 China.

BEING afterwards left alone with the Jesuits,
 Lange desired Parenchin to help him to a Stove of
 Porcelain, (conformable to the Draught he pro-
 duced) Many was to be had at *Pe-king*. The
Frenchman said, no such Thing was used in
 China, but thought it not impossible to get one
 made on Purpose; yet, that no-body would under-
 take it, unless by the Emperor's expresse Order: b
 And as he was expressly charged by that Monarch
 to learn of them what might be to his *Czarish*
 Majesty's liking, he went, though against their
 Inclination, to report to the Court. An Hour
 after, he returned with a *Mandarin* to fetch the
 Draught to the Emperor; who, thereupon, let
 them know, that he would dispatch a *Mandarin*
 into the Province where the Porcelain was made,
 to stay till the Stove was ready; and then send it
 to the *Czar* for a Present.

Chinese Em-
 bassy in 1717.
 See.

AT the same Time, *Stumpf*, who was Presi-
 dent of the Mathematical Sciences, received
 Orders to prepare a Model of Wood for the
 Purpose. Before the *Mandarin* set out with it,
 Lange presented him with some Sables, to engage
 his good Will; and he promised to be back, if
 possible, in *August*, 1717. The fifteenth, the
 Governor of the Western *Tartary* came to ac-
 quaint him to prepare for his Departure, the
 Emperor having resolved to send Ambassadors d
 with him to *Russia*. Immediately after, two
Chinese, and as many *Tartarian* Lords, were no-
 minated for this Embassy; besides, another Per-
 son was to be added to them. After this, the
 Emperor went to take the Diversion of Hunting.
 And, on the twentieth of *January*, 1717, re-
 turned to *Chang chienne*; where having staid
 some Days, he repaired to *Pe-king*, to solemnize
New-Year's-Day; which, with the *Chinese*, falls
 on the second of *February*.

King's Jour-
 nal.

On this Occasion, all the *Mandarins*, to the
 Number of ten thousand and upwards, were ar-
 rived from their respective Provinces to make
 their Appearance at Court, and congratulate the
 Emperor. It is to be observed, that there are
 five different Degrees of *Mandarins*. Those
 who were of the first Rank, had the Privilege of
 entering the inmost Court of the Palace; where
 they could see, through the opened Gate of the
 Hall, the Emperor sitting on his Throne; and f
 congratulate him, on their Knees, with the ac-
 customed Ceremonies. The *Mandarins* of the
 second Class staid in the second Court; and so
 on to the lowest, who attended in the fifth.
 The rest of the Emperor's Officers, who were

not *Mandarins*, remained in great Numbers in
 the Street, and paid their Respects. They were
 all, from the highest to the lowest, pompously
 dressed in *Satin*, richly adorned with Figures of
 Dragons, Snakes, Lions, and even *Lindisks*,
 wrought in Gold. On the Breast and Back of
 their upper Garments were small Squares, con-
 taining embroidered Beasts and Birds; the Marks
 by which the several Employments of those who
 wore them were distinguished. Military Officers
 had Lions, Leopards, Tygers, &c. The Learned,
 or Doctors of the Law, wore Peacocks, &c.

Russian
 Embassy

THE *Russian* Envoys, and the Jesuits, were
 admitted into the first Court; (where stood ten
 Elephants magnificently adorned) to congratulate
 the Emperor, among the *Mandarins* of the first
 Rank. Among those of the third Rank, was one
 who, on *New-Year's-Day*, was just an hundred;
 and had held that Dignity at the Time when the
Tartars conquered *China*. To this *Mandarin*
 the Emperor sent his *Palet de Chambre* to let him
 know, that he should have the Honour of being
 admitted into the Hall to congratulate his Majesty;
 and that, upon his Entrance, the Emperor would
 do him the Favour to rise from his Throne, which
 Regard, however, he was to remember as paid to
 his advanced Age, and not to his Person. This So-
 lemnity being over, the Emperor received many
 valuable Presents: After which, he returned to
Chang chienne, where a Firework was repre-
 sented on the fifteenth; at which, the Envoys,
 and all other *Europeans*, had Orders to be pre-
 sent.

Chinese paid
 to the
 Emperor.

FIRST were seen many wooden Figures in
 the Shape of Men, skirmishing, in two Parties,
 with Squibs instead of Arrows. One of these
 giving Way and disappearing, the Conquerors
 attacked a Town, which was battered and de-
 fended for half an Hour; till a Bastion, filled
 with two or three thousand Squibs, blew up, with
 a dreadful Report and Rattling. Then appeared
 on the Rampart several Men, continually turning
 about and brandishing their Swords; below were
 others, who fired at those above; during which,
 appeared two Dragons, made of Paper, each
 two Fathom long, carrying a Lantern in its
 Mouth, and illuminated with Candles within.
 They moved up and down the Place, but soon
 vanished, as well as the Men who defended the
 Town; which the others continued battering till
 a second Bastion blew up. The Places of the
 Besiegers and Besieged being supplied with new
 Soldiers, the Attack was vigorously carried-on.
 The two Dragons also appeared again, and
 moved up and down as before, till the Besieged
 were obliged to surrender, when the Dragon

Marine
 Firework.

* Perhaps, *Chang-chien-pou*.
 shall be understood, of the inmost Court.

* This is, properly, the first, or outer Court of the Palace.

* *Long's* Journal, in The pocket Size of *Russia*, p. 27, &c.

1717.
Lange.

vanished, and so the Firework ended. The Place, on which it was represented, was hung, on all Sides, with some thousands of Lanterns; which being painted with Variety of Colours, added no small Ornament to the Shew. While the Fireworks were playing-off, the Emperor sent, several Times, to ask the Envoys how they liked them. They were told by the Jesuits, that the like had been represented before the reigning Emperors for near two thousand Years past, without the least Alteration.

Present
Tartar Fa-
mily.

THE *Chinese* call the present Tartarian Family, reigning in *China*, *Tay-tsing*, or *Tayvir*, that is, *Great Purity*; because the *Tartars* (say they) were sent by Heaven, like a Flood, to wash-off the innocent Blood that had been spilled, and to quench the Fire of intestine Discord. *Shun-chi*, the Founder of it, was Son of *Tjun-te*. This Monarch dying, in 1644, in the Midst of his Conquests, when the young Prince was but six Years of Age, left him under the Guardianship of his Brother; who discharged his Trust with such Applause, that he was called *A-ma-han*, or *A-na-uang*, that is, *Royal Father*. *Shun-chi*, in the twenty-fourth Year of his Age, being seized with a Disorder, which he perceived would prove fatal to him, sent for his Sons; and after having told them, that his End was drawing near, asked, who among them was strong enough to bear the Burden of a new-conquered Empire.

Kang-hi's
Absence.

THE eldest excused himself on account of his Youth; and desired his Father to dispose of the Succession as he should think fit. But *Kang-hi*, the youngest, being then in his ninth Year, fell on his Knees before his Father's Bed, and, with great Resolution, said: *Father, I find myself strong enough to take upon me the Burden of the Administration, in case you can live no longer. I will not lose Sight of the Example of my Ancestors and Predecessors, but endeavour, with great Care, to govern the Nation to their Satisfaction.* The Words had such Effect on *Shun-chi*, that he accordingly declared him his Successor, under the Guardianship of four Persons, by whose Advice he was to govern. In 1661, *Kang-hi* ascended the Throne, and began to reign by himself in 1666.

The great
Abilities.

He gave early Proofs of great Strength of Body as well as Mind. He abstained from Wine, Women, and Sloth; and though, according to the national Custom, he took many Wives, yet he was hardly ever observed to go among them in the Day-time. From four in the Morning till Noon, he is taken up with perusing Petitions, and transacting State-Affairs; the rest of the Day is set apart for warlike Exercises, and liberal Arts; which latter, however, have the greatest Share of his Application: So that he is

able to examine the *Chinese* upon their own Books, the *Tartars* in military Exercises, and the *Europeans* in Mathematics.

Russian
Embassy.Justice and
Liberty.

EVERY Year since 1682, when the Empire was settled in Peace, he hath marched with an Army into *Tartary* to hunt: Not so much with a View to Sport and Diversion, as that of keeping his *Tartars* inured to Riding, Shooting, Incamping, and other warlike Exercises, to prevent their becoming effeminate, like the *Chinese*. His great Success, Understanding, and Courage, appeared in his suppressing the most dangerous Conspiracies before they could cause any Commotion in the Empire. No Governor, who is justly accused to him, escapes Punishment. To the People he is very gracious: He often remitted the Taxes in the Time of Dearth, and caused Money and Rice, to the Value of some Millions, to be distributed among the Necessitous. To the Soldiers he is very liberal, paying their Debts, when their own Allowance falls short; and often makes them an extraordinary Present of Cloaths against the Winter. The Merchants, in particular, who trade with the *Russians*, receive frequent Marks of his Bounty: For, frequently, when they are not able to make their Payments at the Time prefixed, he advances them the Money out of his own Treasury, that their Creditors may not complain of being detained. In 1717, Trade being so dull at *Pe-ling*, that the *Russian* Merchants could find no Vent for their Goods, he gave his Subjects Leave to traffic with them without paying the usual Duties; which occasioned, that Year, a Deficiency of twenty thousand Ounces of Silver in his Revenue.

Number of
Civilians.

THE Learned are in great Esteem with this Monarch; however, he takes Care that they be not burdensome to the People. This renders his Government so glorious, that the *Chinese* distinguish his Reign by the Name of *Tey-ying*, *Great Tranquillity*. *Kang-hi*, so far as they could learn out of Court, had then nineteen Sons, and twelve Daughters, all married, except two Princes; one of thirteen, the other of twelve. Three male Children, and as many female, are dead. Most of his Daughters are married into *Tartary*: Having left no Means untried to gain to his Interest; and the greater Part of them are, at present, actually his Vassals. It is surprising to see, every Year, in *January* and *February*, in what Numbers they come to *Pe-ling*, some fifty or sixty Days Journey, in order to congratulate his Majesty on *New-Year's-Day*. They are all received with great Civility by the Emperor; who defrays their Expences during their Stay, and presents them with a Vest, besides other Cloaths.

Religion
mended;

As to his Religion, he deserves to be com-

1688. mended: For not having been much addicted to a great, and worthy of the Monarch who in
 Le Conte. Idolatry, during his younger Years, he has often bits it.
 said to the Jesuits, *It is not the Firmament, nor the Stars, which I worship; but I adore the living God of Heaven and Earth* *. He has read abundance of *Romish* Books, and has granted a Toleration of their Religion in his Empire; and even, some Years ago, made a Present to them of fifteen thousand Ounces of Silver, for building a Church. But now, in his advanced Years, his Wives have drawn him in to apply to the Idols for long Life †; which, however, he seems to do rather through Complaisance to them, than out of any Confidence in their Gods. Nevertheless, the Christians have no Reason to complain of any hard Usage on the Emperor's Part, though they suffer great Hardships and Persecution from the great Men, who aim at extirpating the Christian Religion [he should have said, Popery] out of the Empire ‡.

THE following Description of the Emperor's Person and Throne, from *Le Conte*, may not be an improper Supplement to the several Accounts already given of them.

Two Eunuchs having come to their College, to warn the Superior, that he should attend with his Brethren in a Court of the Palace which was appointed, they were carried in Chairs to the first Gate; whence they went, on Foot, through eight Courts of a prodigious Length, built round with Lodgings of different Architecture; but all very ordinary, except those large square Buildings over the Arches, through which they passed from one Court to another: Those, indeed, were stately, being of an extraordinary Thickness, and proportionable in Breadth and Height: They were built also with fair white Marble, but which was worn rough through Age. Through one of these Courts ran a small Rivulet, over which were laid several little Bridges of the same Marble; but of a whiter Colour, and better Workmanship.

THE Beauty of this Palace does not consist so much in being composed of several curious Pieces of Architecture, as in a prodigious Quantity of Buildings, and an infinite Number of adjoining Courts and Gardens, which are all regularly disposed; and in the whole, make a Palace really

The only Thing which surprized the Author and seemed singular in its Kind, was the Emperor's Throne *. The best Description of it, which his Memory afforded, is this: In the midst of one of those great Courts stands a square Basiloid Building, of an extraordinary Signels, whose Top is adorned with a Balustrade, much after the European Fashion: This supports another like it, but framed taper-wise; over which, are placed three more, still losing in Bulk as they gain in Height. Upon the uppermost is built a large Hall; whose Roof, being covered with gilt Tiles, is borne by the four Walls, and as many Rows of varnished Pillars; between which is seated the Throne.

THESE vast Bases, with their Balustrades, made of white Marble, and thus disposed Amphitheatre-wise, when the Sun shines, dazzle the Eyes of the Beholder, with the Lustre and Splendor of the Gold and Varnish, and afford a most beautiful Prospect; especially since they are placed in the midst of a spacious Court, and surrounded by four stately Rows of Building: So that were its Beauty influenced by the Ornaments of our modern Architecture, and by that noble Simplicity which is so much valued in our Buildings, it would, doubtless, be as magnificent a Throne as ever was raised by Art.

AFTER a Quarter of an Hour's Walk, they, at length, came to the Emperor's Apartment. The Entrance was not very splendid, but the Anti-chamber was adorned with Sculptures, Gildings, and Marble; whose Neatness and Workmanship were more valuable than the Richness of the Stuff. As for the Presence-Chamber, the second Mourning [for the Empress's Mother] not being over, it was still disrobed of all its Ornaments; and could boast of none but a Sovereign's Person, who sat, after the *Tartari* Custom, on a Table, or *Sepho*, raised three Feet from the Ground, and covered with a plain white Carpet, which took up the whole Breadth of the Room. There lay by him some Books, Ink, and Pencils †: He was clothed with a black Sattin Velt, furred with Sable; and a Row of young Eunuchs, plainly habited, and unarmed,

* Although the Jesuits stick at no Lies more than the Friars of other Orders, to serve their Turn, yet they may be excused in this Article, because these must needs have been the Sentiments of so wise a Prince; and he had frequently Occasion to declare them, on Account of the Controversy among the Missioners, concerning the Object of the Chief Worshipping. † This is, doubtless, a Calumny, raised by the Jesuits, on that glorious Emperor, for not favouring their Religion latterly, (so much as he had done formerly) on Account of the Discussions and Prevarications which he found among the Missioners, as well as Usurpation and Contradictions in their Popes; as will be shewn in the fifteenth Chapter.

‡ *Laure's* Journal, in The present State of *Russia*, p. 11, & *seq.* There are several Thrones, some in Halls; but this seems the grand imperial Throne. * *Cassini's* Description seems to be copied from hence. See before, p. 558. b.

stood on each Hand close-legged, and with their Arms extended downwards along their Sides; which I looked upon there, as the most respectful Posture *. In this State, the most modest that even a private Man could have appeared in, did not seem to be seen by the French Missioners; being desirous that they should observe his Dutifulness to his departed Mother, and the Grief he conceived at her Death, rather than the State and Grandeur he is usually attended with.

WHEN they came to the Door, they hastened with no little Speed (for such is the Custom) till they got to the End of the Chamber opposite to the Emperor. Here, all a-breast, they stood for some Time in the same Posture the Eunuchs were in; and then falling on their Knees, made their Prostrations three Times b: After this they were ordered to come forward, and kneel before his Majesty; who having inquired after the Affairs of France, their Voyage, and Manner of Treatment by the Mandarins: Well, said he, see if I can add any new Favour to those I have already conferred upon you. Is there any Thing you would desire of me? You may freely ask it. They returned him humble Thanks, and begged he would permit them every Day to pray for his Health and Happiness. With this Answer, seeming well pleased, he permitted them to withdraw, which is performed without any Ceremony, the great Respect and Dread, which the Presence of

the most potent Monarch in Asia inspired them with, did not yet awe them so far, but that they took a full View of his Person. Indeed, lest their too great Freedom herein should prove a Crime, (for in what concerns the Emperor of China, the least Mistake is such) they had first obtained his Leave.

