Of the Sect of ſome of the Learned of theſe later Times.

THE modern doctors, who are authors of a new doctrine, by which they pretend to explain whatever is obſcure in the antient books, appeared under the reign of the nineteenth family of Song, above a thouſand years after idolatry had got footing in China: the troubles that the different ſects, and the wars cauſed in the empire, have intirely baniſhed from it the love of the ſciences, and introduced ignorance and corruption of manners, which have been predominant there for many ages.

THERE were then found but few doctors who were capable of rouſing men's minds from ſo general a lethargy, but the taſte the imperial family of Song had for the antient books, revived, by little and little, an emulation for learning; there appeared among the principal Mandarines men of genius and ſpirit, who undertook to explain not only the antient canonical books, but the interpretation made thereon by Confucius, by Mencius his diſciple, and other celebrated authors.

ABOUT the year one thouſand and ſeventy was the time that theſe interpreters appeared, who gained a great reputation; the moſt famous were Tchu tſe and Tching tſe, who publiſhed their works under the reign of the ſixth prince of the family of Song; Tchu hi diſtinguiſhed himſelf ſo greatly by his capacity, that they revered him as the prince of learning: though theſe authors have been had in eſteem for theſe five or ſix hundred years paſt, yet they are ſtill looked upon as modern authors, eſpecially when compared with the antient interpreters, who lived fifteen ages before them.

IN a word, about the year of our Lord one thouſand

four hundred, the emperor Yong lo made choice of forty-two of the moſt ſkilful doctors, whom he commanded to reduce the doctrine into one body, and to take eſpecial notice of the commentaries of Tchu tſe and Tching tſe, who flouriſhed under the reign of the family of Song.

THESE Mandarines applied themſelves to this work, and beſides their interpretation of the canonical books, and of the works of Confucius and Mencius, they compoſed another containing twenty volumes, and gave it the title of Sing li ta tſuen, that is, Of nature or natural philoſophy: they followed, according to their orders, the doctrines of theſe two writers, and that they might not ſeem to abandon the ſenſe and doctrine of ancient books, ſo much eſteemed in the empire, they endeavoured by falſe interpretations, and by wreſting the meaning, to make them ſpeak their own ſentiments.

THE authority of the emperor, the reputation of the Mandarines, their ingenious and polite ſtyle, the new method of handling the ſubject, their boaſt of underſtanding the ancient books, gave a reputation to their works, and many of the learned were gained over thereby.

THESE new doctors pretended that their doctrine was founded on the moſt ancient of the Chineſe books, but their explanations were very obſcure, and full of equivocal expreſſions, that made it ſeem as though they were afraid of rejecting the old doctrines, and yet in reality what they advanced was entirely new: the following is a ſketch of their ſyſtem, which it is hard to make ſenſe of, and perhaps the inventors themſelves had no clear notions of what they had written.

THEY give the firſt principle of all things the name of Tai ki, which they ſay is impoſſible to be explained, being ſeparated from imperfections of matter, and

therefore can have no appellation agreeable to its nature; however they compare it to the ridge of a houſe, which ſerves to unite the roof; to the root of a tree, to the axletree of a chariot, to a hinge on which all things turn; and they affirm it to be the baſis, the pillar, and the foundation of all things: it is not, ſay they, a chimerical being, like to the vacuum of the Bonzes; but it is a real being which had exiſtence before all things, and yet is not diſtinguiſhable from them, being the ſame thing with the perfect and imperfect, the heaven, the earth, and the five elements, inſomuch that every thing may in a ſenſe be called Tai ki.

THEY ſay likewiſe that we ought to conſider of it as a thing immoveable and at reſt; when it moves it produces a Yang, which is a perfect, ſubtile, active matter, and is in continual motion; when it is at reſt it produces Yn, a matter groſs, imperfect, and without motion: this is ſomething like a man who, while he is at reſt, profoundly meditates upon a ſubject, and who proceeds from reſt to motion when he has explained what he meditated upon: from the mixture of theſe two ſorts of matter ariſe the five elements, which by their union and temperament produce different beings, and diſtinguiſh one thing from another: hence ariſe the continual viciſſitudes of the parts of the univerſe, the motion of the ſtars, the repoſe of the earth, the fruitfulneſs or ſterility of the plains: they add that this matter, or rather this virtue inherent in matter, produces, orders and preſerves all parts of the univerſe; that it is the cauſe of all the changes, and yet is ignorant of its own regular operations.

HOWEVER, nothing is more ſurpriſing than to read of the perfections that theſe modern commentators attribute to Tai ki: they ſay its extenſion is infinite, its nature pure and perfect, duration without beginning

and without end: it is the idea, the model, and the ſource of all things, and the eſſence of all other beings: in ſhort in ſome places they ſpeak of it as of an animated being, and give it the name of ſoul and ſpirit, and look upon it as the ſupreme underſtanding, but when they would reconcile theſe notions to the ancient books they fall into the moſt manifeſt contradictions.

To the ſame being, which they call Tai ki, they likewiſe give the name of Li, and this, they ſay farther, joined to matter is the compoſition of all natural bodies, and ſpecificates and diſtinguiſhes one thing from another; their method of reaſoning is as follows: you make out of a piece of wood a ſtool or a table, but the Li gives the wood the form of the table or ſtool, and when they are broke the Li of neither ſubſiſts any longer.

THEIR reaſonings in points of morality are the ſame; they call Li that which eſtabliſhes the reciprocal duty between the prince and the ſubject, the father and the ſon, the huſband and the wife; they give likewiſe the name of Li to the ſoul, becauſe it informs the body, and when it ceaſes to inform it, the Li is ſaid to be deſtroyed; in the ſame manner, ſay they, as ice diſſolved by heat loſes the Li whereby it became ice, and reſumes its fluidity and natural being.

IN ſhort, when they have diſputed in this unintelligible manner concerning the nature of Tai ki and Li, they neceſſarily fall into atheiſm, becauſe they exclude every efficient ſupernatural cauſe, and admit no other principle than an inanimate virtue or energy united to the matter, to which they give the name of Li or Tai ki.

BUT they find themſelves moſt embarraſſed when they would fain elude the great number of plain texts, in the ancient books, which ſpeak of ſpirits, of juſtice, of

the providence of a ſupreme Being, and the knowledge which he has of the ſecrets of men's hearts, &c. or when they endeavour to explain them in their own groſs manner, they are certain to fall into freſh contradictions, deſtroying in one place what they eſtabliſh in another.

HOWEVER, if we may credit the teſtimony of a great number of miſſionaries, who have ſpent the chief part of their lives in the empire, and who have gained an exact knowledge of the Chineſe affairs by means of ſtudying their books, and converſing with men of the greateſt repute for knowledge among them, the truly learned have not given way to theſe mad notions, but have adhered ſtrictly to the text of the ancient books, without regarding the extravagant opinions of modern commentators.

So that the ſect of the learned may very properly be ſaid to be of two claſſes.

THE firſt are thoſe who pay little regard to the commentaries of the moderns, but have the ſame notion of the ſupreme Being, the Author of the univerſe, as the old Chineſe, that is the Chineſe who have lived ſince Fo hi, and before the time of theſe new commentators.