He was something above the middle Stature, more corpulent than what in Europe is reckoned handsome, yet somewhat more slender than a Chinese would wish to be; full-visaged, disfigured with the Small-Pox, had a broad Forehead, little Eyes, and a small Nose after the Chinese Fashion: His Mouth was well-made, and the lower Part of his Face very agreeable. In fine, though he bears no great Majesty in his Looks, yet they discover Abundance of good Nature. His Ways and Actions likewise have something of the Prince in them, and shew him to be such.

FROM his Majesty's Apartment they went into another, where a Mandarin treated them with Tea, and presented them, as from the Emperor, with about an hundred Pistoles. The Gift seemed but mean to the Missioners, considering whom it came from, but was very considerable in respect to the Custom of China, where it is the Maxim of all great Persons to take as much and give as little as they can. On the other Hand, he loaded them with Honours, and ordered one of his Officers to wait-on them to their House c.

C H A P. XIV.

The JOURNEY of Anthony Gaubil, Jesuit, from Kanton to Pe-king, in 1722.

Now first translated from the French.

INTRODUCTION.

THE following Journal is extracted from a Collection of curious Tracts and Observations, published by Societist the Jesuit *. Many of them were made by the Author Gaubil, a robust young Man of great Talents, and indefatigable Pains, who went with one Jacques, another of the same Order, to China, as Mathematicians, in 1721. Besides the exact Observations

which he made of the Latitude and Longitude of Places, both in that Country, and several others in his Voyage, particularly Pulo Kandore, we find there several Extracts from the Chinese Historians, relating to their Astronomy, Chronology and History; which he has illustrated with Notes, very useful in explaining Terms and clearing-up the Geography of Marco Polo, Ruberquis, and

* Le Cante's Memoirs of China, p. 37, & seq. p. 558. d.

c Le Cante, as before, p. 59, & seq.

b In the Manner as described by Gemelli. See below.

a Intitled, *Observations Mathematiques, Astronomiques, Geographiques, Chronologiques, & Physiques, tirees des Anciens Livres Chinois, & faites Nouvelle-ment, aux Indes & à la Chine, par les Jéuites de la Compagnie de Jésus. Rédigées & publiées par le P. Etienne Societ, de la même Compagnie.* At Paris, by Rellin, 1729, in Quatro, p. 204. This is the first of three Volumes of the same Nature, published by the same Jesuit.

1722. other daily Travellers, into Tartary, Tibet, and a
 Gaul. *China*: A Thing which the Missioners before him
 never attempted; or, indeed, seemed capable of
 doing. He likewise made it his Business to gather
 all the Information he could from others
 concerning these and the neighbouring Countries,
 as appears from several Memoirs published in the
 above-mentioned Work.

THE CONTENTS.

Account of Kanton. Fine Suburb. Fo shan, great Village. Guards of the River. Shaw chew fū. Kan-chew fū. Nan-gan fū. Lake Po yang. Whang-chew fū. Vū-chang fū. Roads of Ho-nan. Kay-fong fū. Cities of Shan-tong. Arrive at Pe-king.

*Account of
 Kanton.*

THE Author computed the Extent of *Quan chew fū*, or *Kanton*, to be a Mile and an half from North to South. He always observed the Latitude to be twenty-three Degrees eight Minutes^a; and by the End of an Eclipse of the Moon the twenty-second of *December*, thirty-one Minutes after Midnight, 1722, he found the Meridian Distance from *Dolause* to be near seven Hours twenty-four Minutes, or an hundred and eleven Degrees; then it will be from *Paris* an hundred and nine Degrees twenty Minutes^b, and from *Ferre* an hundred and twenty-nine Degrees twenty Minutes. The *Tartar* City on the North Side has large empty Places, and is but thinly peopled; but from the Middle to the *Chinese* City it is very beautiful, well-built, and adorned with fine Streets, which are nicely paved, and full of triumphal Arches. The Palace where the Literati repair to honour *Confucius*, that where they are shut-up to be examined, and those belonging to the Vice-Roy and General of the Troops are magnificent: But the *Chinese* City has nothing remarkable, except a few Streets towards the River, (where there are handsome Shops) the rest being very narrow.

Fine Suburb.

THE Western Suburb is the best peopled, and makes the best Appearance of the Whole. It has an infinite Number of Strait Streets, paved with large square Stones, and adorned with fine large Shops. These Streets being covered on account of the Heat, one seems to walk in the Galleries of the Palace of *Paris*. It is remarkable also for the *Hang*, or Magazines, which the Merchants have along the River. As to the East and South Suburbs, they consist of wretched Streets, inhabited by poor People: But the finest

Thing about *Kanton*, is the View of the River and Canals, with the vast Number of Barks of all Sizes moving up and down as if they sailed on Land, the Water of the Canals being hidden by the Trees, Corn, and Herbage.

THE thirty-first of *December*, the Author left *Kanton* in Company with *Jacques*, another Jesuit, to go to *Pe-king*, whither they went by Order of the Emperor in Quality of Mathematicians; the *Tsung su* giving them eight hundred and fifty *Livres* for the Expenses of their Voyage. They lay that Night at *Fo shan*, which is reputed a *Po shan*, Village, though near as populous as *Kanton*, from whence it lies three Leagues and three Quarters West; and is one of the most considerable Places in *China* for Trade.

THE second of *January* they lay in their Bark near a *Tang pū*, or Guard-House. When one of the Literati, or a *Mandarin*, passes-by, the Soldiers there salute his Bark, which they know by the Streamers, Pikes, and Name of the Person on-board. This is done by striking great Brass Basons, called *Lo*. Every Evening the Guards of Bark, on its Arrival any-where, strikes the *Lo* twice or thrice, to give Notice to the *Tang pū*; which answers by as many Strokes, and is obliged to guard the Bark all Night. These *Tang pū* are carried from Place to Place, and fixed two Leagues asunder; but so, that the second may be seen from the first. They have Centries to make Signals on Occasion.

THE third, they dined at *San-shui hyen*, (five Leagues West North-West of *Fo shan*) near which they entered the River that runs to *Nan-yang fū*. They lodged under a *Tang pū*, having passed-through one of the most charming populous Countries in all *China*, much superior to that they saw the next Day.

THE fifth, they dined at *Tsin-yuen hyen*, and *Shaw chew* found the Latitude twenty-three Degrees forty-five Minutes. The twelfth, they passed by *Shaw chew fū*, and the sixteenth arrived at *Nan-yang fū*, where there are two Bridges over two Rivers. It lies in twenty-five Degrees seventeen Minutes Latitude, and two Degrees some Minutes more East than *Kanton*. The Country, within three Leagues of *Tsin-yuen hyen*, is stony, mountainous, and ill-inhabited: The River also winds considerably, and is very difficult to ascend.

HERE they landed, and were carried to *Nan-gon*, six Leagues distant. In the Middle of the Road is the high Mountain *Me lin*. A great Gate of a City divides *Quang-tong* from *Kyang-fi*. The Road from one City to the other is

^a However, in *October* and *November*, he found it thirty or thirty-five Seconds less. ^b But more correctly, by the Table, an hundred and nine Degrees thirty Minutes. Gaultier, in *Observations Mathematiques*, 8cc. p. 123, & 199.

Triumphal Arch at Canton.
from Nicuhof.



steep and narrow, but well paved, being properly a Causeway. The Author never saw any Street in *Paris* so thronged as was the Way with Goods and Passengers from several Provinces.

The nineteenth, they embarked at *Nan-gan* on a River which rises near the City; whence, after winding greatly among the Mountains, it comes to *Kan-chew fü*, where, swelled with the Waters of several Streams, it becomes a considerable River. Its Banks are adorned with many handsome Towns and Villages, beside the City of *Nan-kang byen*, fourteen Leagues North-East of *Nan-gan*.

Kan-chew fü.

KAN-CHEW FU itself is the second City of *Kyang-fü*. It stands in twenty-five Degrees fifty-two Minutes Latitude, and two Degrees some Minutes more East than *Kanton*: It has good Walls, fair Streets, beautiful Palaces, and a large District. The Spanish Franciscans and Portuguese Jesuits have each a Church there. Three Leagues to the North of it are the *She-po-tani**, which are Rocks that cover the River. It requires much Skill in crossing two of them; and when the Water is high, the Passage is dangerous. The *Chingü* make Vows on this Occasion. There is a Temple built at the Entrance, and another at the End of these Shoals, where the *Bonzas* ask Alms of all Passengers, and take Care to show Lists of Sailors who have been saved by that Means.

SEVEN Leagues farther, and twelve North-West of *Kan-chew*, is *Van-gan byen*, a City finely situated: After which occurs a charming fruitful Country, full of Towns and Villages; as, *Ki-gan fü*, a City of the first Rank; *Tay-byo*, *Kye-foan*, and *Hyn-kyang*, Cities of the third Rank; *Kon-foan*, a great Borough, where all the Drugs of *China* are met-with; and *Fü-shin*, a Town of great Trade.

Nan-gan fü.

At length they came to *Nan-chang fü*†, the Capital of *Kyang-fü*. This City is great and well peopled. It has some fine Streets. The River which surrounds it, and is covered with Barks, the Quays which run along the River, the Gardens which are cut in Terraces, and the Palaces for lodging those sent on Business by the Emperor, which stand on the Port, render the Prospect very agreeable. Its Latitude is twenty-eight Degrees thirty-five Minutes, and Longitude a little more West than *Pe-king*‡.

THE seventh of February, leaving *Nan-chang* and the Road to *Pe-king* by Land, they continued it by Water; and the eleventh came to *Kyew-*

kyang fü, after travelling four Leagues by Land. This is a great City of the first Rank, (situated on the South Side of the *Kyang* River, enclosed with Walls, but almost desert, in twenty-nine Degrees fifty-six Minutes Latitude. Here the French Jesuits have a Church. It lies four Leagues from the Lake *Pe yang*, through which they came hither. This Lake, which has several pleasant Islands in it, is formed by several large Rivers. Several Towns and Villages appear on its Banks; among the rest *Nan-kang fü* on the Western Side, but a wretched City, and ill built. It extends from South-East to North-West sixteen Leagues, and is almost four broad; but near *Nan-kang* it contracts to two Leagues. Between this City and *Kyew-kyang* is seen the famous Mountain *Lo-shan*, where, it is said, there are three hundred Temples, with an infinite Number of *Bonzas*.

THE thirteenth, they embarked on the *Kyang*, Whang, and next Day arrived at *Wang-chew fü* in *Hu-shue* G. *quang*. Just as they got thither, a furious Storm arose, which was followed by severe cold Weather; the Mountains being covered with Snow, and the Brooks frozen, although in the Latitude of thirty Degrees twenty-six Minutes. This kept them there five Days, when they went on to *Han-kew*, thence to proceed by Land through *Ho-nan*, by Way of *Koy-fang fü*, to make Inquiries concerning the *Jesu* lately discovered there.

FROM *Kyang-kyang** to *Fü-chang fü*, Capital of *Wang-chang*, the Sides of the *Kyang* are rendered very agreeable by the fine Plains, Towns and Villages that appear along it. Opposite to *Fü-chang*, at the Mouth of the River *Han*, lies *Han-kew*. On the left Hand stands the City *Han-yan*†. *Fü-chang*, *Han-yan* and *Han-kew* form the greatest and one of the most considerable Places in all *China*. To see the prodigious Multitude of Barks, some as big as Ships, with incredible Numbers of People continually passing, one would think the whole Empire was gathered thither. In the Shops of *Han-kew* all Sorts of medicinal Drugs and Herbs are found.

THEY left this Place the sixth of March, and travelled through a Country pretty well peopled, and fertile enough, but without either Towns or Villages worth Notice. After five Days Journey, they entered *Ho-nan*. This Province, which they crossed from South to North as far as *Koy-fang fü*, its Capital, is admirably fine; being one vast Plain, full of great and beautiful Roads, bordered with Trees, that lead to Towns and

* Niehoff places them a great Way farther from *Kan-chew fü*. See before, p. 409, d.
 † Niehoff places them a great Way farther from *Kan-chew fü*. See before, p. 409, d.
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 ‡ Niehoff places them a great Way farther from *Kan-chew fü*. See before, p. 409, d.

* In the O.
 † The Jesuits Map
 ‡ Gouhill, in Observation Mathematicæ, &c. p. 127, &c.
 In the French, Hoian. The same, doubled.

1720. Villages which one meets every Step on both the North of *Kay-fong*, it is nothing but a Marth, through which they have made magnificent Causeways. The Province of *Shan-tong* is very sandy, and the Dust every-where very troublesome. *TONG-CHANG FU*^a, which belongs to *Shan-tong*, it, is a large handsome City, very rich, and of great Trade, situate on the royal Canal in thirty-six Degrees thirty-four Minutes Latitude, and fifteen Minutes West of *Pe-king*. *TE CHEN*^b is also a large fine City on the Canal, and in the same Province, twenty Leagues to the North of *Tong-chang*, and fifteen South of *Pe-king*.^c Here are magnificent Stone Bridges, and four Leagues West South-West of it one of the beautifullest any-where to be seen.

Kay-fong
the

KAY-FONG FU stands in thirty-four Degrees fifty-one Minutes Latitude, and near two Degrees West of *Pe-king*. It is a very great City, but ill built, and thinly peopled. The *Wong ho* passes a League and an half to the North of it. Four Leagues to the South there is a Place of Trade, which may pass for a great and beautiful City.

The Road from *Kay-fong* to *Pe-king* is the same as the former, with this Difference, that it is more frequented, but the Country not so fine,

nor so fertile. Two or three Days Journey to the North of *Kay-fong*, it is nothing but a Marth, through which they have made magnificent Causeways. The Province of *Shan-tong* is very sandy, and the Dust every-where very troublesome.

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THE Author says nothing of the Temples, Marble Bridges, and a thousand other Things, which he had not Time to examine. They got to *Pe-king* the nineteenth of April, having travelled from *Han-kew* two hundred and thirty Leagues, reckoning one to an Hour.^d

C H A P. XV.

The Legation of Charles Ambrose Mezzabarba, titular Patriarch of Alexandria, from the Pope to the Emperor Kang hi, in 1720.

Written in Italian by P. Viani.

And now first rendered into English.

INTRODUCTION.

Account of
the Narra-
tion.

BESIDES the Italian Narrative of this memorable Embassy, which preceded the Expulsion of the Missioners, and completed the Ruin of the *Rainisb* Superstition in *China*, there is an Abstract of it published in the *Bibliothèque Raisonnée*^a; which, containing all that is material in the Original, accompanied with several useful Animadversions of the Journalist, we thought we could not do better than insert an Abridgement of it here, as followeth.

^a In the French, *Tou chan fou*, for *Tan tchou fou*.

^b In the French, *Te tchew*; but it must be observed, that scarce any Book was ever so incorrectly printed, especially as to the Figures.

^c Rather, thirty-five. ^d *Gouvil*, in *Observations Mathématiques*, &c. p. 131, & seq. ^e Intituled, *Storia delle cose Operate nella China da M. Gio. Ambrogio Mezzabarba, Patriarca d' Alessandria, Legato Apostolico in quell' Impero, &c. di presente Vescovo di Lodi. Scritta dal Padre Viani, suo Confessore, & Compagno, nella predetta Legazione. Opera data adesso la prima volta alla luce. In Parigi. Appresso Monsi Briaçon. Con Privilegio.* The Name of *John* seems to be given here by Mistake to *Mezzabarba*, who is every-where else called *Charles Ambrose*. The Book is an Octavo, and contains two hundred and fifty-six Pages, exclusive of the Epistle Dedicatory, an Advertisement of the Editor, and an Account of *Viani*, the Author, in Form of a Letter. The Abstract of this Relation (from whence we have given ours) is to be found in the first and second Parts of the twenty-fifth Tome of the *Bibliothèque Raisonnée des ouvrages des Savans de l' Europe*: Printed at Amsterdam in 1745, in Twelve. It is divided into two Articles: The first containing thirty-eight Pages; and the second, forty-six.