THE ſecond are thoſe who, neglecting the text, ſeek the ſenſe of the ancient doctrine in the gloſſes of the new commentators, and adhering, like them, to a new philoſophy, are deſirous of gaining a reputation from their confuſed and dark notions: they are willing to perſuade people that they are able to explain the manner of the production and government of the world by material cauſes, and yet they would ſtill be thought the true diſciples of Confucius.

BUT that I may act the part of a faithful hiſtorian, I cannot deny that ſome of the miſſionaries have been perſuaded that all the learned in the empire are no bet-

ir than ſo many atheiſts, and that whatever declara-ions the emperor Cang hi and others have made to he contrary, have been the effects of mere complai-ance, or downright diſſimulation; for though the a-ove-mentioned prince averred that it was not to the vi-ible and material heaven that he offered ſacrifice, but o the Lord and Creator of heaven and earth, and all hings, he might mean the root and origin of all hings, which is nothing elſe but the Li or celeſtial virtue inherent in matter, which is, according to the Chineſe atheiſts, the principal of all things.

BESIDES, when we read in their books, or hear the Chineſe affirm, that life and death, poverty and rich-es, and all events in general, depend on Tien or hea-ven; that nothing is done but by his orders, that he rewards the good and puniſhes the wicked, that he cannot be deceived, that he ſees all things, hears all things, and knows all things; that he penetrates the ſecret receſſes of the heart, that he hears the complaints of the good and virtuous, and grants their petitions, &c. all theſe expreſſions, according to them, ought to be looked upon as metaphorical, by which they would have the people underſtand that all things hap-pen as if in reality heaven was an intelligent being.

IN ſhort they pretend that as the Stoicks aſcribed the variety of events to fatal neceſſity, in like manner the learned among the Chineſe attribute to heaven, and the influence thereof, good and evil, rewards and puniſhments, the revolutions of ſtates and kingdoms; and, in a word, all ſorts of events, whether happy or unhappy, that we ſee in the world.

THUS having related the ſentiments of ſkilful per-ſons, who have made it their buſineſs to ſtudy the Chineſe affairs, I muſt not forget a particular ſort a-mong the learned of this nation, who have compoſed

a ſyſtem of their own from all the different ſects, and have endeavoured to reconcile all together.

As the ſtudy of letters is the road to the higheſt dignities, and as it is open to perſons of all degrees, there muſt needs be many of mean extraction, who have been brought up in idolatry, and when they become Mandarines, either through the prejudice of their education, or a publick complaiſance to the people, and to maintain the public tranquillity, ſeem to adopt the opinions of every different ſect, and the rather becauſe the Chineſe of all ranks ſeldom look any farther than the preſent life: the Mandarines, who are generally the living deities of the country, have ſeldom any other god but their fortune, and as it is ſubject to ſeveral troubleſome turns, their principal care is to avoid theſe misfortunes, and to keep themſelves ſafe in their poſts. The ſtudents, who may be looked upon as the leſſer nobility, have nothing at heart but a certain honour, which conſiſts in ſucceeding in their examinations, and in raiſing themſelves to the higheſt degree. The merchants think of nothing, from morning to night, but their buſineſs; and the reſt of the people are entirely taken up in procuring a livelihood, that is a ſmall quantity of rice and pulſe: in this manner is the time of all the Chineſe taken up.

THE learned, of whom I am ſpeaking, are as forward as the reſt in declaiming againſt falſe ſects, but experience ſhews that they are as much ſlaves to Fo as the vulgar themſelves; their wives, who are ſtrongly attached to idols, have a kind of an altar in the moſt honourable part of their houſes, whereon they place a company of images finely gilt; and here, whether out of complaiſance, or otherwiſe, theſe pretended diſciples of Confucius often bow the knee.

THE extreme ignorance of the nation greatly con-

tributes to the readineſs wherewith theſe Chineſe doctors, as well as the vulgar, fall into the moſt ridiculous ſuperſtitions; but this ignorance has no relation to their ſkill in carrying on buſineſs; for in this they generally exceed the Europeans; nor does it reſpect their laws of government, for no people in the world have better; nor yet does it regard their moral philoſophy, for their books are full of wiſe maxims, if they would but put them in practice: but their moſt ſkilful doctors are ignorant of all other parts of philoſophy, for they know not how to reaſon juſtly on the effects of nature concerning their ſouls, or the ſupreme Being, for theſe things take up but little of their thoughts; nor do they much concern themſelves about the neceſſity of religion, or their ſtate after death: however there is no nation in the world more addicted to ſtudy, but then they ſpend their younger years in learning to read, and the remainder of their lives is taken up either in the duties of their function, or in compoſing academical diſcourſes.

THIS groſs ignorance of nature makes great numbers attribute the moſt common accident to ſome evil genius, but this is chiefly among the common people, eſpecially among the women, and they endeavour to appeaſe it by impious and ridiculous ceremonies; ſometimes they pay homage to ſome idol, or rather to the demon belonging thereto; ſometimes to ſome high mountain or great tree, or an imaginary dragon which they ſuppoſe in the ſky or at the bottom of the ſea; or elſe, which is ſtill more extravagant, to the quinteſſence of ſome animal, for inſtance a fox, an ape, a tortoiſe, a frog, &c.

THEY affirm that theſe animals, after they have lived ſome time, have the power of purifying their eſſence, and of diveſting themſelves of whatever is groſs and

earthly, and this refined part which remains is that which troubles the imagination of men and women; but of all a fox thus purified is the moſt dreadful.

THERE are three other things that contribute greatly to keep them in ignorance.

THE firſt is what the Chineſe call Souan Ming, Telling of fortunes; the country is full of a ſort of people who pretend to be ſkilful in reading the deſtinies of mankind; they are generally blind, and go from houſe to houſe playing on a kind of Theorboe, and will give a ſpecimen of their ſkill for about a halfpenny; it is ſurpriſing to hear their extravagant fancies about the letters of the year, day, month and hour of a perſon's birth; they will predict the general misfortunes that attend you, but are very particular in promiſing riches and honours, and great ſucceſs in trade or ſtudy; they will acquaint you with the cauſe of your own diſtemper, or that of your children, and the reaſon of your father's or mother's death, which they always pretend is owing to ſome idol that you have offended, and muſt appeaſe; if what they have foretold comes to paſs by mere chance, then they are confirmed in their errors; but if the contrary happens, they are ſatisfied with ſaying, That this man did not underſtand his buſineſs.

THE ſecond thing is drawing the lots called Pa coua; there are ſeveral manners of drawing them, but the moſt common is to go before an idol and burn certain perfumes, knocking the forehead ſeveral times againſt the ground; there is alſo near the idol a box full of flat ſticks, one whereof they let fall at a venture, on which there are enigmatical characters written, the ſenſe of which is explained by the Bonze who preſides over the ceremony, or elſe they conſult an old writing which is ſtuck againſt the wall, by which they find out the conjuration; this is commonly put in

practice when they undertake any affair of moment, or are going any journey, or are about marrying their children, and upon a hundred other occaſions, that they may meet with a fortunate day and happy ſucceſs.