1730. ALTHOUGH the Journal of this Legation is a *Manuscript* represented in the Title Page as printed at Paris, yet it is easy to see, by the Imposition, that it came out of an Italian Press. The Editor's Dedication, signed *Antonia Piffaglia*, is written from the *Città non permanente*, and dated the full of June, 1739. In the short Advertisement we are told, that it was printed from *Viani's* Manuscript, without any Alteration; That this Manuscript was handed about in Italy during the Life-time both of the Legate and the Author, as many living could testify; and that it contains nothing but what the Author, a Person of known Integrity, was an Eye-Witness of.

And the Author. *VIANI* was born at *Salerno* in *Piedmont*, in 1690. After having studied the Classics, Philosophy, and the Civil Law, he, at the Age of nineteen, entered the Order of *Servites* at *Bologna*; where, in 1712, he was received a Collegiate at *St. Joseph*. He taught Philosophy, which seemed to be his favourite Study, successively at *Florence*, *Pistoia*, *Montepulciano*, and *Rome*. He likewise applied to Oratory and Cosmography by the Advice of *P. Copesti*, a Theologian of the same Order; who at last presented him to *M. Menzabarba*, and got him to accompany that Prelate to *China* as his Confessor. On his Return to *Italy*, where the Legate extolled his Merit, the University of *Turin* made him one of the twelve Theologians, appointed for examining those who take their Doctor's Degree; and might have been made a Divinity Professor, but would not. Although he was nominated Provincial-General¹ in 1738, yet he retired the same Year to *Rome*, there to live more at Ease: But soon after the General of the *Servites*, much to his Disappointment, sent him to *Naples* in Quality of his Vicar-General; in order to pacify some Disputes arisen among the Religious in that Kingdom. He afterwards conferred on him the Priorship of *St. Marius* at *Rome*; But *Viani* did not enjoy it, being carried-off by an apoplectic Fit at *Naples* the End of that same Year, which made his Age forty-nine².

His Work. WHILE he was in the College of *St. Joseph* at *Bologna*, he published, in Italian, *A Treatise concerning the Soul of Beasts*³, translated from the French, which he understood in Perfection. There are likewise some Prolegomena of his own Theology, which he published at *Madena*, where he taught School for some Time. This Work, in the Judgment of the Writer of the Letter, (whence these Particulars relating to *Viani* are

taken) is full of Researches in sacred Geography, Chronology, and ecclesiastical History. In short, he represents the Author of the following Journal as a Person of great Integrity, as well as Learning, agreeable in Conversation, uninterested, free from Revenge, and of universal Benevolence.

THE Design of this Account of *Viani* is to shew what Grounds the Reader has for the Truth of his Relation. Though few People were ignorant of the Subject of *Menzabarba's* Embassy, yet the Particulars of it were hidden in the Dark till his Confessor brought them to Light. He wrote it in Form of a Journal, setting-down every Thing daily as it happened. It is succinct, but clear, and well deserves the Attention of the Public. There they will find a Sample of the Politics of the *Roman Pontiff* and their Ministers to extend or confirm their Empire. Those who are ignorant of the Ingenuity of the Jesuits to maintain their Society at the Expence of their Religion, without being embarrassed by the Popes or their Bulls, need only look into this Work, of which the Conduct and Sentiments of those Friars is the principle Object. But to set the Matter in a proper Light, it will be necessary to go a little backward.

DU HALDE, in his Description of *China*⁴, Disputes⁵ passes lightly over the Disputes which divided the Missioners in that great Empire for twenty Years successively: He, indeed, mentions the most remarkable Facts on both Sides; not forgetting, however, to insinuate, that the Enemies of the Jesuits have traduced them in the most unworthy Manner, both before the Tribunal of divers Popes, and in the Eyes of the Public. According to him the Points in Question were, "1. Whether by the Words *Tyen* and *Shang* is the *Chingse* only understood the material Heaven; or, if they meant the Lord of Heaven? 2. Whether those Ceremonies, which they observe with regard to the Dead, or the Philosopher *Confucius*, are religious or civil Observances, Sacrifices, or political Usages?"

MATTHEW RICCI⁶, the Jesuit, who Missioners⁷ arrived in *China* in 1580, about thirty-six Years after *Jaspars de la Cruz*, a Portuguese Dominican, had introduced the Gospel there, was of Opinion, that most of the Ceremonies might be tolerated; "Because, in their first Institution, and in the Intention of the understanding *Chinese*, in which their new Converts were carefully instructed, they were merely civil." *Du Halde* says not what *Ricci's* Sentiment was re-

¹ The Counsellor, or Assistant, of a General of an Order.
² p. 107, of *seq.*

³ This is, probably, the Work intitled, *Traité de l'Âme & de la Connaissance des Bêtes*, &c. Par A. D. Amsterdam, 1681. in Twelve.

⁴ By some named *Ricci*.

⁵ *Bibliothèque Raisonnée*, vol. 25. Part 1.

⁶ See vol. 2. p. 31. of the English Folio Edition.

1720. lating to the first Article: But it appears from a
 Mezenabara what follows, as well as from other Memoirs,
 that he judged the *Literati* adored the true God
 under the Name of *Tyen*; and, that therefore
 no Inconvenience could arise from permitting the
 converted *Chinese* to retain that Worship.

THE *Dominicans*, on the contrary, maintained,
 that the *Chinese* actually adored the material
 Heaven, under the Names of *Tyen* and *Shang-ti*:
 That, consequently, the Worship which they
 gave it, was gross Idolatry; and, that their Ce-
 remonies with Regard to the Dead, were real
 Sacrifices, incompatible with Christianity. *Lon-*
ghardi, who succeeded *Ricci*, in 1610, was of
 the same Opinion with the *Dominicans*: All the
Jesuits of *Japan*, and Part of those residing in
China, were of the like Sentiments. The
 Journalist is beholden to *Dupin* * for this Partic-
 ular, which is prudently omitted by *Du Halde*;
 who, on his Side, assures us, that some of the
Dominicans declared in Favour of Ricci's Opi-

Chinese Ce-
 remonies both
 approved

nion †. However that be, the Dispute becoming
 every Day more inflamed, both Parties prepared
 to carry the Cause to Rome. *Moralis*, a *Domi-*
nican, who arrived there first, in 1645, obtained
 of Pope *Innocent X.* a Decree, of the twelfth of
December, against the Concessions of the *Jesuits*.
 But *Martini*, deputed by the latter, having the
 Year following represented Matters in a different
 Light, the Congregation of the *Propaganda* ap-
 proved of Part of the *Chinese* Worship ‡, sup-
 posing it to be purely civil; and Pope *Alexander*
VII. confirmed their Declaration by his Decree
 of the twenty-third of *March*, 1656. Yet, with-
 out revoking that of *Innocent*. From that Time,
 till 1684, all Disputes ceased in *China*, accord-
 ing to *Du Halde* §: Whereas, *Du Pin* informs
 us, that the *Dominicans* renewed their Complaints
 in 1661, and 1674, under the Pontificate of *In-*
nocent XI. *M. Maigret*, a *Sorbonne* Doctor,
 belonging to the Seminary of foreign Nations,
 made, by the Pope, Vicar Apostolic of *Fe-kyen*,
 and afterwards Bishop of *Conon*, published, on
 the Spot, the twenty-sixth of *March*, 1693, an
 Ordinance, which determined the two Points in
 Question, to the Disadvantage of the *Jesuits*.

And re-
 voked by
 Pope.

THIS Mandate was presented to the Pope, in
 1696; to which was annexed, a Petition, refer-
 ring himself to the Judgment of his Holiness,
 who, in 1699, established a Congregation to ex-
 amine that Affair: "An active and powerful
 Party was now combined", says the *Jesuit*
Historian ¶, "who left no Stone unturned to raise

a "a general Outcry against the Society." In
 1700, there appeared a Letter written to the
 Pope, in the Name of the Seminary of foreign
 Missions at *Paris*, wherein the *Jesuits* were
 violently attacked. The same Year, the *Sorbonne*
 censured five Propositions, extracted from the
 Memoirs of *China*, by *Le Comte* †. Presently
 after, all *Europe* swarmed with Writings, for
 and against the *Chinese* Worship. "They had
 Recourse, says their Advocate ‡, even to the
 Scriptures, to wound the Reputation of the
 "Jesuits; and a Psalm was paraphrased, in a
 devout Style; where the Words of the royal
 "Prophet were intermixed with the keenest
 "Sarcasms, and the most bloody Invectives.
 "Those of the Society were not wanting to
 "themselves on this Occasion: They bore up to
 "their Adversaries, who attacked them on all
 "Quarters, refuting their Calumnies, and pub-
 "lishing a great Number of dispassionate Writ-
 ings, &c."

FOR all this, *Clement XI.* made a Decree, *Predicted*
 the twentieth of *November*, 1704, by which he
 condemned the *Chinese* Ceremonies; Such as they
 had been represented by the Gentlemen of foreign
 Missions. This Decree was not published in *Europe*
 till 1708, or, according to *Du Pin*, 1709: But
 it was published at *Nan-king* the twenty-fifth of
January, 1707, in a Mandate of *Charles de*
Tournon, titular Archbishop of *Antioch*; whom
 his Sanctity had sent to *China* in Quality of Pa-
 triarch of the *Indies*, and Legate à *Latere* to the
 Emperor *Kang-hi*. The Bishops of *Alkalan* and
Ma-kau, with forty-four *Jesuits*, entered an Ap-
 peal from this Mandate, and sent *Barras* and
Bauvolier, two of the Society, to *Rome*, to
 support it. The Emperor being informed of
 what had passed, ordered, that no foreign Mis-
 sioners should remain in his Dominions, who did
 not approve of the *Chinese* Ceremonies. He
 drove out *Maigret*, the Bishop of *Conon*, and
 sent the Legate to *Ma-kau*; commanding, that
 he should be closely confined till the Return of
 the two *Jesuits*, whom his Majesty had sent to
Europe. That Prelate died there the eighth of
June, 1710, after he had been honoured with
 the *Roman Purple*. The twenty-fifth of *Septem-*
ber, the same Year, the Tribunal of the Inqui-
 sition confirmed the Mandate of the Cardinal *de*
Tournon §, and the Pope ordered the Missioners to
 obey it, purely and simply ¶.

FIVE Years after, *Clement XI.* published an
 Apostolic Precept, by which he ordered them to

* *Hist. de l'Eglise, en Abrégé*, Tom. 4. p. 402. second Edition, Paris, 1714.

vol. 25. Part 1. p. 105, & seq.

p. 32.

† *Du Pin*, as before, p. 405.

‡ *Tournon's* Legation was published in French, and afterwards in English, in Octavo.

§ *idem*, p. 409.

¶ The same, p. 403.

¶ *Du Halde's China*, vol. 2. p. 32.

¶ *Du Pin*, as before, p. 405.

¶ *Du Pin*, as before, p. 405.

¶ *Bibliothèque Raisonnée*

¶ The same,

¶ The same,

¶ The History of

¶ *Du Pin*, as be-

make

make use of the Word *Tyen-chi**, importing, a Lord of Heaven; and with Regard to the Ceremonies that might be tolerated, he appointed, that they should refer themselves to the Judgment as well of the Visitor-General of the Holy See, who was then in China, or else of him who held his Place, as of the Bishops and Vicars Apostolic of that Country. These not daring to determine any Thing, demanded new Instructions; and "his Holiness resolved to dispatch a new Apostolic Legate to China with a particular Instruction, containing the Indulgences and Permissions which he granted to the Christians, in Regard to the Usages of the Country; and the Precautions which ought to be taken, lest any Thing should creep into those Usages that might taint the Holiness of our Religion. The Pope made Choice of *Charles Ambrose Mezzabarba*, whom he created Patriarch of *Alexandria*; and whose Legation, says *Du Halde**, was prudent and moderate."

he could not be admitted till the twenty-sixth, because it was resolved to receive him with Marks of Distinction, which required some Preparations. The Governor of the City went out to meet him, under the Discharge of the Cannon, at the Head of the Senate, and accompanied with the whole Militia. The Streets, through which the Legate passed, were spread with Carpets, and adorned with Garlands and Festoons. He was conducted in State to the Palace appointed for him; where seated on a Throne, he received the Compliments of several Lords, who came to felicitate him on his Arrival. The three following Days were taken up with Ceremonies on the same Occasion. The Governor, the Senate in a Body, and all the religious Communities, came to pay their Reverence to *M. Mezzabarba*, who, on his Side, gave Absolution to the Bishop of *Ma-kau*, and *Marteira*, Provincial of the Jesuits; making them swear to observe the Bull concerning the Chinese Rites; and took-off the Interdict which had been set on all the Churches.

THE thirtieth, his Excellency received Letters from the Governor of the Provinces of *Quang-tung* and *Quang-si*, inviting him to meet the *Tai-jin**, or great Officer, at *Kanton*, who was going by Water to *Pe-king*. *Mezzabarba* readily embraced the agreeable Offer; and five *Mandarins* having been deputed to know what Day he would fix-on for his Departure, he chose the seventh of October. He employed the intermediate Time, either in returning the Visits he had received, or else, in paying his Devotions at the Churches: Especially the Cathedral, where the *Ecc. Sacerdos magnus*, with the *Te Deum*, was sung in his Honour; and the *Venerabile* exposed to the View of a Multitude of People. The Jesuits likewise received his Excellency in their Church of *St. Paul*, where he had the Consolation to kiss the Arm of *St. Francis Xavier*. They afterwards gave him a splendid Regale at the *Green Island*.

THAT Prelate left *Ma-kau* loaded with Civil-Prerogatives from all the Ecclesiastics, as well as the Governor, who allowed him a Guard at his Palace. Coming near to *Hyang-kan*, he met two great Barks; one of them sent for his Use, by the *Tsung-tu* of *Kanton*: In the other was *Laurenti*, above-mentioned, Visitor of the Jesuits, accompanied with several other Friars. As soon as *Laurenti* had an Opportunity of being alone with *M. Mezzabarba*, he presented him a Writing, in *Latin*; whereby he swore not only to give no Opposition to Pope *Clement XI.*'s Decree,

IT is of this Embassy that *Viani* has written the History, of which we shall relate the principal Facts; taking Care, as we go along, to compare that little which the Author of the Description of China has said of it, with what is attested by the Legate's Confessor*.

SECT. I.

The Legate's Arrival in China, with what passed at *Ma-kau*, *Kanton*, and on the Road to *Pe-king*.

The Legate's Reception at *Ma-kau*. Invited to *Kanton*. Perjury of a Jesuit. Intrigues of the Jesuits, and the Vice-Ray. The Legate's Resolution. Questions put to him. His Answer. New Questions and Answers. Set out for *Pe-king*. New Set of Interrogatories, and Difficulties. Four *Mandarins* arrive with farther Demands. The Legate's Reply. A mortifying Message. Artifice of the *Mandarins*. Fraud of a Jesuit. His Contempt of the Legate. It preferred by the *Mandarins*. Talks slightly of the Pope. Counsels the Legate. Rites tolerated by the Pope's Brief. The *Mandarins* satisfied. A Jesuit objects. The Legate's Perplexity. Malice of a Jesuit. Their Proceedings censured.

M. MEZZABARBA set sail from *Lisbon* the twenty-fifth of March, 1720, and, after a Voyage of five Months and twenty-nine Days, arrived, the twenty-third of September, within two Leagues of the Port of *Ma-kau*, where

* In the French, *Tchien tchi*.
25. Part. 1. p. 109, & seq.