BUT the third thing is moſt ridiculous of all, and what the Chineſe are moſt infatuated with; they call it Fong choui, that is, The wind and water, and they mean by that the happy or unhappy ſituation of a houſe, and eſpecially of a burying-place; if by chance a neighbour builds houſes in a contrary ſituation to your own, and one of the corners of his is oppoſite to the ſide of yours, it is ſufficient to make you believe that all is loſt, and it begets a hatred that cannot be extinguiſhed as long as the new houſe ſtands, and is an affair that may be brought before the Mandarines; but if there happens to be no other remedy, you muſt ſet up a dragon, or ſome other monſter, made of baked clay, on the middle of your roof; the earthen dragon muſt give a terrible look againſt the fatal corner, and open a dreadful mouth as it were to ſwallow up the evil Fong choui, that is the bad air, and then you will be a little more ſecure.

THIS was the method that was taken by the governor of Hien tchang to defend himſelf againſt the Jeſuit's church, which is built upon an eminence, and overlooks his palace in the bottom; he had likewiſe the precaution to turn the apartments of his palace a little more oblique, and raiſed about two hundred paces from the church a kind of a gatehouſe three ſtories high to ſtave off the influence of the Tien tchu tang, that is, The church of the Lord of heaven.

MANY other things might be related with regard to the ſituation of a houſe, the place of the door, and the day and manner of building the oven for rice, but that

wherein the Fong choui triumphs moſt, are the tombs and ſepulchres of the dead: there are a ſort of impoſtors, whoſe buſineſs is to find out a fortunate hill or mountain for this purpoſe, and when they have determined by their juggling tricks, which is ſo, no ſum of money is thought too great for the purchaſe of it.

FONG choui is regarded by the Chineſe as ſomething more valuable than life itſelf, becauſe they imagine that the happineſs or miſery of life depends upon this abſurd chimera; ſo that if any perſon has greater talents or capacity than the reſt of mankind, if he attains his doctor's degree only, or is raiſed to a Mandarinate, if he has ſeveral children, lives to a good old age, or ſucceeds in trade, it is neither his wit, ſkill or honeſty that is the occaſion of it, it is his houſe happily ſituated, it is the ſepulchre of his departed parents and relations that has an excellent Fong choui.

Of the COINS *and* MONEY *of the* CHINESE.

NEITHER in Canton, nor indeed throughout the whole empire, are any coins ſtruck, excepting the Li or Caſh. This Li is made of the ſcum of copper, mixed with other coarſe metal; it is ſomewhat larger than our Engliſh farthing, but thinner, with ſome Chineſe characters on each ſide; and in the center of each Caſh is a ſquare hole in order to put them on a ſtring, for the eaſe of numbering. Inſtead of coins they cut their gold and ſilver into ſmall pieces of different weights. There is almoſt no gold uſed in our dealings with them, it being about fifty per cent. cheaper there than in Britain. We therefore uſe ſilver as the current money in traffic.

As the Chineſe pay no regard to coin, ſo all goes by weight. Nor do they regard the workmanſhip of any thing in ſilver; it is the ſame to them when melted down, as in the fineſt work.

THEIR weights for ſilver, by the names of which they denominate any piece of money, are called

BY the Chineſe, Leang, Tſean, Foan, and Li.

BY the Portugueſe, Tael, Mace, Candarins, and Caſh.

THE Leang or Tael, is equal to ſix ſhillings and three pence ſterling, which is divided into ten Tſean or Mace, equal to ſeven pence halfpenny ſterling each. Theſe are again divided into ten Foan or Candarins, equal to three farthings ſterling, and each of theſe are divided again into ten equal parts, called Li or Caſh, equal only to the tenth part of three farthings.

OUR Engliſh crown paſſes currently for eight Mace,

though it oftener weighs leſs than more. It is from this that I value the Tael at ſix ſhillings and three pence, though commonly reckoned ſix ſhillings and eight pence. For,

	l.	*s.*	*d.*
Eight mace, the current value of our crown, is —— ——	0	5	0
Two mace more is, at that rate, equal to —— ——	0	1	3
So that ten mace, or one tael, is equal to —— ——	0	6	3

TABLE *of the* CHINESE *and* ENGLISH *Money.*

CANDARIN.

	d.	*qrs.*	
1 Candarin, equal	to	¼	ſterling.
2 ditto —— ——	to 1	½	
3 ditto —— —	to 2	¼	
4 ditto — ——	to 3		
5 ditto —— —	to 3	¼	
6 ditto —— —	to 4	½	
7 ditto —— ——	to 5	¼	
8 ditto — ——	to 6		
9 ditto —— —	to 6	¼	
10 equal to a mace, or	to 7	½	

MACE.

			s.	*d.*	
2	Mace, equal	to	1	3	ſterling.
3	ditto	to	1	10½	
4	ditto	to	2	6	
5	ditto	to	3	1½	
6	ditto	to	3	9	
7	ditto	to	4	4½	
8	ditto	to	5	0	
9	ditto	to	5	7½	
10	ditto, equal to a tael, or		6	3	

TAEL.

			l.	*s.*	*d.*	
2	Tael, equal	to	0	12	6	ſterling.
3	ditto	to	0	18	9	
4	ditto	to	1	5	0	
5	ditto	to	1	11	3	
6	ditto	to	1	17	6	
7	ditto	to	2	3	9	
8	ditto	to	2	10	0	
9	ditto	to	2	16	3	
10	ditto	to	3	2	6	
20	ditto	to	6	5	0	
30	ditto	to	9	7	6	
40	ditto	to	12	10	0	
50	ditto	to	15	12	6	
60	ditto	to	18	15	0	
70	ditto	to	21	17	6	
80	ditto	to	25	0	0	
90	ditto	to	28	2	6	
100	ditto	to	31	5	0	

THIS table will be very uſeful to thoſe who make a voyage to China, for readily finding the value of their money.

THE Chineſe people keep ſcales and weights in their pockets, for weighing the money they receive or pay. They are put in ſmall portable wooden caſes. Theſe ſcales are made after the manner of the Roman balance, or our Engliſh ſtilliards, called by the Chineſe Litang, and by us Dot-chin.

IT is no leſs the intereſt of all foreigners to have a caſe of theſe about them, to weigh money; as there are a number of ſharpers, not only among the common people, but even among the merchants, who have falſe Dot-chins, and a ſly way of holding them in their hand to caſt the weight to their own advantage.

THE Chineſe have alſo a large inſtrument, ſomewhat like ſciſſars, for cutting money into ſuch ſmall pieces as they have occaſion for, which the Engliſh call Chop-chin. Even in the uſing this inſtrument they will impoſe upon you. When I have given a dollar to be cut in two, I have loſt a Candarin or two in the weight. The upper part of this inſtrument is ſharp for cutting the money, and the lower has a ſlit or ſocket to receive the upper; but ſometimes the upper part, which ſhould be ſingle and ſharp, is double and hollow, that in cutting, is filled up with a thin bit of the money which they cheat you of. The larger ſort of theſe inſtruments are kept in the houſes and ſhops of merchants, and the ſmaller ones they keep in their pocket.

AS the Chineſe divide their money into decimal parts, it is very eaſily reckoned. Inſtead of uſing pen and ink, as we do, in their arithmetical computations, they uſe round timber beads, fixed on wire, or on

mall pieces of wood, that are again fixed on a long quare wooden ſtand, about an inch deep, much like common wooden ink-ſtandage.

Of the TRADE, MERCHANDISE, *and* SHIPPING *of the* CHINESE.

THIS empire has always been rendered very flouriſhing, by the facility of tranſporting merchandize by means of the rivers and canals, and by the particular riches of every province. As the Chineſe have among themſelves every ſupply for the neceſſities and pleaſures of life, they ſeldom trade with any nation far diſtant from their own.

THEIR ports under the emperors of their own nation were always ſhut up to foreigners, but ſince the Tartars are become maſters of China they have been open to all nations. Thus to give a full account of the Chineſe trade, we may ſpeak of that carried on among themſelves and their neighbours, and then of that carried on by the Europeans with them.

THE trade carried on within China is ſo great, that that of all Europe is not to be compared therewith; the provinces are like ſo many kingdoms, which communicate to each other what they have peculiar to themſelves, and this tends to the preſervation of union, and makes plenty reign in all the cities. The provinces of Hou quang and Kiang ſi ſupply all the provinces with rice that are not well provided; the province of Tche kiang furniſhes the fineſt ſilk; Kiang nan varniſh, ink, and curious work of all ſorts; Yun nan, Chenſi, and Chan ſi yield iron, copper, and ſeveral other metals, horſes, mules, furs, &c. Fo kien has ſugar and the

beſt tea; Se tchuen, plants, medicinal herbs, rhubarb &c. and ſo of the reſt; for it is not poſſible to deſcrib exactly the particular riches of each province.

ALL the merchandiſes, ſo readily tranſported alon the rivers, are ſold in a very ſhort time; you may ſee for inſtance, merchants who three or four days afte their arrival at a city have ſold ſix thouſand caps pro per for the ſeaſon. Trade is never interrupted but o the two firſt days of the firſt moon, which they em ploy in diverſions and the common viſits of the new year: Except at this time every thing is in motion a well in the cities as in the country. The Mandarine themſelves have their ſhare in buſineſs, and there ar ſome among them who give their money to truſty mer chants to increaſe their income in the way of trade

IN ſhort there are none but the pooreſt families, whe but with a little management can find means to ſub ſiſt very eaſily by their trade. There are many fami lies whoſe whole ſtock does not amount to a crown, and yet the father and mother, with two or three chil dren, are maintained by the little trade that they carry on, get garments of ſilk for days of ceremony, and in a few years time enlarge their commerce to ſomething conſiderable.

THIS is difficult to comprehend, and yet happens e very day; for inſtance, one of theſe ſmall merchants, who has about fifty ſous, will buy ſugar, meal, and rice, and make ſmall cakes, which he has baked an hour or two before day, to kindle, as they expreſs it, the heart of travellers; his ſhop is hardly open before his merchandize is carried off by country people, who come in crowds in a morning to every city, by the workmen, porters, advocates, and children of the di ſtrict. This little trade produces in a few hours twen-

fons more than the principal, the half of which is ſufficient to maintain his ſmall family.

IN a word the moſt frequented fair is but a faint reſemblance of the incredible crowds of people that are to be ſeen in the generality of cities, who either ſell or buy all ſorts of commodities. It were to be wiſhed the Chineſe merchants were more honeſt in their dealings, eſpecially when they trade with foreigners; they always endeavour to ſell as dear as they can, and often make no ſcruple of adulterating their commodities.

THEIR maxim is that thoſe who buy ſhould give as little as poſſible, and upon this principle they think themſelves in the right to aſk the greateſt price, and to take it if the buyer is ſo ſimple or ignorant as to give it: It is not the merchant who deceives, ſay they, it is the buyer who deceives himſelf. However, thoſe who act upon theſe deteſtable principles are the firſt in praiſing the honeſty and diſintereſtedneſs of others, ſo that they ſtand ſelf-condemned.

TRADE being ſo extenſive in all the provinces of China, as I have already ſaid, it is not at all ſurpriſing that the inhabitants are ſo little deſirous of foreign trade, eſpecially ſince they have contemptible thoughts of all foreign nations: Thus in their ſea voyages they never fail through the ſtreights of Sonda; their fartheſt voyages reach no farther on the ſide of Malacca than to Achen, on the ſide of the ſtreights of Sonda to Batavia, which belongs to the Hollanders, and to the north as far as Japan; I ſhall therefore explain as briefly as poſſible to what places on theſe ſeas they carry on a trade, and what is the nature of the merchandiſe which they import and export.

I. JAPAN is a kingdom which they often frequent, and commonly ſet ſail for it in the month of June or July at fartheſt: They go to Camboya or Siam, where

they import merchandiſes proper for thoſe countries, and take in others that there is a great demand for at Japan, and when they return into their own country they find that they have made two hundred per cent. by their voyage.

IN from the ports of China, that is from Canton, Emouy, or Ning po, they go directly to Japan, then they export the following merchandiſes: 1. Drugs, ſuch as ginſeng, birthwort, rhubarb, and ſuch like. 2. Bark of Arika, white ſugar, buffalo and cow-hides: As for the ſugar they gain greatly by it, even ſometimes a thouſand per cent. 3. All ſorts of ſilks, but chiefly ſattins, taffeties, and damaſks of diverſe colours, but principally black. Some of theſe pieces coſt but ſix taels in China, and yet ſell at Japan for fifteen taels. 4. Silken ſtrings for inſtruments, eagle and ſandal wood, which is much in requeſt among the Japaneſe for perfumes, becauſe they conſtantly offer incenſe to their idols. 5. European cloth and camblets, which have a quick ſale, but as they are imported by the Dutch the Chineſe never carry them unleſs they can ſell them at the ſame price, and yet they affirm they gain fifty per cent. thereby, which ſhews what a great profit the Dutch make by the trade.

THE merchandiſes which the Chineſe traders load their veſſels with back are,

1. FINE pearls, which coſt more or leſs in proportion to their beauty and bigneſs, and at ſome particular times they gain a thouſand per cent. by them.

2. RED copper in bars, which they buy for three or four taels, and ſell in China for ten or twelve; wrought copper, ſuch as balances, chaffing diſhes, incenſe-pans, baſons, &c. which they ſell very dear in their own country, the copper being fine and agreeable to the ſight.

3. SABRE BLADES, which are much eſteemed in China; they coſt but a piaſter in Japan, and ſell ſometimes for ten piaſters in China.

4. SMOOTH flowered paper, of which the Chineſe make fans.

5. PORCELAINE, which is very beautiful, but is not uſed in the ſame manner as that of China, becauſe it will not bear boiling water; it is ſold in Japan much at the ſame price as china ware is ſold in China.