* *Du Halde's China*, vol. 2. p. 33.

* *Bibliothèque Raisonnée*, vol.

* According to *Du Halde*, it was by the pressing Solicitations of *Laurenti*, the Jesuit, that the Legate obtained Leave to set-out for *Pe-king*, without waiting for the Emperor's Order.

1720. touching the *Chinese* Rites, but even to farther a
Mezzabarba it all in his Power. As this is a Piece of Im-
 portance, the Journalist hath thought proper to
 insert it. The Legate received this Protestation
 with great Pleasure: But how great was his
 Surprise, when, the Moment after, that Jesuit
 told him, that if he might advise his Excellency,
 the first Step he took, should be openly to dis-
 avow all that had been done in *China* by the Car-
 dinal de *Tournon*; without which, he could not
 expect to meet with any Success! *Mezzabarba*
 asked him, briskly, how he could reconcile such
 Advice with the Oath he had just then tendered
 him? The Jesuit was about to reply; when
 some Persons coming-in, the Conversation drop-
 ped.

*Invitation of
 the Jesuits*

THE twelfth, the Legate landed at *Kanton*,
 and went, with all the Missioners in his Train,
 to lodge at the House of the sacred Congrega-
 tion; while *Laurenti* hastened to notify his Ar-
 rival to the *Ta-jin*, the *Tjung-tu*, and the Vice-
 Roy. The two former of them were sent to
 compliment the Legate on that Occasion; and to
 acquaint him, that before his Departure for *Pe-
 king*, they had some Questions to ask him, in the
 Emperor's Name: But the Vice-Roy being at
 Variance with the *Tjung-tu*, would not admit
Laurenti to his Presence, though, otherwise, his
 Friend; and even pretended, that he had not
 received his Billet of Notice. He likewise caused
 Friar *Ciru*, one of *Laurenti*'s Companions, to be
 arrested: And the Legate, perplexed how to
 maintain the Dignity of his Character, could
 not get out of this Plunge, but by the Favour
 of *Pereira*, the Jesuit; who was actually *incognito*
 at *Kanton*, although the rest of the Society gave
 out, that he was attending his Church at *Fa-
 shan* *. *Laurenti* counselled *Mezzabarba* to re-
 sent this Matter highly; and to let the Vice-Roy
 know, that he would return to *Ma-kau*, unless
 he gave him proper Satisfaction. This was a
 Snare which the faithful Jesuit laid for his Excel-
 lency. The Legate perceived it, and obliged
 him to engage *Pereira* to undertake the Affair.
Laurenti pretended to write to *Fa-shan*; and next
 Day, not only *Ciru* was released, but *Mezza-
 barba* received the Compliments of the Vice-
 Roy himself.

*And the
 Vice Roy,*

THE fifteenth, the Legate being invited to a
 Conference at the Palace of the *Ta-jin*, where

the *Tjung-tu* and Vice-Roy were to assist, went
 thither in the Morning, attended by *Laurenti*,
Fernandez, *Pereira*, *Ciru*, and *Palazzo*; all Je-
 suits but the last, who was Provincial of the *Au-
 gustin* Friars. The first received him very ci-
 villy; the second, entering soon after, did the
 same: But the Vice-Roy's Arrival disturbed the
 Conference, by the Ceremonial; which, with a
 furious Air, he would oblige the Legate to sub-
 mit to. *Mezzabarba* refusing, the *Tjung-tu* and
 Vice-Roy arose and went-out. This last, as he
 passed by the Legate, taking him by the Hand,
 said, he was his Friend; and, that what he had
 done, was not in the least with a Design to of-
 fend him. His Excellency returned a polite An-
 swer, and concealed his Confusion with a pro-
 found Dissimulation.

*Pope's
 Refusal*

As soon as the Vice-Roy and *Tjung-tu* were
 retired, the *Ta-jin* taking *Pereira* and *Fernandez*
 aside, whispered a few Words in their Ear; after
 which, the Legate, who had desired, that the
 Questions to be asked him might be given in
 Writing, took his Leave, and went Home.
 Such a Scene of Intrigue had filled him with
 Astonishment. He desired the two Jesuits to put
 in Writing what the *Ta-jin* had spoken to them.
 They told him, they were the Questions which
 he had to propose to his Excellency; and set
 themselves to write. They contained nothing
 but Invektives against the Commission of the
 Cardinal de *Tournon*, and contradicted one an-
 other. When the Legate had read them, he fell
 into a great Passion; and, tearing the Paper,
 told the Jesuits, in a threatening Tone, that he
 would have them take Care of what they did;
 for, that he knew all their Artifices; and that,
 if instead of favouring the Execution of the
 Pope's Orders they continued to obstruct it, he
 would make them repent it. In short, he com-
 manded them to repair a-new to the *Ta-jin*, and
 desire him to give his Questions in Writing.
 They obeyed. These Questions, translated into
Latin, were all different from those which the
 Jesuits had drawn up; and were as follows:

1. FOR what Reason did the sovereign Pontif
 send his Excellency to *China*?

*Legation sent
 to him*

2. HAVE you any thing further to communi-
 cate to the Emperor from the sovereign Pontiff?

3. SOME Years ago, his Eminency, de *Tour-
 non*, came here, and a Dispute arose about a cer-

* Ego *Joannes Laurenti*, Societatis *Jesu*, ad universalem omnium suspensionem, juro coram Deo qui intuetur cor meum, me neque directi, neque indirecti, neque per me, neque per alios, ulla modo impedientum jussa Sanctissimi Domini nostri Clementis Decretis prevaricatus Papae 11. circa ritus Sinarum. Immo quantum in me est facere & liberius eundem incuturum, & promitturum, ut ab aliis admittantur & promoveantur, adjuvandi strenue & efficaciter ad id in Sinarum missum illiusmodum D. Carolum Ambrosium Mezzabarba, Legatum à latere ipsius Sanctissimi Domini nostri. Sic libere & non requisitus spemulo, vocatus & juro. Sic me Dni, adjuro & hac Sancta Dei Excoꝝmunicatio. Je. Lau-
 renti Societatis *Jesu*, Visitator Japoni & Sinarum.

* Bibliotheca *Rosinensis*, vol. 25. Part. 1. p. 112, & seqq.

1720. As the Legate was leaving *Nan-chang fū*,^a the Capital of *Kyang-fū*, where he arrived after a Journey of about twenty-five Days by Water and Land, he was met by a *Mandarin* of the Court, who came furnished with three new Questions, which he was to answer: The first concerned *Friar Provana*; the second, *Pedriani* and *Ripa*. They called themselves the Pope's Envoys; and the Emperor, who spoke of them with great Contempt, wanted to know the Truth. The Legate answered, that in Reality the Pope had sent them to *China* but only as Men of Letters, whose Presence might be agreeable to his Majesty; and not in Quality of Legates or Deputies to his Sanctity, on any particular Affair. The third Question was the most important: The Emperor demanded if the last Constitution, published in the Pope's Name, came really from him. *Mezzabarba* answered, that in Fact the Pope had sent a Bull to the *Europeans* settled in *China*: That however he could not say whether the Bull, which the *Mandarin* spoke of, was the same, or a forged one: But that, as soon as he should see it, he would tell him for certain*.

THE twenty-sixth of November, the *Ta jin* informed the Legate, that he had Orders to go before, and was very desirous to carry a Copy of the Pope's Brief to his Majesty: But the Legate pretended he had not a Copy of it: "For fear," says *Piani*, that it should be first carried to the Jesuits; and that they being incensed at certain Articles, might hinder the Original from coming to the Emperor's Hands."

THE fifth of December, at *Pauzinin*, *Mezzabarba* learned, that the *Ta jin* had denied *Fouquet* the Jesuit, lately recalled to *Europe*, Leave to see his Excellence; and that *Pereira* had refused to carry a Letter from him to the Legate. *Fouquet*'s Crime was his having opposed his Brethren, and supported the Pope's Bull: However, he found Means secretly to inform *Mezzabarba* of the Truth.

TWO Days after, a Letter from *Pedriani* to *Céru* was also privately conveyed to him, by which he clearly perceived what he had to fear from the Jesuits in the Execution of the Pope's Designs. *Pedriani* complained bitterly of the Calumnies raised by *Parentin*, *Tartaux*,^c and *Moran*,^d in order to blacken him and *Ripa*; adding, that they should run the Risk of their Lives, if the Legate did not expressly declare, that they had been sent by the Pope.

THE twenty-fifth, being arrived within thirty Miles of *Pe-king*, a new Scene opened, still more embarrassing to the Legate. *Li pin chung*

and three other *Mandarins* of the Court coming late at Night, brought him new Orders from the Emperor. His Excellence falling on his Knees, and bowing his Head several Times to the Ground, according to Custom, enquired after his Majesty's Health. After many Ceremonies had passed, they desired him to tell them, if it was true that he was sent from the Pope only to enquire after his Majesty's Health, and to thank him for the Protection with which he had honoured the *Europeans*. The Legate answered, that he had declared something more; and among the rest, that his Sanctity had ordered him to desire Permission to reside in *China* as Superior of the Missioners, and to solicit Liberty for the Christians settled in the Empire to follow the Decisions of the Pope touching Ceremonies.

THE *Mandarins* replied, that he ought to have explained himself at first as fully as he had then done. *Mezzabarba* appealed to the Answers which he had given in Writing: But *Li pin chung*, being puzzled, returned to the Charge, and represented to him, that the Emperor would never retract what he had ordered about the Observation of the Ceremonies. They all four added, that it was not the Pope's Business to reform the Usages of *China*: That his Holiness, by his Constitution, contradicted those of his Predecessors; and that, if his Excellence would be advised by them, he should avoid, in Time, to draw on himself the same Disgrace which befel *M. Maigret* and *Cassorane*, for joining with the Cardinal de Tournon.

TO this the Legate replied, that his Sanctity did not pretend to give Laws to any but such as were Christians: That his Decision was according to Informations posterior to those which influenced his Predecessors; and that as to himself he should omit nothing proper to gain his Majesty's Favour. The *Mandarins* required, that he should set-down his two Demands in Writing; which being done, they withdrew. Afterwards *M. Mezzabarba* with his People were brought to a House of Pleasure, three Leagues from the City of *Chang-chung yuen*, where the Emperor usually resided, passing but a few Days in the Year at *Pe-king*.

THE twenty-sixth, in the Morning, a Guard of Soldiers was set upon the House where the Legate lodged, with strict Orders to let no-body go-out. In the Evening the four *Mandarins* returned with Refreshments, which the Emperor sent to his Excellency; and after the usual Ceremonies, made him this mortifying Declaration, 1. That the Emperor having resolved never to receive a

Pope's Embassy.

The Mandarin answered.

A unwilling Majesty.

* In the French, *Non ven.*

^a *Biklasbague Raisonné*, &c. p. 117, L. 5^{te}.

^c It should be *Tartaux*.

^d Rather, *Moran*, who, soon after *Kang hi's* Death, was executed by Order of his Successor for fomenting Rebellion, as appears from a Narrative lately published in *Italy*, of which the public Papers gave an Account.

Constitution

1720. Constitution contrary to the irrevocable Laws of the Empire, ordered him and all the Missioners to return to Europe, excepting those who had a Mind to remain there of their free Choice; or who, on account of their Age and Infirmities, could not undertake the Voyage, whom his Majesty permitted to live in China according to their Law. 2. That M. Maigrot having been the first Cause of the Troubles which occasioned the Constitution, the Legate ought to have brought that Person with him to shew a Reason for his Opinion. 3. Lastly, That his Majesty at first intended to have treated the Legate with all possible Marks of Distinction: But that since he found what his Demands were, he would not so much as see him.

Consultation thereof.

M. MEZZABARBA answered this Message with a great deal of Dignity*. After testifying his Gratitude to the Mandarin, he took Notice, that Maigrot having been driven-out of China, it would have shewed Want of Respect to the Emperor to send him back thither. He added, that the Pope had published his Constitution after a mature Examination. He intreated the Mandarin to engage his Majesty to read at least his Sanctity's Brief; and assured them, that while he waited for their Answer, he would beg the Assistance of Heaven to enable him to act in the most proper Manner. The Mandarin being gone, the Legate called into his Apartment all the Priests in his Retinue, and having recited the *Veni Creator*, he desired their Advice in the present Difficulty. They were all of Opinion, that without departing in the least from what was essential in the Constitution of *Glennet* the Eleventh, it would be necessary to make use of all his Skill, to avoid ruining, by an unreasonable Stiffness, the Hopes which the Pope had conceived for their Religion in China.

Arrival of the Mandarin.

The twenty-seventh, immediately after Dinner, the four Mandarin, accompanied by a fifth Person, unknown to the Legate, came to his Lodgings. He imagined they had brought the Emperor's definitive Answer: However, their Conversation was little more than a Repetition of their former Conference. They menaced him, they flattered him, and made use of all the Wiles imaginable to induce him to drop the fatal Bull. But Mezzabarba remaining inflexible, the only Thing they left him to hope for, in taking their Leave, was, that the Emperor, who had resolved to send-away all the Europeans the very next Morning, might not refuse to grant them a little Respite, on account of the Rigour of the Win-

ter, and him Time to recover from the Fatigues which he had undergone.

Pope's Embassy.

A FEW Steps from the Legate's House, the Person they brought with them, who was *Louis Fan* a Chinese Jesuit, perfectly well-known to *Pereira*, told them, that this last had faithfully interpreted all the Answers of his Excellency: But that yet he had omitted telling them one Thing, which was, That the Legate intreated the Emperor to send of a Brief committed by the Pope to the *Barnabites*, wherein, perhaps, might be found the Permission for moderating the Bull. The Mandarin, surprized at this Discourse, returned and called *Pereira* to the Door of the House, reproaching him for having concealed from them that Part of the Legate's Conversation. The Jesuit denying that he had heard any Thing like it, they called-out Mezzabarba himself, who protested he never heard the Words. He added, "That the Brief remitted to the *Barnabites* contained nothing, as he believed, more than a Publication of his Embassy: And renewing his first Instances, intreated that his Majesty might condescend to read the Brief which the Pope addressed to himself; as containing his Holiness's Reasons for not approving what was inconsistent with the Christian Religion, without meddling with any thing that was compatible therewith, and therefore permitted."

But said the Mandarin, Have you any Power to moderate the Rigour of the Bull? And is this the Permission declared in the Brief of his Holiness? "No," replied the Legate, I have not that Power, nor can it be granted to any Person: But I have intreated and still intreat the Emperor to open the holy Father's Brief; being persuaded, that what is in it will be agreeable to his Majesty. I am, nevertheless, authorized to allow certain Matters which are not incompatible with the Christian Religion: But if the Emperor will by no Means receive the Brief, let him be pleased to suffer his Ministers to open it, and grant me the Favour of having Interpreters, by whose Help I may declare who *Padri* and *Ripa* are." "Do not mention those Men," said *Fan* the Jesuit, interrupting the Legate, they are odious to the Emperor. "Your Demand would provoke his Majesty," Mezzabarba replied, "He should be grieved to displease that Monarch: That what he had said, he would not retract; and that all he dared farther demand, was a greater Number of Interpreters, the better to explain his Meaning." Whereupon the Mandarin departed.

* Contrary to what *de Halde* has represented the Case. How unfortunate am I, cried he, (according to that Author) to come nine thousand Leagues by Order of the sovereign Pontiff, and yet not have the Honour either to see his Majesty, or convey to him the Pope's Brief! Description of *China*, vol. 2. p. 34. Biblique Raisonnee, Sec. p. 123, & seq.

1720.

Mandarin

I proposed

by the Man-

darin.

Talis figur-

by of the

Pipe.

Consult the

Legate.