6. JAPANNED works, which are not equalled in any other place in the world: The price is not ſettled, but the Chineſe dare not load but ſeldom with them, for fear they ſhould not ſell again, but when they do import them they ſell extremely dear: A cabinet that was but two feet high, and much above the ſame breadth, was ſold in China for a hundred pieces of eight: The merchants of Emouy and Ning po are thoſe which load moſt freely with them, becauſe they carry them to Manilla and Batavia, and gain conſiderably by the Europeans who are fond of theſe ſort of works.

7. GOLD, which is very fine, and a certain metal called Tombac, by which they gain fifty or ſixty per cent. at Batavia.

If one may depend on the honeſty of the Chineſe it would be eaſy for the Europeans to have commerce with Japan by their means; but this is impoſſible unleſs they were to bear them company, and be maſters of the cargo, and had a ſufficient force to prevent inſults.

II. THE Chineſe alſo trade to Manilla, and import a great deal of ſilk, ſtripped and flowered ſattins of different colours, embroidery, carpets, cuſhions, night-gowns, ſilk ſtockings, tea, china-ware, japanned-work,

drugs, &c. by which they gain generally fifty per cent. and bring nothing back but pieces of eight.

III. THE trade that the Chineſe carry on the moſt regularly is to Batavia, which they find moſt eaſy and moſt gainful: Not a year paſſes but veſſels ſail for that city from Canton, Emouy, and Ning po: It is towards the eleventh moon, that is in December, that they put to ſea. The merchandiſes they are loaded with are,

1. A kind of green tea, which is very fine and of a good ſmell, but Song lo tea is not much ſought after by the Dutch.

2. CHINA-WARE, which is ſold as cheap there as at Canton.

3. LEAF-GOLD, and gold-thread, which is nothing but gilt paper; ſome of this is not ſold by weight but in ſmall ſkains, and is dear becauſe it is covered with the fineſt gold, but that which the Chineſe bring to Batavia is ſold only by weight; it is made up in parcels with large long tufts of red ſilk, which is put there on purpoſe to ſet off the colour of the gold, and to make the parcels weigh heavier: The Hollanders make no uſe of it, but they export it to Malais, where they make a conſiderable profit of it.

4. TEUTENACK, a metal that is between tin and iron, and brings the merchants a hundred, and ſometimes a hundred and fifty per cent.

5. DRUGS, and eſpecially rhubarb.

6. A great quantity of utenſils of copper, ſuch as baſons, chaffing-diſhes, great kettles, &c

THEY import from Batavia, 1 Silver in pieces of eight. 2. Spices, particularly pepper, cloves, nutmegs, &c. 3. Tortoiſe-ſhells, of which the Chineſe make very neat toys, and among others, combs, boxes, cups, knife-handles, pipes, and ſnuff boxes after the faſhion

of thoſe in Europe, and which coſt but five pence. 4. Sandal-wood, and red and black wood proper for cabinet-work, and another red wood which ſerves for dying, commonly called Brazil-wood. 5. Agate-ſtones ready cut, of which the Chineſe make ornaments for their girdles, buttons for their caps, and a kind of bracelets for their necks. 6. Yellow amber in lumps, which they ſell very cheap; in a word, European cloths, which they gain as much by as when they ſell them at Japan.

THIS is the greateſt trade that the Chineſe carry on out of their own country; they likewiſe go, but very ſeldom, to Achen, Malacha, Ihor, Palana, Ligor, which depend on the kingdom of Siam, to Cochin china, &c. The trade that they carry on at Iher is the moſt eaſy and gainful; they even would not gain the expence of their voyage when they go to Achen, if they failed of being there in the months of November and December, which is the time that the ſhips belonging to Surat and Bengal are upon the coaſt.

THEY ſeldom import any thing elſe from this country but ſpices, ſuch as pepper, cinnamon, &c birds-neſts, which are counted ſo delicious at the Chineſe feaſts, rice, camphire, ratan, which is a kind of long cane, which they weave together like ſmall ſtrings, torches made of the leaves of certain trees which burn like pitch, and ſerve for flambeaux when they march in the night, and gold, tin, &c.

THERE now remains nothing to be ſpoke of but the trade the Europeans carry on with the Chineſe.

THE gains of the Engliſh in a voyage to China chiefly ariſe from the goods imported from that empire, and not from what are carried thither. We buy the moſt part of their goods with ſilver Lead is almoſt the only commodity for which our merchants get more

than prime coſt. We carry alſo ſcarlets, blue, black, green and yellow broad cloths thither. But the remnants or ſmall pieces which we get cheap in England, turn to better account, than whole pieces. Of theſe ſmall pieces the Chineſe make long purſes which hang by their ſide, tied by ſilken ſtrings to their girdle.

THE following goods turn alſo to pretty good account, if they can be conveyed aſhore without paying the duties, otherwiſe the charge and trouble will be equal to the profit, viz.

Large looking glaſſes,
Coral branches,
Flint ware for ſhamſhue-cups,
Ordinary horſe piſtols with gilt barrels,
Old wearing apparel of ſcarlet or blue cloth,
Sword blades about 14 s. per dozen,
Spectacles ſet in horn, about 8 s. 6 d. per dozen,
Clocks and watches of ſmall price,
Small braſs tweezer caſes,
Any new toy not before imported.

GOODS imported from China, are teas, porcelaine, quickſilver, vermilion, and other fine colours; china root, raw and wrought ſilks, copper in bars, of the ſize of ſticks of ſealing wax, camphire, ſugar-candy, fans, pictures, lacquered ware, ſoy, borax, lapis lazuli, galingal, rhubarb, coloured ſtones, tutanague, i. e. a ſort of tin; gold, with many things made of mother of pearl.

GREEN tea is drank in India, Perſia, and all the Eaſtern nations. Bohea is little eſteemed by them. Single or green tea is to be choſen by its fine ſmell, and light colour; for if any of the leaves appear browniſh or withered, it is not good. Imperial or King tea is ſtill

lighter than green tea, of a pleaſant ſmell, but not ſo ſtrong as ſinglo. If it once loſe its criſpneſs, it is good for little; which it will do, though very freſh and good when bought, if great care is not taken in packing it.

ALTHOUGH the exportation of gold be prohibited, the Mandarines themſelves ſell it in a concealed way, to the European merchants. Ten taels weight of gold touch 92, bought at touch for touch, (the moſt governing price) amounts to 111 oz. 8. dwt. 5. gr. current. Ten tael of ſilver, at 5 s. 6 d. per oz. is 30 l. 12 s. 8 d. for which you have 12 oz. 2 dwt. 4 gr. worth about 4 l. an ounce in London, is 48 l. 8 s. 8 d. and makes upwards of 58 per cent profit. But gold is a commodity that is ſeldom bought there by any but thoſe who have more money to lay out than they have either room or privilege in the ſhip, which ſeldom happens. There are a great many ſorts of goods on which they may make 5 or 600 per cent. if got aſhore in London without paying duty, and ſold to proper hands.

A great deal depends on a perſon's knowledge of what things are likely to take in England, and at what price they are commonly ſold. If a private trader would improve ſuch a voyage to advantage, he ſhould conſult with the hard-ware, china or toy merchants in London, before he goes, and ſhould carry with him patterns or muſters by which things may be made or painted in China; for the Chineſe workmen of all profeſſions are ſo ingenious, that they will imitate any thing that is ſhown them to the greateſt perfection and exactneſs.

Prices of goods ſold at Canton by the Engliſh company, 1747-8.

Lead per pecul of 133 lb. from three tael to three tael ſix mace.
Scarlet cloth per cattie, of 20 oz. avoirdupois from three tael to four tael.
Slips of ditto, from three tael to three tael five mace.
Looking-glaſſes per ſquare foot, from one tael five mace to two tael.

Prices of Indian goods carried from Batavia, and ſold at Canton.

Pepper per pecul of 133 lb. from eight tael to ten tael.
Bees-wax per ditto from twelve tael to fourteen tael.
Falſe amber per ditto at twelve tael.
Fine amber per ditto from one hundred tael to one hundred and ten tael.
Rozin allas per ditto at ſixty tael.
Block tin at eleven tael.
Pitchuck at twenty two tael.
Birds neſts per cattie, of 20 oz. from two tael five mace to three tael.
Opium per ditto at ſix tael.

FOUR hundred pound net Engliſh weight, is equal to three peculs Chineſe weight. One pecul Chineſe weight, is equal to 133⅓ lb. Engliſh weight. Sixteen tael is equal to one cattie.

Prices of goods bought at Canton by the Engliſh company, anno 1747-8.

BOHEA TEAS.

Common bohea per pecul of 133 lb. from thirteen tael to fifteen tael.
Congo from twenty five tael to thirty tael.
Souchong from thirty five tael to ſeventy tael.

GREEN TEAS.

Firſt ſinglo at thirty tael.
Second ditto at twenty five tael.
Third ditto at twenty two tael.
Fourth ditto at ſixteen tael.
Beſt hyſon at ſixty tael.
Second hyſon at forty five tael.
Hyſon gobi at ſixty ſix tael.

OTHER TEAS.

Uchang at forty tael.
Imperial at thirty eight tael.
RHUBARB ROOT from eleven tael to twenty eight tael.

OPIUM is an advantageous commodity when carried to China, but muſt be ſold privately, for the importation of it is ſtrictly prohibited by the emperor.

THE porcelaine or china is ſo various in quality and faſhion, that it is impoſſible to fix a price. I have ſeen exquiſitely fine enamelled work, which, I believe, would bring more profit than teas, or the china-ware which takes up a great deal of room, and is liable ſometimes to ſuffer great damage. Theſe enamelled veſſels muſt be ſmuggled from Canton to the ſhips,

for the duty on all metals there is as much as the prime coſt, and amounts almoſt to a prohibition of the exportation of them.

As ſoon as the European ſhips come to an anchor at Wampo, a few miles from Canton, a couple of Happo or cuſtomhouſe boats, are placed on each ſide of them, to ſee that nothing is ſmuggled out of or into the ſhip. They ſearch every cheſt, &c. that they ſuſpect, and ſometimes even our pockets do not eſcape them. Yet I have ſeen many ſmall things carried aboard without their notice; ſuch as gongs, [a curious whiſtle,] bows, arrows, and other things that are ſtrictly prohibited to be exported; and ſometimes the Chineſe themſelves aſſiſt our people in bringing them on board.

ALL boats, whether our own or thoſe of the Chineſe, that go from our ſhips or bankfalls with European goods or paſſengers aboard, bound for the factory, muſt have a Chop or permit from a cuſtomhouſe officer; which muſt be renewed at every cuſtomhouſe in their way. There are three Happo or cuſtomhouſes between Wampo and Canton, ſituated by the river ſide, diſtinguiſhed by having the emperor's yellow colours hoiſted upon a long pole before the door. The boat muſt call at each of theſe Happo houſes, to renew the Chop; the ſhip's pinnace, however, or other boat having a captain or ſupercargo aboard, is allowed to paſs without being obliged to ſtop at any of theſe Happo houſes.

AFTER the ſupercargoes have agreed with the Happo with regard to the duty, and with the merchants about the prices of goods aboard, and what kinds of Chineſe goods are wanted to load with; then the cuſtomhouſe retinue come aboard, meaſure the ſhip, and weigh and take an account of all the goods, which are immediate-

ly ſent to the factory, or the merchant's houſe who purchaſes them, in a large ſampan.

To prevent any embezzlement, there are two or three of the ſhip's company, well armed, ſent along with the goods, and a Chineſe cuſtomhouſe officer on behalf of the Happo. After they arrive, and are unloaded, the merchant weighs them either again; and the ſupercargoes after them in Engliſh ſcales.

THE Chineſe merchants having agreed to provide ſuch goods as are wanted, in particular quantities, at a fixed price, and to have all ready againſt a certain time; the ſupercargoes attend, view and taſte the goods, and order every cheſt to be packed, tared, weighed and marked; upon which they are carried from the Chineſe merchant's warehouſe to the factory.

THESE warehouſes are commonly large, full of teas ſtanding in baſkets as they are brought from the field. [Only the coarſer teas are here meant; fine hyſon is never unpacked.] It is packed in cheſts lined with ſheet-lead, to keep it from wet or damps, which would entirely ſpoil it. I have ſeen two hundred cowlies or porters, all naked to the middle, packing and treading the tea in cheſts. Two of them get into a cheſt together, and tread it down as it is filled. I make no doubt, but that if ſome nice Britiſh ladies were to ſee ſome of theſe cowlies, with their naſty feet and legs, perform this office, they would be apt to loſe conceit of their beloved plant.

THE porcelaine or china warehouſes are generally very ſpacious, and contain large quantities of china, of all ſizes and figures, fit for the European market. The ſupercargoes attend the packing of this article too; for, if a ſtrict eye is not kept upon them, they will ſometimes put up china cracked, broken, or of an inferior quality. They have even gone ſo far as to fill

up cheſts with ſtones or bricks, in place of the fineſt commodities; which has not been diſcovered till they were opened in England.

IF the cheſts are not ſent immediately to the factory, or to the ſhips, after they are packed, it is abſolutely neceſſary to feed a man or two to watch them in the merchant's warehouſe, otherwiſe they may be ſubject to great abuſe; and there muſt be a guard on them all the way to the ſhips.

THE cuſtomhouſe officers muſt alſo be bribed with preſents now and then, otherwiſe they become very troubleſome. It is beſt to feed them from time to time with ſmall preſents; for if you give them one ever ſo large, it will ſoon be forgot, unleſs their memories are frequently refreſhed by another. In ſhort, it requires a great deal of patience and cunning to trade with the Chineſe. An equal temper, and a ſmooth tongue, are qualifications abſolutely neceſſary for a ſupercargo; for they muſt be dealt with in the ſame crafty manner that they deal with others.