NEXT Morning, Notice came to the Legate, a that the Emperor sent for him. He set out instantly and was conducted with all his Family to a great Convent of *Bonzas*, where he found *Chou chung*, one of the four *Mandarins*, and Friar *Fan*, who told him, that he would not yet be admitted to his Majesty, but that a House would be given him near the Palace, to the End the Ministers might more conveniently treat with him. Presently after the *Mandarins* entered, *Fan* continued to serve as their Interpreter, and always received greater Marks of Distinction from them, than they shewed the Legate, who also was obliged to give Precedence to him on every Occasion.

THIS new Conference turned upon the same Topics as the preceding; but Matters were handled with more Warmth. The *Mandarins* exclaimed vehemently against *Maigret*, *Ripa*, *Pedrim*, and some others. The Legate suffered many hard Words from them: Nor did they spare the Pope himself. As for Friar *Fan*, he took the most insulting Liberties before the *Bon-*

zas. "Who is the Pope?" said he among other Things. "The Pope commands! Pray who is he, that he should take upon him to command? He dare not send his Orders either to the *English* or *Dutch*, and yet he presumes to subject *China* to his Will: But we know how to curb it. In Truth, the *English* and *Dutch* are very wise—"

THE Legate, though pierced with Grief at such injurious Expressions, judged it best to restrain himself; and without replying one Word to *Fan*, said every thing to the *Mandarins*, which he imagined most likely to soften them. *Chou chung* hereupon embraced him, and promised him Mountains. *Fan*, in his Turn, assumed a gracious Air, and at parting counselled the Legate not to imitate *Tournon*, that he might avoid the same Mortifications, and save their Religion from new Disgraces: But *Mezmaribus* seemed not to hear him. He was afterwards removed to another House, not above two Miles from *Chung-chung-yuen*, but continued still under a Guard.

IS the Evening *Li pin chung* came to the Legate in the Emperor's Name for a Copy of the Brief. It was in vain to say he had none, and dared not trust to his Memory: He must obey. After making a Protest against being accountable for Mistakes, he wrote-down the Substance of the Brief, which contained no more than what he had so often before repeated to the *Mandarins*. The following are the Permissions granted by the Pope with regard to the Use of Ceremonies, which is the most curious Part of it.

THEY may tolerate in the private Houses of the Faithful through *China* the Use of the Tablets and Cartridges*, bearing the Name only of the dead Person; putting on the Side of it a convenient Explication, and taking Care, that on this Account no Superstition be committed, nor any Scandal given.

They may tolerate all the *Chinese* Ceremonies towards Persons deceased, which are neither superstitious nor suspected, but merely civil.

THEY may permit rendering to *Confucius* a Worship purely civil; and on the Tablet bearing his Name, without any other Character, or superstitious Inscription, they shall add the convenient Explication: In which Case it may be lawful to light Candles, burn Incense, and offer Meat by Way of Oblation before such Tablet.

THEY may permit the Reverences of Genueflexion and Prostration before the corrected Tablets, the Tombs or the dead Bodies themselves.

THEY may permit the Rites received in Funerals of presenting Candles and Perfumes in making the above-mentioned Prostration.

THEY may permit setting Tables, furnished with Confections, Fruits, and all Sorts of common Meats, before the Tombs of the Deceased, over which shall be placed the reformed Tablet, with the requisite Declaration: The Whole as a Sort of civil Honour and Act of Piety towards the Deceased, without observing any superstitious Rite.

It may further be permitted to make, before the reformed Tablet, the Act of Veneration, called *Ko deu*, either on the first Day of the Year, or any other Days consecrated by Custom.

LASTLY, They shall permit burning Perfumes and lighting Candles before the above-mentioned Tablets, only observing the said Conditions: And to do the same also before the Coffins, where they may offer Meats, as above recited; making the Prostrations, and observing the requisite Precautions." It was signed *G. A. Alexandrinus* & Legatus Apostolicus.

It is easy to see, by reading this Piece, says the Journalist, that the Court of Rome, able to become all Things to all Men, grants to her *Chinese* Profelytes all that could be granted them; unless a Permission in Form to be both Christians and Pagans at the same Time. The *Mandarin Li pin chung* seemed very well satisfied with these Concessions; and having received them with the Copy of the Brief, repaired immediately

* *Bibliothèque Raisonnée*, &c. p. 228, & seq. *Per una certa mensa è posto, sopra i desanti.*

* Boards and Papers inscribed with the Names of *Confucius*, &c.

1720. to Court, where almost all the Europeans waited with the utmost Impatience to see them translated. They fell about that Work instantly; and as fast as a Paragraph was rendered, the Eunuch *Sin fé* read it. All the Mandarins present declared, they did not doubt but the Emperor would be fully satisfied with what the Pope had granted. But who will believe it? *Joseph Suarez*, the Jesuit, more a Pagan than the Chinese themselves, was not ashamed to declare himself of a different Opinion.

A Jesuit's "SOFTLY, Gentlemen, said he, with much
" Warmth, to the Mandarins, softly, I beseech
" you, for there is nothing but Trick and Fraud
" in all this. Do not you see, that, by the
" Constitution from Rome, there must be taken
" from the Tablets of the Deceased these essen-
" tial Words, *This is the Seat of the Soul of*
" *such an one?* The Pope does not permit them."
The Mandarin, *Chau*, and the Eunuch, replied, that this signified nothing, since the Pope allowed the Use of the other Ceremonies; as, Bowings, Prostrations, &c. which were all the Essentials. " This is enough, Gentlemen, (added *Chau*)
" what would you have more? For my Part, I
" will be equitable. These Permissions are suf-
" ficient. Be content." Thereupon the Eunuch took the Papers and carried them to the Emperor.

The Legate's " THE twenty-ninth, the four Mandarins, ac-
" companying with Friar *Fan*, repaired a-new to the
" Legate's, to communicate to him an imperial
" Mandate; which contained nothing but reiterated
" Complaints against *Maigrot* and *Pedrin*. His
" Excellency protested, that he did not know they
" had displeased his Majesty; and humbly begged
" Pardon for the Faults which they might have
" committed. The Fatigue and Anguish had so
" changed and emaciated him, that *Chau-chang*
" appeared touched at it. He exhorted *M. Mezza-*
" *barba* not to be cast down, assuring him, that
" the Emperor loved the Christian Religion, and
" had no ill Will to any but those Wretches who
" had prejudiced the Pope against the Rites of which
" they had themselves no Ideas but what were
" false; and that these were, in Truth, the Men
" who had disturbed the Tranquillity of the Mis-
" sion.

Mission of a " In the Afternoon, two *Barnabites*, *Cisati* and
" *Ferraris*, appeared before the Legate. These
" Friars, who were sent to notify to the Court the
" Approach of his Excellency, went into *Tartary*,
" where the Emperor then was. But, instead of
" receiving them, that Monarch ordered them to
" be clapped into Prison; where they underwent
" the same Sort of Examinations as *Mezzabarba*

himself had done; as appeared by the Copy of the Interrogatories, and their Answers. They related, among other Things, that when they said, they had been sent to China by the *Propaganda*, *Paramin*, the Jesuit, who served as their Interpreter, had the Malice to explain this Word, by saying, that the Persons who had sent them were *Tribunalists*, who took out Actions against People. Upon this *Ripa* opposed him, and having truly defined what the Congregation of the *Propaganda* is, *Paramin* replied, laughing, That what he had said, came exactly to the same Thing.

ONE may see by this, and other Passages, if their Pretensions be true, says the Journalist, what base Methods the Jesuits take to render the Designs of the Court of Rome abortive; and maintain themselves in that Dominion which they had gotten over the rest of the Missioners by some unwarrantable Compliances.

SECT. II.

The Legate's four Audiences of the Emperor, and what passed therein.

Message to the Legate to appear at Court. His Audience. Mortifying Question. The Legate's Answer. He is dismissed. The Presents sent for. Jesuits menace the Pope. Mortifying Message. Jesuitical Insults. A private Audience. Kang-hi accuses the Missioners and the Pope of Disputes and Contradictions; of destroying his Envoy. Another Audience. A fourth Audience. The Legate's Demands: His false Reasoning. The Missioners pardoned: Unity recommended. The Jesuits alledge Kang-hi only jested.

M. MEZZABARBA, since his Arrival at *Meisung* in *Chang-chang-yuen*, had met with a thousand Mortifications, without any Hopes yet of being admitted to an Audience of *Kang-hi*, when, at length, on the thirtieth of December, 1720, that Monarch sent him Notice by one of his Nephews, accompanied by four Mandarins, and two other Officers of the Crown, that he was to appear before him the Day following. This done, they required the Legate to summon all the Europeans, that they might pay their Respects to him after the European Manner. When they were met, they obliged them all, not excepting the Legate himself, to fall on their Knees, and knock their Heads nine Times against the Ground, in Token of Veneration; to prepare them, they said, for the Ceremony they were to

* Or, who set the People together by the *Esra*; *Tribunalisti eccitatori de Liti*.
as before, p. 152, & seq.

* *Bibliothèque Romaine*.

1720. perform next Day. A new Order came to his Excellency, in the Afternoon, to appear dressed as if he was in Italy, leaving those of his Retinue to chuse either the Chinese or European Habit.

To appear at Court. At the appointed Hour, the Mandarin, *Lipin chang*, came to conduct the Legate to his Audience. This Prelate had on the *Roquet**, with the *Camail*†, and the Mantel‡ over it. All the European Missioners were dressed in the Chinese Manner: Either because they had not complete Habits enough in their own Fashion; or else, adds *Viani*, to avoid shocking the Infidels by the Diversity of Garments, by which the Religious of different Orders are distinguished. Being come to the Palace, the Legate was led cross a vast Court into a great and magnificent Hall; where the *Regulus* and *Grandees* were ranged in twelve Ranks, six on the Right of the Throne, and six on the Left. Four Tables, loaded with Fruit and sweet Pastery, were set for each Rank.

When the Emperor entered, and was seated on his Throne, *Mezzabarba*, and those who accompanied him, fell on their Knees, and made the usual Reverences. The Legate, afterwards, delivered the Pope's Brief to his Majesty; who asked how the Holy Father did, and gave the Brief to the second Eunuch, without opening it. They then placed his Excellency at the End of the first Row of *Grandees*, and his Train behind the sixth. The Emperor made a Sign, and all the Assembly sat down. Then, some *Mandarins* having brought that Prince an upper Coat, made of Sables, in the Chinese Fashion, he took off that he had on, which was also of Sable-Skins, and sent it to the Legate, who immediately put it over his ecclesiastical Habit; paying the Emperor his Acknowledgments, by profound Reverences. After this, his Majesty fell to eat; and those who were present, followed his Example. During the Repast, that Monarch had the Goodness to send several Dishes from his own Table, not only to the Legate, but also to the Missioners. Dinner being over, *M. Mezzabarba* was brought near the Throne, and received a Cup full of Wine from the Emperor's own Hand. Four *Mandarins* gave the like to all those of his Train, who came to receive that Favour before the Throne; and thus the Entertainment ended.

Immediately after, the Legate was brought forwards again; and the Emperor, after putting a few rambling Questions concerning his Embassy, asked him, with a spiteful Intention, "what certain Pictures, brought from Europe, represented, wherein he had seen human Fi-

gures which seemed to have Wings?" *Mezzabarba* answered, that, perhaps, they might be the Lord Jesus, the Blessed Virgin, some other Saints, or, more probably, Angels. "But why," said *Kang-hi*, are they represented with Wings?" In order to express their Agility, replied the Legate. "This, adds the Emperor, is what our Chinese could never understand, but would always regard as a gross Error; being persuaded, that it is absurd to give Wings to Men. Perhaps, however, they might conceive, that this was no more than a symbolical Representation, in case they thoroughly understood the Books of the Europeans; and then they would see no more than the Truth instead of Error." After this, he took three Pieces of Stuff, which lay upon his Table, one white, another red, and the third yellow: Then addressing himself to the whole Assembly, "If any one, said he, should maintain, that the red Stuff is white, and that the white is yellow, what would you think of it? Is it possible to give any Credit to Men who at one Time call that Thing yellow, which they represent as white at another Time?"

It requires no great Penetration to discover the Monarch's Drift by this Discourse. The Contradiction in the Decrees of the Popes, touching the Chinese Rites, is thereby plainly pointed-out. And, I imagine, (says the Journalist) that *M. Mezzabarba* would with great Pleasure have repeated the humble Ceremonies of kneeling and knocking his Head against the Ground twenty Times over, rather than have answered the Emperor's Objection: But there was no avoiding it. He then said, That Jesus Christ, when on Earth, settled every Thing which he judged necessary for the Good of his Religion; and likewise determined all Matters which had any Relation to it: But that having afterwards ascended to Heaven, he left here below, in the Person of St. Peter, and his Successors, a Vicar, able to pronounce in any Case relating to the Faith of Christians. That, by the peculiar Assistance of his Spirit, he prevents this Vicar from falling into Error when he decides Controversies, or gives the Interpretation of Scripture; and that, consequently, Clement the Eleventh, enlightened and strengthened by this supernatural Aid, could not possibly be deceived. But, replies the Emperor, "Is it possible, that the Pope can judge of the Nature of the Rites of China, which he has never seen, or had any personal Knowledge of, any more than I can judge of the Affairs of the Europeans, who are unknown to me?" The Legate answered, That his Holiness did not pretend to set-

Pope's Embassy.

Marrying
Regimen.

* A Church Vestment.

† A purple Cloak, or Ornament, worn over the *Roquet*.

‡ A Short purple Mantle.

§ *Bibliothèque Raisonnée*, Tom. 25, Part 2. p. 327, & 342.

1721. up for a Judge in the Affairs of China, but only a much discontented with it, partly *and* *Si-*
Mazzabarbato determined for the Christians, settled in that vast *sinetti*; who exclaimed, *and* *Si-*
Empire, what Usages should be allowed them, without violating the Principles of Christianity; *against* the little Regard which *they* had
and, on the other Hand, what Rites ought to be shown for the Society. They accused him of In-
prohibited according to the same Principles." justice: Nay, *Cesati* and *Ferraris* often protested

I KNOW not (says the Journalist) whether *Kang-hi* was satisfied with this Subterfuge. *Viani* only adds, that he asked the Legate, if he had any thing else to say; and that *Mazzabarbato* beginning to touch on the principal Design of his Embassy, the Emperor referred the Whole to another Audience. However, he put some farther Questions to the Legate before he dismissed him: As, whether there were any Mathematicians among those of his Train; and, if he had any Secret for strengthening the Memory? Having answered in the Negative, he was ordered to retire; and, at his Return, he received, as a Present, all that remained of the splendid Collation, prepared in the Audience-Hall, which had scarce been touched. *Mazzabarbato*, on his Side, sent his Majesty the Missioners, brought, for his Service, from Europe.

NEXT Morning, being the first of January, 1721, the four Mandarins, so often mentioned before, came to demand the Pope's Presents to the Emperor from the Legate; who promised to send them, as well as those brought on his own Account, as soon as they could be put in Order. These Officers made extravagant Encomiums on the Honours which his Majesty had heaped on his Excellency the Day preceding: And before they withdrew, asked every Person of his Retinue, whether he had not a Present for the Emperor?

AFTER Dinner, the Eunuch *Sin-fu* brought the Legate several Sorts of Meats from that Monarch's Table; and among the rest, Pheasants, killed with his Majesty's own Hand. That Minister repeated the Order for getting ready the Presents of the Pope; adding, that the *Padres Cesati* and *Ferraris* might come to Court, and that the Emperor would receive the Brief which they brought with them. The Elogies of the Emperor's Munificence were renewed. At length, the Eunuch departed; and, as a new Favour, *Mazzabarbato* and his Retinue were carried to a more commodious House at *Chang-chung-yuen*; but none were suffered to go in or out, except the Missioners of the Palace.