A private trader that buys a quantity of goods in cheſts, tubs, or boxes, muſt get a clearance from the merchants, to enable him to get it aboard, for which he pays a ſmall matter extraordinary. The merchant writes his name, or paſtes a ſmall bit of printed paper upon the cheſt, &c. by which the Mandarines, who weigh all the company's goods as they are ſhipped off, know what merchant to debit for the duty; which they collect at their leiſure. The cheſts, boxes, &c. that have the merchant's Chop or mark are ſeldom opened; yet I have ſometimes ſeen even theſe inſpected by the Mandarines, on ſuſpicion that they contained goods of greater value than they were marked at. When a fraud is detected, I know not exactly how they ſettle matters, but it is probable the merchant is fined.

A private man who picks up trifling articles here and there, muſt collect them in a cheſt before they are ſent aboard; and uſe his intereſt with the linguiſt, or one of the cuſtomhouſe retinue, to take a note of ſuch things as pay duty, who will carry it before the Happo, along with the key of the cheſt; and if the Happo put his mark upon it, the cheſt paſſeth without further trouble, and the key is returned. All goods, in cheſts, &c. muſt have the Happo's chop or mark upon them, otherwiſe they will be ſeized.

EVERY thing is ſold by weight in China, fleſh, fowls, fruits, rice, &c. and even liquids. To encreaſe the weight, I have known them cram their poultry with ſtones and gravel.

THE Chineſe will not ſcruple exchanging a live hog for a dead one, if the latter is a little larger; for they like them as well when they die of a diſtemper, as when killed by a butcher. For this purpoſe they will ſometimes give ſuch hogs as we purchaſe a doſe to kill them ſoon after they are brought aboard; and when we are obliged to throw them away, they will take them up, and tell them over again to their own people.

EVERY perſon in dealing with the Chineſe, ſhould thoroughly inſpect their goods, and ſhould be particularly careful of their weights and meaſures. You muſt carefully obſerve that the beam be not longer on one ſide than the other. Some of them have holes or notches at each end of the beam, by which they can, by hanging ſcales in the one or other, diminiſh or increaſe the weight conſiderably: In others the beams may be pulled out or contracted on one ſide: But that which is leaſt diſcernible, and apt to deceive you, is when the nut or centre of the beam is made to ſlide, which they can do by a ſlight of hand not eaſily ob-

ſerved. It is, indeed, ſo difficult to know all their tricks, that you cannot be thoroughly ſafe unleſs you weigh every thing after them in Engliſh ſcales Thoſe, alſo, who have confided in their package, have been no leſs deceived, than thoſe who have truſted to their weights. They have found cheſts, boxes, tubs, and caniſters ſo exactly imitated and marked, with damaged goods, or things of little value, and put in the place of freſh goods, that our people made no doubt that all was right, till they found out the deception upon their unpacking them in England

THE Chineſe excel the Europeans in nothing more than in the art of cheating. When they have any point to manage in which their intereſt is concerned, no people know better how to inſinuate themſelves into the good opinion of thoſe they mean to take an advantage of, or to improve an opportunity of doing it to the utmoſt. Nor will they decline the moſt hazardous undertaking when they have gain in their view. They are indeed very cunning, malicious and deceitful; all their revenge is managed ſecretly; and they can not only diſſemble their malice, but ſeem patient even to a inſenſibility, till they have a favourable opportunity to ſtrike home. They apply themſelves aſſiduouſly to diſcover the inclinations, humours, and tempers of thoſe they deal with, and will keep up a fair appearance of friendſhip to their greateſt enemies.

THOUGH there are not wanting among them inſtances of fair dealers, of open generous uſage to ſtrangers, and of fidelity not to be corrupted; yet the generality of them will make no ſcruple of impoſing upon you, and are ſo far from being aſhamed of it when detected, that they often laugh at thoſe they have bubbled. Indeed an European always runs a great riſk of being cheated if he truſts to his own judgment; and if he

employs a Chineſe broker, as is often done, the broker and merchant will ſometimes combine to deceive him. I myſelf, ſays our author, once bought a piece of ſtuff for waiſtcoats and breeches; without looking over the whole of it, imagining it was all alike; and ſent it to my taylor; but was much ſurpriſed on his bringing them home, to find my waiſtcoats of different colours, and different ſubſtances. A gentleman of my acquaintance went into a goldſmith's ſhop, with an intention to buy a gold head for his cane; the goldſmith had none of the pattern he wanted, in that metal, though he had one of them in ſilver, but deſired him to call in a day or two, and he ſhould have one. He called, received the head, paid for it, and had it put on his cane. The gentleman, however, ſince my arrival in England, informed me that his ſuppoſed gold head proves to be a ſilver one, and in all likelihood the ſame he was ſhown in the ſhop, by which he had deſired that the gold one might be made. When I have been in the merchant ſhops, I have frequently had my handkerchiefs, fans, and ſtaves ſtolen from me; and when I preſumed to demand them again, they would fall a laughing at me, without giving me any ſatisfaction. To uſe violence, I perceived, was in vain, and would be only making a bad affair worſe. I knew a poor ſailor, who pulled out his purſe to count a few dollars which he had got that morning from the purſer at forty per cent. in order to provide a little tea, &c. for his homeward paſſage. A Chineſe obſerving him, ſnatches the purſe out of his hand, runs off, and the ſailor after him. And though ſeveral Chineſe ſaw the robbery, yet not one of them offered to ſtop the thief, but, on the contrary, fell a laughing at the Engliſhman's ſimplicity in pretending to recover it. At laſt the Chineſe man, finding he was near overtaken, dropped

the purſe; on which the poor tar ſtopped to take it up; but, to his great grief and mortification, he found only one dollar left. Thus the poor ſailor was robbed of his money. Had he overtaken the thief, it is more than probable the mob would have reſcued the villain, and ſent home the poor ſailor half dead with blows to the factory; for the mob are often ſo inſolent, that they behave to ſtrangers, as if there were neither law nor government in the country; excepting when a Mandarine paſſes by, and then they are all huſh, and ſtand aſide with their eyes fixed on the ground.

THERE is no body to complain to on theſe occaſions, but the Engliſh linguiſt, who always pretends that he cannot find out the aggreſſor; or if he be found, that he denies the charge. By ſuch trifling reaſons, he evades the trouble he ought to take, and would make one believe that he is either bribed, or receives a ſhare in the booty.

THOUGH the ſhips of the Chineſe for the ſea-ſervice are not comparable to thoſe of Europe, and their ſkill in navigation is but mean; yet upon their rivers or canals they manage large veſſels, as big as ſhips, by a few hands, with great dexterity: Of theſe veſſels there are not leſs than ten thouſand in the ſouthern provinces equipped for the emperor's ſervice: They are flat-bottomed, the head and ſtern ſquare, but the forepart not quite ſo broad as the ſtern; they have a main-maſt and a fore-maſt; the fore-maſt has a yard and a ſquare ſail, but the ſail of the main-maſt is narrow a-top like a ſloop's ſail: Their maſts are not pieced as ours, and ſet one on the top of the other, but are only one ſingle tree. Their ſails are made of a thick mat ſtrengthened with laths or ſplit cane at about two feet diſtance: Upon the deck they build little rooms or cabins from one end to the other, raiſed about ſeven or eight feet

igh, which are gilded both within and without, and very commodious, that they make the longeſt voyage tolerable. The Mandarines, or great officers, often travel together in this manner, and no where ſpend their hours more agreeably; for here they viſit one another without ceremony, and play and paſs away their time as if they were all of one family; which freedoms are never taken by magiſtrates on ſhore.