THE second, his Excellency went to Court, accompanied by all the Missioners; among whom were *Cesati* and *Ferraris*, who delivered to the Mandarin the Brief which they had brought. *Chou-chang*, having opened it before the Legate, gave it *Suarez*, the Jesuit, to translate. He read it to some of his Fraternity, who appeared

a much discontented with it, partly *and* *Si-*
sinetti; who exclaimed, *and* *Si-*
against the little Regard which *they* had
shown for the Society. They accused him of In-
justice: Nay, *Cesati* and *Ferraris* often protested
to the Author *Viani*, on the Word of a Priest,
that, at another Time, *Si-*
his Holiness, had the Insolence to cry out, *The*
Pope will irritate our Society so far, that, at
length, he will lay them under a Necessity of let-
ting all the World see what they are able to do.

THE same Day, the Legate carried the Holy Father's Presents to the Emperor, who received them very graciously, and bestowed on his Excellency some Marks of his Liberality. But they were soon after attended with a very afflicting Message: Two Eunuchs coming to tell him, 1. That if his Majesty could have foreseen the Disorders which his Embassy had occasioned, he would severely have punished the Authors of it in Time: 2. That the Pope was no more capable of deciding, with regard to the *Ching* Rites, of which he could have no just Idea, for want of understanding their Books, than he was able to judge of the religious Ceremonies of Europeans: 3. That, consequently, his Excellency would do wisely to conduct himself according to the Directions which his Majesty would cause to be given to him; and not besarken to the Insinuations of certain base and turbulent Men, who had carried or written to Rome nothing but gross Lies.

THE Eunuchs improved upon the Orders of *Kang-hi*, by new Invectives against the Cardinal *de Tournon*; and as they were always the same Complaints over again, the same Answers served. He had more Difficulty to restrain himself at the injurious Speeches which the Jesuit *Mouroux* uttered against the Pope. But this was no Time for Repentment. Every Thing forboded an approaching Storm. The Guard was reinforced. None had free Entrance into the Legate's Hotel, but such as had Business with the Jesuit *Persira*, who was as much in Favour at Court as he was out of it.

THE third, certain Mandarins, accompanied by the Jesuit *Fan*, and the Eunuch *Sin-fu*, came to tell *M. Mazzabarbato*, that the Emperor would discover a Secret to him, upon Oath, not to reveal it to any but the Pope. His Excellence strove in vain to decline that Honour; which was the more dangerous, as *Fan* alone was to be Interpreter of the Words of *Kang-hi*, in Presence of *M. Rouada*, a faithful Servant of the Jesuits. He was obliged to obey; and nothing of this secret Conversation would ever have transpired, had not the Legate, who was uncer-

* *Bibliothèque Raisonnée*, as before, p. 331, & seq.

1721. *Mezzabarba* tain whether ever he should, in Person, report to the Pope what was said at that Conference, committed, under the Seal of Confession, a Copy written by *Revada*, with some Additions of his own, to *Piani*, our Author; among whose Papers it was found.

A private audience. THIS Conversation was held the third of January, 1721, in Presence of *Frederic Revada*, Missioner, the Legate's Chaplain, and *Fan*, the Chinese Jesuit. It consisted in eleven Questions, proposed by the Emperor; and the Legate's Answers. The three first were of no Importance. His Majesty's fourth Proposition was, *That he did not believe France observed the Constitution of the Pope*. The Legate answered, That some, indeed, had shewed an Unwillingness to accept of it; but that the Majority had rendered due Obedience to the Pope's Decision; that, however, all Disputes on that Head appeared to him, for certain, to have been over before he left Europe; and that he had been assured so at *Lisbon*.

In the fifth Place, the Emperor told *Mezzabarba*, that although he had other Ambassadors at his Court, and among the rest those of *Russia* and *Korea*, yet he treated none of them with so much Honour as he did him; because, he was the Pope's Ambassador. Sixthly, that though he was under some Obligation to the European Mathematicians, for the Informations he had from them, yet he kept them aside, and talked to him with the greatest Confidence. The Legate thanked his Majesty for these two Favours.

Kang-hi receives him. SEVENTHLY, the Emperor desired him to be cheerful, and advised him not to give Ear to vile and despicable Men, such as *Pederni* and *Ripa*; especially *Pederni*, said he, a shuffling Fellow; "as I could convince you by several Proofs, as well as by an Experiment on the Man himself, did not I fear it might provoke me. However, I treat him with the same Defence that I do the other Missioners, and have endeavoured to reconcile him with them; but always in vain." To this Article *Mezzabarba* answered, that those Men were very culpable; and that he admired at his Majesty's Clemency for such Faults committed by Europeans.

Missioners and the Pope. EIGHTHLY, the Emperor told him, "That he had tried to re-unite all the Missioners of different Nations; as, *Portuguese, French, Italian, and Germans*: But that they conti-

nually nourished their Dissensions; and what is a Thing I cannot comprehend, the Jesuits themselves cannot agree together. Another Method I made use of was, to lodge all these Missioners in the same House, in order that they might have no more than one Heart: But it had not that Effect on them. One calls himself a Clergyman, another a *Franiscan*, a third a *Dominican*, and the fourth a Jesuit; which irreconcilable Division surprises me much." The Legate, on this Occasion, asked Pardon for the Offence which the Europeans had given him; assuring him, that his great Patience towards them was celebrated throughout Europe. He added, that if his Majesty would permit him to try to reconcile them, he would employ all his Care that Way.

UPON this the Emperor demanded, ninthly, "if he would undertake that they should submit to his Advice?" The Legate answered, that he could not promise; but hoped they would.

THE Emperor's tenth Question was, How it happened that the Pope could give any Credit to the different Reports of those Monks, who were so ill acquainted with the Chinese Usages, that one affirmed directly the contrary of what another affirmed? "This being the Case, added he, why does the Pope take upon him to judge of the Affairs of China? Does he find that I pretend to determine those of Europe?"

THE Holy Father, replied *Mezzabarba*, has determined nothing without having heard both Parties, the Jesuits, as well as others; collected all the Informations possible to be had; and maturely weighed every Thing, as he himself protests. "He has also, continues the Legate, been assisted in his Decision by the Holy Spirit; who never suffers the sovereign Pontiff to err in Matters of Religion." In a Word, the Pope has not given Sentence with regard to the Affairs of China, but those which concern the *Remiss* Religion.

To this the Emperor answered, eleventhly, That what the Legate alledged, could not possibly be the Case, because the Pope had not rightly been informed concerning those Matters. "I love your Religion much, added his Majesty? I adore the same God whom you adore: If therefore you meet with any Difficulty, apply yourself to me, and I will explain it to you."

* In *Revada's* Copy the Words were, *It does not appear to me, that France is in France.*

† The Reader must needs be surprized at the great good Nature and Condescension of this great Monarch, on this, and infinite other Occasions; who, amidst the Affairs of his vast Empire, which were all examined with his own Eyes, could have Leisure and Patience to hear, and endeavour to compose the Disputes of eternally wrangling Priests.

‡ He had better have owned, according to their quibbling Distinction, that the Popes could err as to Matters of Fact, though not of Faith, than have denied absolutely, that he could err, when the Contradiction was so evident. § If the Reporters say true: For all the contending Parties would allow of this Fraud.

1721. The Legate returned Thanks for all Favours, a gate, that he would send him a Decree, wherein he intended concerning the Business of his Legation, desiring him to reflect seriously upon it: That he would afterwards send one of his Officers to Rome; and that he desired he would be easy, without afflicting himself, whatever might happen. His Excellency would have made a Reply, but the Interpreters desired him not. None of them dis- coursed with the Emperor but Fan, and that al- ways in private.

The fourteenth was signalized with a fourth Audience, more solemn than any of the pre- ceding. His Majesty ordered that the Europeans should be present, not excepting those who were infirm, and especially Friar Cassio. When they came before him, the Emperor, after the usual Ceremonies, put several trifling Questions to the Legate; insisted much on the little Honesty to be found amongst foreign Nations, and the Pro- bity of the Chinese; who, he said, were En- mies to Shuffling and Fraud. Then turning to the Legate, he exhorted him to speak what he had to say, with all the Freedom and Strength he was able.

The Legate, encouraged by this Invitation, answered, that he had three Things to propose or demand of his Majesty in Behalf of the Pope: The first was, that the Christians of China might submit to the Decree of his Holiness touching the Chinese Rites. Hereupon Kang bi desired to know once more what Fault the Pope found with those Rites. *Mazzarino*, by Advice of the In- terpreters, insisted only upon one Point, and re- presented, that the sovereign Pontif expressly con- demned the superstitious Veneration of the un- corrected Tables, or Cartridges. But the Em- peror answered, "That this Veneration was not instituted by Confucius, but had been intro- duced into the Chinese Religion by Foreigners: That nevertheless it was not an Affair of small Importance, nor did it belong to the Pope to judge of it, but indeed to the Vice-Roy and Mandarin of the Provinces; and that he would hear no more on the Subject."

The Legate having added, that the Pope dis- approved of the Titles of *Tian* and *Shang ti* given to the true God, the Emperor answered, that it was only a *Bagatelle*, and that he was as- tonished they had disputed about it for so many Years. He demanded, in his Turn, "Whether *Mazzarino* believed any of the Europeans present had committed any Act of Idolatry, and Ricci, the Founder of the Mission, had erred?" The Legate passed lightly over the first Question, answering it but by Halves; and replied to the second with all the Caution which

TOWARDS the End of the Audience the Emperor observed, that none of those sent by him to Europe had returned to China; and that, having received no Answer relating to the Matter with which they were charged in Commission, he suspected that they had been put to Death by Consent of his Holiness. The Legate, to re- move his Majesty's Jealousy, represented how sacred the Character of Ambassadors was among Europeans; and having alledged, that neither the Pope nor his Religion could have gained any thing by destroying his Majesty's Envoys, said it was well-known, that the Ships in which *Barros* and *Bauvelier* went, were cast away before they got to Europe: That *Raimond* died before he landed in Italy; and that *Previano* had been sent back to China by the Pope, with Instruc- tions by Word of Mouth requisite to satisfy his Majesty.

The Emperor said, moreover, "That the Constitution touching the Chinese Rites, had not at all been given with a View to the Re- nish Religion: That it was no other than an Arrow of Revenge shot at the Jesuits to please M. Maigrat, Pedrini, and others." These Words were not interpreted by Fan, nor should the Legate ever have known any thing of the Matter, if, on the tenth of the same Month, the Emperor had not repeated them, and caused *Mazzarino* to be told, that he had already ex- plained himself in the same Manner in the private Audience. Whence it appears, that Fan, the better to conceal his Design, and that he held Intelligence with the Emperor, had supplied those Things he suppressed, by often repeating the same Questions on the Part of his Majesty, as ap- peared from *Revele's* Relation.

It appears plainly from this Account, says the Journalist, that the Whole was managed at the Court of Peking, by the Direction of the Jesuits themselves: That the Emperor made game of the Legate: That his Excellency was the Dupe of his Interpreters, and that those who brought them to betray him, had no other View in it but to sell their Religion to serve their private In- terests.

A NEW Audience, which was granted M. *Mazzarino* on the tenth of January, before-mentioned, served only to increase the Uneasiness and Perplexity he was in. *Pedrini* and *Ripa* with four Jesuits were Interpreters for the Emperor. The Legate had no Need of any, for Kang bi spoke all himself. He delivered in Detail all that his Ministers had often repeated before touching on nothing that was essential, and concluded by telling the Le-

1721. a Man ought to have, who has to do with People a Mission to be feared. "Pater Ricci" said he, has erred innocently in certain Things, because as yet there was no Decision or Judgment of the holy See upon those Matters."

WHAT Tergiversation is this! cries the Journalist: Ricci had permitted idolatrous Rites to be mixed with the Christian, and nevertheless erred innocently in permitting them, because at that Time the Court of Rome had not condemned them! If these Rites were innocent in themselves, whence comes it that the Pope had branded them with the Name of Idolatry? If on the contrary they were, in their own Nature, idolatrous, how could Ricci be innocent in admitting them into the Christian Worship? The Legate, adds he, was happy that the Emperor did not start this Dilemma, to which it was not in the Power of all his Sophistry to give a plausible Answer.

THE second Point, which M. Mezzabarba had to offer to the Emperor, was, that the Pope hoped, as his Constitution had regard only to Spirituals, all the Christians in China might obey it with the same Submission that was due to his Majesty in Temporals. Kang hi applauded much this Discourse, and ordered the Legate to proceed.

HIS Excellency then said, thirdly, that he hoped his Majesty would graciously pardon all those Europeans who had the Unhappiness to displease him; and having lain prostrate with his Face to the Earth, when he made the Request, the Emperor was so charmed with that Mark of Humility, that he made the Legate the most flattering Compliment, so far as to say, "That he had both spoken and acted in Perfection: That it was not possible to do better: That thenceforward all Matters were cleared-up, and the whole Affair ended." Kang hi, however, gave the Legate Leave to add what he might have farther to say.

HIS Excellency then demanded Permission to reside in China as Superior of the Missioners: But the Emperor referred the Answer to that Question to another Time; and Mezzabarba having again conjured his Majesty to forget what was past, that Monarch, not content to applaud his Petition, exhorted him to treat, on his Side, with Gentleness, the Missioners who might have forgotten themselves; adding, that almost all of them were ready to reproach each other, but that from that Time forward they ought to live as so many Children of the same Family, in the

most intimate Union. The Legate after this was going to withdraw, but Kang hi, refusing the Discourse, told him, that it was necessary to send as soon as possible to the Pope, to inform him of all that had passed. His Excellency answered, that he would discharge that Duty without Delay. Hereupon he was dismissed with all the Missioners, excepting Suarra and Bouvet, whom his Majesty kept with him.

M. MEZZABARBA left this Audience with great Satisfaction. All the Missioners were well-pleased, except the Jesuits, who appeared chagrined. They told the Legate, that unless God had miraculously touched the Heart of Kang hi, they looked on all, which that Monarch had said to him, as a pure Irony: That he was given to Raillery, and had undoubtedly been only joking with him. At this Discourse the Legate, surprized, scarce knew what to think, when Chan chung and the other Mandarin came to urge him to get-ready his Letter for the Pope, the Emperor intending to dispatch, for Rome, Reinault and Randa. This Letter contained nothing but magnificent Exaggerations of the Manner in which Kang hi had received his Excellency, of the Presents his Majesty had made him, and the Success of his last Audience: With regard to which he said, That the Emperor had, at his Request, granted Permission to preach their holy Law according to the Pope's Desire. The Missioners were of Opinion, that these Expressions were too strong, the Emperor not having explained himself so positively in the Matter. The Legate replied, that he had written so designedly; for that, if his Majesty suffered the Letter to be sent in that Form, it would determine the Sense of Words which he made-use of, and shew if he spoke ironically, as the Jesuits alleged.

SECT. III.

Farce acted with the Legate at Pe-king, and his Return.

Face of Things changed. Decree against the Missioners. All Things in Confusion. Insistence of a Jesuit. Outrage of the Mandarins. The Legate's humble Letter. Missioners sent to Prison. Emperor's sordid Remark. Legate sends a Petition. Perused by the Jesuits. Pedrini blamed. Emperor's Snarl on the Pope: His good Nature: Strong Reasoning, and fair Satire. A home-Stroke. Sweet Meat, fair Sauce. An-

* But with the Papalists, it is the Pope's Decree that makes the Difference of right and wrong: Bellermin says, if he should decree Virtue to be Vice, and Vice Virtue, he is to be believed.

† This should seem to be done ironically, or in Contempt; for the Thing the Legate asked, was the very Thing in Question, which the Emperor had so long opposed.

‡ Bibliothéque Raisonnée, as before, p. 342, & 399.

1721.
Menzaharba

dience of Leave. Jesuits new Intrigue. Firmness of two Missioners. One of them punished. The Legate's Address. Has another Audience. Dismissed with great Honours. Returns to Makau. Sails for Europe. The Author's Apology, and Commendation. Remarks of the Journalist. Popery proscribed, and the Missioners banished.

Face of Things changed.

NEXT Day, being the sixteenth of January, the Face of the Whole was changed. The Emperor caused Menzaharba to be told, that the Interpreters having translated the Account of his Audience of the fourteenth differently, he would know the Truth another Way. After many Messages, it was agreed, that his Excellency should send the Pope's Constitution to his Majesty; to the End that Prince might determine, with Certainty, both what the holy Father permitted and prohibited. The Constitution being translated, the Mandarins carried it to their Master: But first they engaged the Legate to write a Relation of the last Audience, to be compared with the other Accounts; telling him, that by Means of those Papers his Doubts, with regard to the Emperor's Intentions, would soon be removed.

Decree against the Missioners.

IN effect, on the eighteenth, before Menzaharba had finished his Relation, the usual Mandarin came to deliver a *Si*, written by Kang hi himself in red Letters at the Bottom of the Constitution, in the following Terms: *On reading this Constitution, all that can with Certainty be gathered from it is, that it relates to none but vile Europeans. How can it be said to concern the great Doctrine of the Chinese? And the rather, since there is not one of the Europeans who understands the Chinese Language. It contains many unworthy Things. Now it appears, by this Decree brought by the Legate, that there is a great Resemblance between the Sect of Idolaters, and the few Sects Ho shang shi*. They have among them so violent a Dispute, that nothing can possibly be greater. For this Reason it is not fit that, for the future, Europeans should be suffered to propagate their Law, which ought to be prohibited, as the only Means to prevent mischievous Consequences.*

AT Things as Confused.

It may be easy to judge what Disorder the reading of this fatal Decree produced in the Mind of the Legate. The first Thing that occurred to him, was to write the Emperor a Letter of Submission. He wrote one, and would have had all the Missioners sign it: But the Jesuits refused, and told his Excellency plainly, that the Constitution must be suspended, for that otherwise there was nothing to be hoped for. Mouravou told him

to his Face, that it ought to be done, because that Constitution had come from the Pope wrongly informed; and that, no Doubt, if the Pope, was in China beholding Things in another Light, he would be the first to retract a Bull, which was of no Use, but to give their Religion its mortal Wound. The Legate replied, that he had no Authority to suspend the Constitution: That he chose rather to risk all, than offend God in transgressing the express Orders of the Pope; and that he would sooner resolve to finish his Days on a Gibbet, than be guilty of so base an Action. Hereupon Mouravou made bold to abuse his Sanctity in so indecent a Manner, that the Legate thought himself obliged, in a mild Manner, to bid him take Care to whom and of whom he spoke. *I know him well enough*, answered the Jesuit, *but I fear none but God*. All that his Excellency dared to return, was, *That if he feared God, he would speak with more Respect of his Vicar, or the Minister of his latter*.

SUAREZ made use of much the same Language as Mouravou: But the most furious of all, was the Jesuit Moiler; who, to the great Scandal of those present, carried his Insolence so far as to say, in the next Chamber to the Legate's: "That the Pope could not in Conscience give the Constitution which he was going to publish; and that they could not grant him Absolution at his Death, in case he persisted to exact the Observation of that impious Decree."—Somebody having said, that if he was in another Place, he would not have the Boldness to talk in that Manner: He replied in a furious Tone, "I would maintain what I have advanced in the midst of Rome itself, and tell the Pope so to his Face." The most moderate among the Jesuits reasoned thus: "The Constitution is an ecclesiastical Precept, the Observation of which would occasion the Ruin of the Mission: Consequently this Constitution is not really obligatory, and all the Efficacy of it ought to be suspended." All that the Legate could say on this Occasion, all his Steadiness, all his Condescension, all his Prayers, served only the more to encourage them, and embarrass himself.

BUT what a Condition must he have been in, when the *Ta jin*, or Mandarin *Li jin chung*, so often before-mentioned, entering his Chamber like one out of his Senses, and taking him by the Collar, told him before the whole Company, *That he was a perfidious Traitor; and that, for the Love he had for him, he ran the Risk of losing his Head: But that first he was resolved to kill him!* During this untoward Scene, the Domestics of the *Ta*

* By Idolaters here, is meant the Christians. This makes the Missioners Idolaters, the *Ho shang* being the idolatrous Priests of Fo.
 * Italy, Spain, or Portugal, we presume, is meant, where he would be clapped into the Inquisition for such mild Language against the Pope.

1721.
Mandarin

jin and the other Mandarins improved on the Violence of their Master. They buffeted the Legate's Valet de Chambre, pulled him by the Beard, and did him an hundred other Injuries. Poor *Menzabarba*, pierced with Fear and Grief, was in such a pitiful Case, as would have softened any People but Chinese. One of the Mandarins looking on him with a sneering Air, told him, That in all Appearance he was transported with Rage; and that without Doubt his Paleness was the Effect of the overflowing of his Gall, through an Excess of Hatred and Fury against his Majesty. The Legate was obliged to defend himself, and repel this inhuman Reproach, by subjecting himself to the most abject Prostrations, and humble Excuses.

In the Evening the Mandarins came again to the Legate's, and summoned him to answer the Si which they brought him in the Morning. His Excellency took the Pen, and notwithstanding his Affliction, wrote the following Letter:

The Legate's
humble Let-
ter.

It was with the most respectful and profound Sentiments of Submission that I read the Translation of the Decree which your Majesty condescended to write, with your own Hand, in red Characters. Having been sent by the sovereign Pontiff to solicit the Favour of your Majesty, I flattered myself, that the Permissions, which I had the Honour to present to your Majesty, might have appeared to you, and facilitated the Success of my Legation. At present nothing remains for me to do, but forthwith to ask Pardon of your Majesty; to let you see the Anguish with which my Soul is pierced, that I can find no other Way to testify my sincere Veneration for you; and to prostrate myself on the Earth, as I do, to implore your Clemency. *Charles Amrose*, Patriarch of *Alexandria*, and Legate Apostolic.--- If your Majesty commands me, I will go present myself at the Feet of the Pope, and let him know clearly, faithfully, and sincerely, your Intentions. This Postscript, says the Author *Viani*, was added by the Advice and at the Influences of the Missioners; and, according to the Remark of *du Halde*, it pleased the Emperor much.

Mission-
ers in Pri-
son.

WHILE his Answer was translating, the Mandarins supped in his Bed-Chamber; and after them, their Servants. They left the Room littered all over with their Scraps, as well as fouled with Grease and the Water which they spilled about. To complete the Legate's Afflictions, he was informed the same Evening, that *Padrini* and

Ripa had been thrown in Prison: That *Laurenti* was also in Irons for having written that his Excellency had nothing but what was agreeable to propose to the Emperor: That *Pereira* ran the same Risk; and that *Li pin chung* himself was going to be sent to the Malefactors Tribunal, for having been kind to his Excellency.

Pope's
Embassy.

NEXT Day, the nineteenth, new Messages, new Repetitions and new Menaces arrived. The Emperor caused the Legate to be told, "That *Emperor's* having compared the Constitution of the Pope *Emperor's* with M. *Maigret's* Mandate, he found it to be the very same Thing: Whence he concluded, That if it be true, as the Christians affirm, that the Pope is immediately assisted by the Holy Ghost, when he pronounced any Sentence with regard to Dogminals, then M. *Maigret* must needs be the Holy Ghost of the Christians."

THIS Argument, which was not, perhaps, so much of Chinese Original as some People may imagine, was followed by a new Si the same Day. It contained a few insignificant Remarks on the Permissions granted by his Sanctity; and concluded with very harsh Reflections on M. *Maigret*, which made the greater Part of the Whole. Perhaps any one, who should compare this Si with the Memoirs presented in Rome by the Jesuits, against the Gentlemen of foreign Missions, would say that the Jesuits have been, on this Occasion, the Confessors of *Kang hi*.

HOWEVER it was, his Majesty sent to acquaint M. *Menzabarba*, that he was resolved to disperse the Decree before-mentioned through all the Kingdoms of the World; and that the Russian Ambassador, who was then in *Peking*, had already promised to send it to all the Courts of Europe. This was too much for the Legate to bear, who was ready to sink to the Earth with Grief. He could not refrain from Tears on reading the Decree, and receiving the Order of *Kang hi*. *Mourave* the Jesuit fell at his Feet, and conjured him, by the Bowels of Jesus Christ, to have Pity on the Mission, which would be destroyed in case he persisted to maintain the Bull. However the Legate still held-out, and though much out of Order, said to the Jesuits, "Talk to me no more either of suspending or moderating the Constitution: It is adding to my Affliction to propose a Remedy which is worse than the Disease. Nevertheless, if you can think of any Expedient to please yourselves, I shall readily subscribe to it, provided my Duty will permit me."

* If there ever was a Farce acted in any Part of the World, this was one to be sure.

French it is him; and indeed it ought to have been his Majesty all along, instead of your Majesty, according to the Style of the Chinese, who never address their Monarch but in the third Person.

* This was, probably, *Laure*, in his second Embassy.

* In the

Bibliothèque Raisonnée,

At these Words *Mourao* was going to write a Petition to appeale the Emperor, and help the Legate out of this Plunge, when *Rissaldi* pulled one out of his Pocket ready drawn-up, in the following Words: "Charles Ambroge, Patriarch of Alexandria, most humbly intreats your Majesty, that you would be pleased to use Clemency to the *Jesuits*, tolerate our holy Religion, and suspend sending forth the Diploma, which you have resolved, by the Way of *Russia*, to disperse through all Parts of the World. I will convey myself back to the sovereign Pontif, and will not fail to acquaint him fully and sincerely with the Intentions of your Majesty. In the mean-while I shall let Things remain as they are, without altering or doing any thing; and whatever your Majesty, or their Excellencies the *Mandarins*, shall order me, I shall faithfully communicate to the holy Father. In the last Place, I humbly beseech your Majesty to send-over with me some Persons capable of reporting to you, with what Sincerity I shall represent the Whole to the sovereign Pontif, and what Efforts I shall make to procure myself the Honour of daring to appear again before your Majesty."

AFTER reading this Petition several Times over, *Mezzabarba* signed it. Some of the *Jesuits*, not thinking it agreeable enough to the Intentions of the Emperor; or, what comes to the same Thing, sufficiently humble for the Legate and the Pope, refused to subscribe their Names: However, the Majority followed the Example of the Patriarch; and the Instrument translated into the *Chinese* was carried to the Emperor.

SOON after, the Patience and Dexterity of his Excellency underwent new Trials. The Emperor communicated to him, by his Ministers, a Memoir, which *Pedrini* had formerly presented to the Court against the *Jesuits*. *Pedrini* himself was forced to read it to the Legate, in Presence of the Gentlemen of the Society, "Who, says *Piani*, treated him as a Calumniator; as if they would have had those Things pass for mere Falshoods which he advanced, and we knew to be the real Truth." At length the *Mandarins* obliged the Legate to give his Opinion of that Memoir; who, not daring to speak the Truth, and not being suffered to hold his Tongue, the best Answer that his *Italian* Subtlety could suggest to him to make, in such a critical Circumstance, was, "That *Pedrini* had violated the Law of Christian Charity, which so strongly inculcates the Love of one's Neighbour."

In an Audience which the Emperor granted him the twentieth, he was under a Necessity of

bearing the same Discourse over again, to make Answer in Writing, and say once more, "That *Pedrini* was blamable for having given his Majesty Offence, and complained of his Neighbour: But that, for Charity sake, he begged Pardon for him-----"

THIS was no more than the Beginning of *Emperor's* Trouble. *Kang hi*, after being lavish of his Civilities towards the Legate, began to be merry at the Expence of the Pope. Being very fond of Smiles, he compared him to a blind Fowler, who shoots at Random in the Air. The *Jesuits* laughed aloud at this Sneeer, and took it ill that the Legate did not laugh as well as they. In Effect, his serious Air displeased the Emperor: "What think you of my Allusions?" said he to *Mezzabarba*. "Why do not you answer?" "They are very ingenious, replied his Excellency, and altogether worthy of your Majesty."

THE Audience of the twenty-first passed in the same Taste. He diverted himself with telling Stories, at which he laughed the first: But *Mezzabarba* did not well relish such satirical Jests. The *Chinese* Monarch had likewise all the Difficulty in the World to draw from him a few Elogies, which he expected, but could not get out of the Mouth of the Legate till he had begged hard for them.

AFTER all, this Scene did not end ill. *Kang hi* was in a good Humour; and first, at the Intreaty of his Excellency, he released *Pedrini*, *Ripa* and *Lauriati* out of Prison. He then told *Mezzabarba*, that he intended to bring about a perfect Reconciliation among the Missioners, in which it would be necessary for his Excellency to assist: That in order thereto, he proposed to leave him intirely at Liberty without Guards; and that, as the Season was too far advanced for travelling towards *Europe*, he advised him to go-wait for fair Weather at *Pe-king*, where the Court would remove to celebrate the Feast of the new Year. Nothing could possibly give the Legate more Pleasure than this Compliment of the Emperor.

BEING arrived at *Pe-king* the twenty-third, with all his Train, he went to lodge with the *Portuguese* *Jesuits*, where he was complimented the same Day by the *Russian* Ambassador; and the following Days by many Persons of Distinction. The twenty-sixth, the Emperor gave him a new Audience, the most gracious that could be, and yet the most droll. After taking Occasion to say, that the *Chinese* were not weak enough to imagine, that the Spirits of their Ancestors were actually present in the Tablets, or Cartridges, which bore their Names; and that

they considered those Tablets, with their Inscriptions, as Memorials merely symbolical; Kang hi began to banter: "M. Legate, said he among other Things, is it the Custom in Europe to condemn any Person to Death, without sufficient Proof that he is culpable?" His Excellency answered, that it was not. "But, continued the Emperor, supposing the Prince had pronounced Sentence of Death, grounded on Proceedings, and the inferior Judge, who was to put the same in Execution, had convincing Proofs of the Innocence of the condemned Person, ought he to execute such a Sentence?" "I think, replied *Mezzabarba*, that he ought first to give the Prince Notice, that he had such Evidences in his Possession." "I think too, continued the Emperor gravely, one cannot set too great a Value on the Life of a Man." Then turning with a serious Air to *Sal-to* the Physician, and ordering him to approach the Throne: "You are, said he, more formidable than I." *Sal-to*, struck dumb, dared make no Reply: But *Kang hi*, laughing-out aloud, soon delivered him out of his Pain, and diverted the whole Audience, by adding immediately after: "He kills whom he pleases, where-as I can put no Person to Death, but upon the most legal Proofs and undubitable Testimonies."

THIS Prince, naturally given to Raillery, perplexed the Legate more than once by Pleasantries of this Sort; and often also by untoward Questions, of which it was equally difficult to guess at the Intention, or avoid the Snare. The twenty-eighth of January, for Instance, which was the first Day of the Year in China, having presented the Emperor with a Silver Cross, where were enshased two Bits of the true Cross^a, his Majesty caused him to be asked presently after, *What Places were not proper to carry that holy Relic into*. The Legate answered, "That his Majesty ought not to carry it either when he went into the Temples of Idols, or when he went to see his Mistresses; and, in a Word, when he did any Action which was not agreeable to the Christian Religion." Hereupon *Kang hi* ordered him to be told, that he already knew so much, and had certainly, for the sacred Relick, all the Veneration imaginable: But at the same Time the Eunuch, who carried his Orders, was commanded to shew the Legate a little Stone-Cross, which the Cardinal *de Tournon* had given his Majesty; and to ask his Excellency if it was true, that this Stone had the Vir-

tue to defend one against Thunder. *Mezzabarba* answered, *That it is so reported in Europe, but I am not sure that it is False*. The Answer, says the Journalist, was extremely prudent, and he leaves the Reader to judge whether it diverted the Emperor.

To make the Legate of the infallible Vicar of Jesus Christ some amends for the Strokes of Wit, which cost him so many ingenious Repartees; Presents, Collations, Banquets, even Balls and Plays were not spared: Which Diversions, if not suitable to the venerable Character of the Patriarch, were agreeable to the Manner in which the Court treated him. Besides, the Legate had Need of Recreation to divert the Thoughts of the disagreeable Scenes which the Jesuits were every Moment acting before him. Sometimes they threw-out Invectives against the Pope; at other Times they exclaimed, that the *Remiss* Priests were too fat: That they enjoyed too much Liberty; and that they ought to be humbled: Not forgetting at every Turn to ridicule his Legation.

THE thirty-first, the Emperor invited him to an Audience, the Subject of which was very comical. *Kang hi* asked him, among other Things, *If he believed there could be Men who had no Heads; and that Salt was to be found on the Top of the highest Mountains?* These Questions gave Place to some new Buffooneries; but what the Deist of them was, they, perhaps, could never have known, if *Parrenin* had not been so good as to explain it when the Audience was over. It seems, his Majesty was pleased to divert himself, by saying, in a figurative Style, that Cardinal *de Tournon* had neither a Head nor Salt; or, what comes to the same Thing, had no Judgment.

THE Court returned to *Chang-chung-yuen* the sixth: The Legate followed next Day; and the nineteenth, Notice was given him to come and take his Audience of Leave on the twentieth. They had already sent him the Emperor's Presents for the King of Portugal and the Pope. His Majesty told him, shewing him a Paper which he held in his Hand, that it was a Writing, containing his Orders, with a faithful Relation of all that had passed, and consequently the Detail of what his Excellency was to report to the Pope. The rest of the Audience was taken-up with determining what Missioners were to accompany the Legate, and who were to remain in China. After which, the Emperor having,

^a This was a Ridicule on the Pope's condemning the *Chinese* Rites without sufficient Evidence.

^b As the Popish Priests pretend.

^c Why, if the Cross has the Virtue they ascribe to it, might it not work Miracles to the Advantage of their Religion?

^d Thus he drew, from the Confession of the Legate himself, an Argument to shew, that Report ought not to stand for *Fact*, and that the Popes proceeded upon uncertain Grounds.

according

1711. according to Custom, regaled *Mexzarbarba* with a Glass of Wine from the Throne, caused two little Chins of Pearls to be brought him, one of which he gave his Excellency, saying, "That he had sent him by his Ministers the Presents designed for his Sanctity; but that he did himself the Pleasure to bestow on him, with his own Hands, that distinguishing Mark of the Esteem with which he honoured him." The Legate returned Thanks for the Favour, and departing, went to the House where all the *Eur-opsans* used to assemble. Thus finished this Audience, which is the only one *du Palais* thought proper to mention, confounding the Particulars thereof with what passed in the other Audiences.

WHATSOEVER might be the Views of the Jesuit Historian, no-body will be surprized that he hath enlarged on all that happened after *M. Mexzarbarba* had taken Leave of the Emperor. It was whispered about, that those of the Society were the Authors of the Memoir, which the Legate was to have been charged with on the Part of his Majesty. It was said, that this Memoir, drawn-up in Terms the most injurious to his Excellency and his Adherents, would have been an eternal Stain to their Reputation, in case they had been imprudent enough to have signed it; and what happened soon after, shewed that there was some Truth in the Report. *Mexzarbarba* was scarce gotten home, when *Chau ching* and the other *Mandarins* brought him, from the Emperor, a Journal of all that had passed between that Monarch and him, from the twenty-fifth of December to the twenty-seventh of January, with Orders to the old Missioners to sign it off-hand. These retiring into a Chamber near the Legate's Apartment, *Suarez*, Superior of the Portuguese Jesuits, wrote the following Words at the Bottom of the Instrument in Question: "These are the Orders of the Emperor of China and Tartary; with the Answers of the most illustrious Patriarch of Alexandria, the Pope's Legate, and the Particulars of the Favours with which his Majesty hath honoured his Excellency. We have subscribed, by Command of the Emperor, *Jeseph Suarez*."

ALL the Jesuits there present put their Names to it without any Difficulty: But when they asked *Ripa* to add his, he refused; because, he said, he knew not what the Paper contained which they would have him sign. Hereupon a great Noise arose: The Jesuits loaded him with Injuries; the *Mandarins* threatened him with the Emperor's Resentment. At last he did all they demanded of him, protesting, nevertheless, that

it was by Constraint, in order to obey his Majesty, and without pretending to confirm any thing by signing the Writing which he had opposed. *Pedrin* shewed more Courage: He declared, that he would rather suffer Death than sign the Formula which *Suarez* had added of his own Head to the Writing of the Monarch: But that if it was rectified in such a Manner as to give no Room to believe, that the Subscribers attested the Truth of all the Facts recited in that Instrument, he would not hesitate one Moment to sign it as the rest had done.

THE *Mandarins* readily yielded to the Request of *Pedrin*; but the Jesuits opposing it, and that Missioner remaining inflexible, there was a Necessity of informing the Emperor of what had passed. Immediately the Legate received Orders to return to *Chang-chung-yuen*, though at Midnight, and it snowed very hard. *Pedrin* being brought before the Emperor, in vain alledged, in his Defence, that he could not attest as Truth that which he knew nothing of. *Kang hi* ordered him to be hastened on the Spot by his *Mandarins*. They loaded him with Irons, so heavy, that he could hardly lift them; and he passed the Night in the Guard-Room of the Palace, expecting more rigorous Treatment when Day appeared. In effect, next Morning he suffered before the Throne and elsewhere all the Injuries imaginable, as well from the Ministers of *Kang hi*, as from the Jesuits. He, to no Purpose, offered then to sign: They answered, it was too late; nor could all his Submissions, any more than the Intercession of the Legate, prevent his being sent to *Pe-king*, where he was cast into the Prison of the Malefactors condemned to Death.

THE Emperor likewise took this Occasion to lay new Snares for *Mexzarbarba*. He caused him to be told, that *M. Maigret* was no better than *Pedrin*: That he expected the former should be sent back to China, to the End he might be punished; and that on the Whole he was confirmed in the Opinion to extirpate Christianity, in order to preserve a Tranquillity in the Empire, which that Religion would occasion the Loss of. The Conclusion of all was, that the Jesuits would needs extort from the Legate some formal Censure on the Conduct of those two Ecclesiastics: But he knew so well how to answer in general and equivocal Terms, that they drew nothing from him; and the Emperor, tired with a thousand useless Messages, let him know at length, on the twenty-second, that he departed from the Demand which he had made, concerning the Person of *M. Maigret*; and that which had passed,

* *Bibliothèque Raisonnée*, &c. p. 358, & 399.

It is a high Crime in China to dispute the Commands of the Emperor, or suspect him capable of a Misrepresentation.

1721. with regard to *Pedriui*, should not be attended a
 Mezzabarba with any ill Consequence either to the other Mis-
 sioners, or their Religion. They understood af-
 terwards, that this latter had been removed to
 the House of the French Jesuits; and that, some
 Months after, the Emperor had appointed him to
 go with his Majesty into *Tartary* ².

His entire Audience. In fine, the first of *March*, the Legate had a
 new and last Audience at *Chang-chung-yuen*.
Kang-hi loaded him with Honours, gave him
 a thousand Marks of Friendship, and astonished all
 his Court by the affectionate Manner in
 which he dismissed him. By Report of the
Mandarins, no Emperor of *China* ever before
 testified so much Esteem for any-body, not ex-
 cepting the Princes of the Blood. "Go, said he
 "to M. Mezzabarba, and return as soon as
 "possible you can: But, above all Things, take
 "Care of your Person and Health. Let me hear
 "from you; and you may assure yourself, that
 "I shall behold your Return with a great deal
 "of Pleasure." He made him promise, after-
 wards, to bring with him Men of Learning, and
 a good Physician; the best geographical Maps,
 and most esteemed new Books in *Europe*, chiefly
 mathematical: Also the Particulars relating
 to any new Discovery that might be made with re-
 gard to the Longitude. Presently after his Ma-
 jesty called for a Spinnet, and played several Ob-
 ject's Airs. Hence he took Occasion to observe
 to the Legate, with what Familiarity he treated
 the *Europeans*; whose Learning, he said, he
 greatly honoured: And causing him afterwards
 to ascend the Throne, where he presented him
 with a Gold Cup full of Wine, as in the other
 Audiences, he put an End to this, by taking his
 Hands and pressing them between his own in the
 most tender and cordial Manner.

MEZZABARBA testified to the Emperor,
 in the most respectful Terms, how sensible he
 was of his Majesty's Benevolence; and how as-
 siduous in praying for the Prolongation of his
 Life, and Prosperity of his Reign. Two Days
 after, he quitted *Pe-king*; and arriving the
 ninth of *May* at *Kanten*, departed the twenty-
 third, being impatient to return to *Ma-kau*,
 which he reached the twenty-seventh; and from
 whence he wrote a Letter of Thanks to the
 Emperor, by the *Ta-jin Li-chen-chung*, who had
 accompanied him so far.

THE Legate remained more than six Months
 at *Ma-kau*. During this Stay, he received, from
 all Sides, new Proofs of the little Submission paid
 by the Jesuits to the Decisions of the Holy See.

Ripa confesses, in a Letter to his Holiness, that those Priars had abused him; and, that he
 was plainly convinced of their Disobedience and
 Intrigues. *Ripa* wrote, from *Pe-king*, that, the
 first of *May*, the Jesuits, *Mouroux* and *Par-
 enin*, would have forced him to renounce the
 apostolic Ministry; threatening to ruin him with
 the Emperor, if he continued to exercise that
 Function. These Things convinced the Legate
 that he ought not to quit *China*, without taking
 some Measures to encourage the faithful Mis-
 sioners to persevere in their Duty, and to engage
 the rest to reflect within themselves. With these
 Views he published a pastoral Letter; and, with-
 out naming any of the Orders, strongly exhorted
 all the Missioners to adhere to the Constitution
 of the Pope, and not the preceding Decrees, as
Du Halde speaks; who is very far from giving
 an exact Account of Mezzabarba's Proceeding
 during this last Part of his Residence in *China* ³.

AT length, having obtained Leave of the Go-
 vernor of *Ma-kau*, to carry to *Europe* the Corpse
 of Cardinal de Tournon, the ninth of *December*,
 he embarked, under a double Discharge of the
 Artillery: But the Ship happening to be over-
 loaded, it took up three Days to lighten her.
 During which Time, M. Mezzabarba was in a
 continual Panic, lest they should take the Body
 from him, which he had obtained with so much
 Pains. But, at last, he set Sail on the thirteenth;
 and the Wind being fair, soon carried him from
 the Coasts of *China*; which, in all likelihood,
 he lost Sight of without Regret.

THESE, says *Viani*, are the most remark-
 able Things that passed in the Legation of his
 Excellency. I have written the Detail by
 express Order of that illustrious Prelate, and
 minutely them down every Day, as well from
 what I saw transacted, as from the Report of
 the Persons whom I have named; and princi-
 pally, of M. Mezzabarba himself. He not
 only communicated to me the Originals of the
 Copies inserted in this Journal, but also took
 the Trouble to revise the Whole, and add
 thereto divers Particulars that were to me un-
 known. As to the rest, it may be imagin'd,
 from certain Passages, little interesting in
 themselves, that this Relation contains a Re-
 cital of all the Instances which the Jesuits
 have given of their Want of Respect both for
 the Pope and the Legate; and, that I have
 even affected, maliciously, to throw in such
 Passages to render those Gentlemen odious.
 I protest, that I have written the Whole

² This not only shews, that the Emperor made no Distinction between the Missioners, as he told the Legate before; but, from hence, one would be apt to think, his Majesty began to like him for his Firmness and Integrity in refusing to sign the Paper above-mentioned; and his last Favours to the Legate, possibly, proceeded from a like Approbation of that Prelate's Resolution.

³ *Bibliothèque Raisonnée*, &c. p. 363, & seq.

⁴ simply

1791. Mennabarba simply and faithfully, according to the Truth, a that simple Missioners of the sovereign Pontiff of Rome perform so many Miracles in foreign Climates, where Idolatry reigns, what shall People think, to see that a Bishop, a Patriarch, and a Legate, appointed as chief of this ecclesiastical Militia, has not been able to work the smallest Prodigy to support his own Mission, and the Dignity of his sacred Person, against the Outrages of an infidel Court? M. Mennabarba ought not to have set-out for China without being furnished with the Gift of Tongues; or, at least, with the Power of commanding Respect, by working as many Miracles as if he had been a Jesuit. With such Assistance the Interpreters could not have deceived him, nor the Court of Pe-king played upon him: The Society would have obeyed him; and his Success must have edified the Heretics themselves.

And Con-
mendation.

THIS Justice (says the Journalist) must be done *Viani*, that his whole Diary is penned in very cautious Terms. It is easy to see he does not propose to write in Praise of the Jesuits: But if the Facts, which he relates, are true, we cannot deny him the Praise of having ranged them in a very simple Manner, dressed in a Style equally remote from Passion and Railery.

WHAT is wanting of this last Kind, the Editor has supplied in an Epistle dedicated to St. Francis Xavier, which is filled with fine and ingenious Satire. However, says the Journalist, it must be owned, either that this Apostile has but little Credit in Heaven, or, that he does not concern himself in preserving his Religion in the Indies, since he assisted M. Mennabarba no better in his Legation. Perhaps also, this Saint is still more a Jesuit than the Editor of *Viani's* Relation imagined. However that be, it might have been expected, that an apostolic Legate sent to the utmost Extremity of the East to purge the Faith from idolatrous Rites, would, in that Enterprize, have much better supported the Omnipotence of the Vice-God, whose Representative and Minister he was. What finer Opportunity could have happened to demonstrate to the whole World the inestimable Use of an infallible Judge of Controversies, who had no more to do than speak *ex cathedra*, in order to confound Herefy, and re-unite the Hearts of all Christians? What, after this, will those say, who make a Mock of the Judge, when they come to know, that his Bulls, armed with all the Thunder of the Vatican, have not Force enough to reduce to Reason a few Monks, who had rebelled, in Spite of their Vows, against the Constitutions issued from his infallible Tribunal? If it be true likewise,

Remarks of
the Jour-
nalist.

It may be proper to add from *du Halde*, *Papery* prevails, that the Legate, who embarked the Beginning of the Year 1722, got safely to Europe; but that the Death of the Emperor, which happened the twentieth of December following, freed him from the Obligation of repeating that long and hazardous Voyage. *Yung-tsing*, his Successor, was no sooner on the Throne, than he received Petitions from a great Number of *Mandarins*, and among the rest, the *Tjung-tu* of *Fokien* Province; accusing the Missioners, among the rest, of drawing-over the Ignorant of both Sexes, of building Churches at the Expence of their Disciples; in short, of dissolving the fundamental Laws, and disturbing the Peace and Tranquillity of the Empire. Hereupon, pursuant to an Order of the Emperor, dated the tenth of February, 1723, the Missioners, in all the Provinces (excepting some kept at Court, for reformatting their Calendar) were banished to *Kanton*; and their Churches, computed at three hundred, either destroyed, or converted to other Uses, without any Hopes of recovering their former Footing. Thus Popery, under the Name of Christianity, was expelled out of China, as it had been before out of Japan, *Tung-king*, *Kochinchina*, *Siam*, and other Countries, and for the very same Reasons. This plainly shews, that it is not wrongfully charged, by Protestants, with Principles inconsistent with the Welfare of Government, as well as the Rights of Mankind; and sufficiently justifies them in denying a Toleration to that dangerous Religion.

* Rather, to change one Set of idolatrous Rites for another.

* *Bibliothèque Raisonnée*, N.º. 4. 368.

* *De Halde's China*, English Folio Edition, vol. 2. p. 25. 2. 399.