But notwithſtanding the ſailing upon the rivers and canals is generally exceeding pleaſant, there are ſeveral rapid torrents on which they ſail with the utmoſt hazard. Le Compte tells us, he was once upon ſuch a ſtream, when the veſſel was whirled round with an incredible ſwiftneſs for a conſiderable time, and at length daſhed upon a rock. That in the province of Fokien, for eight or ten days ſail the veſſel is in continual danger of periſhing; there are ſo many cataracts and rocky ſtraights that it is hardly poſſible for the boat to paſs through without being daſhed to pieces on one ſide or other: Every day almoſt ſome veſſel or other is ſhipwrecked in theſe torrents, but they have often the good fortune to ſp it near the ſhores, and the paſſengers are ſaved; ſometimes indeed the veſſel is daſhed to pieces, and the crew buried in a moment. Le Compte ſays, though he had ſailed upon the moſt tempeſtuous ſeas, he thinks he never run ſo many hazards in ten years, as he did in ten days upon theſe torrents: But all this danger it ſeems proceeds from want of hands to manage their barks, for if inſtead of eight men they carried fifteen, all the violence of the ſtreams would not be able to carry them away, ſo dexterous are the Chineſe at ſtemming the force of the current. But it is common in China, as well as other parts of the world, to hazard men's lives, and venture loſing all their effects, rather than be at a trifling

charge more than they apprehend to be abſolutely neceſſary.

FATHER Gemelli Careri obſerves, that there is hardly a city or village through the whole empire, eſpecially in the ſouthern provinces, but enjoys the conveniency of ſome navigable river, lake, canal, or arm of the ſea; and that there are almoſt as many people upon the water as upon the land; wherever there is a town upon the ſhore, there is another of boats upon the water; and ſome ports are ſo blocked up with veſſels, that it will take up ſeveral hours to get croſs them to land. Theſe veſſels are made as commodious as houſes; and there are many born, and live, and die in them; and they keep hogs, poultry, dogs, and other domeſtic animals on board, as if they were on ſhore.

BESIDES theſe veſſels, there are a prodigious number of floats of timber perpetually going up and down the rivers and canals, which carry whole villages of people upon them. This timber is cut chiefly in the province of Suchuen, which adjoins to India on the weſt; and theſe floats are ſome of them a mile in length; they riſe two or three feet above the water, upon which the people build little wooden huts, or cabbins, at convenient diſtances, where they live till they have diſpoſed of the timber on which they are built: Thus great quantities of it are conveyed as far as Peking, being above three hundred leagues from the place where it is cut.

THEIR ſhips which go to ſea are deeper and more capacious than thoſe for the canals, but their maſts and ſails are made much after the ſame manner, and their heads and ſterns ſquare like the former. They have ſome two maſts, and others three, and their largeſt are above a thouſand tun burden.

ALL ſhips have frightful images of their gods, and

have altars and lamps burning before them. The hold of the ſhip is divided into many ſmall partitions, which are made ſo tight, that if they ſpring a leak, only the goods ſtowed there will be damaged, and it can go no further.

THESE ſort of veſſels are not good ſailors, though they hold much more wind than ours, becauſe of the ſtiffneſs of their ſails, which do not yield to the gale; yet as they are not built in ſo neat a manner, they loſe the advantage they have over ours in this point.

THEY do not caulk their veſſels with pitch and tar as they do in Europe, but with a ſort of particular gum, which is ſo good that a well or two made in the bottom of the hold of the veſſel is ſufficient to keep it dry; hitherto they have had no knowledge of a pump.

THEIR anchors are not made of iron, like ours, but of a hard and heavy wood, which on that account they call Tie mou, that is to ſay, Iron-Wood; they pretend that theſe anchors are much more ſerviceable than thoſe of iron, becauſe, ſay they, theſe are apt to bend, which thoſe of the wood they uſe never do; however, they moſt commonly tip the two ends of them with iron.

Of the AGRICULTURE *and* GARDENING *of the* CHINESE.

IN ſo large an empire as this we ought not to be ſurpriſed that the nature of the ſoil is not every where the ſame, it differing according as you are nearer or farther from the ſouth; but ſuch is the induſtry of the huſbandmen, and ſo inured are they to labour, that there is not one province which is not very fruitful, and ſcarce none but what will yield ſubſiſtence for an inconceivable number of inhabitants.

BESIDES the goodneſs of the land, it is interſperſed with a prodigious number of canals, which greatly contribute to its fertility; and though there are gathered ſo many different ſorts of grain, that great quantities are uſed for making wine and ſtrong waters, yet when they are afraid of any place becoming barren, the Mandarines prohibit the making of thoſe liquors for a time. Agriculture is in great eſteem, and the huſbandmen, whoſe profeſſion is regarded as the moſt neceſſary for a ſtate, are not of the meaneſt rank, having large privileges granted to them, and being preferred to mechanics and merchants.

THIS country, like all others, has its plains and its mountains, and all the plains are cultivated; but neither hedge nor ditch is to be ſeen, and but few trees, ſo much are they afraid of loſing an inch of ground.

PROVINCES which lie to the north and weſt produce bread-corn, barley, ſeveral kinds of millet, tobacco, peaſe that are always green, black and yellow peaſe, which ſerve inſtead of oats for horſes; they likewiſe produce rice, but in leſs quantities, and in ſeveral places where

the earth is dry it muſt be owned the rice is harder, and requires more boiling; thoſe of the ſouth produce great quantities of rice, becauſe the land lies low, and the country is full of water.

In the provinces where the plains are mingled with hills and mountains, ſome of them muſt needs be barren, but the greateſt part have good ſoil, and they cultivate them to the very edge of the precipices.

It is a very agreeable ſight to behold in ſome places plains of the extent of three or four leagues, ſurrounded with hills and mountains cut into terraſſes from the bottom to the top; the terraſſes riſe one above another, ſometimes to the number of twenty or thirty, every one being three or four feet high.

These mountains are not generally rocky, as they are in Europe, the ſoil being light, porous, and eaſy to be cut, and ſo deep in ſeveral provinces, that one may dig three or four feet deep before the rock appears.

When the mountains are rocky, the Chineſe looſen the ſtones, and make little walls of them to ſupport the terraſſes, then level the good ſoil, and ſow it with grain.

The huſbandmen divide into plots that which is of the ſame level, and that which has great inequalities is ſeparated into ſtories in the form of an amphitheatre; and as the rice will not flouriſh without water, they make reſervoirs at proper diſtances to catch the rain-water, and that which deſcends from the mountains, that they may diſtribute it equally among all the plantations of rice; never complaining of the pains and labour they take, either in guiding the water, according to its natural bent; from the reſervoirs above to the reſervoirs below, from ſtory to ſtory, even to the higheſt.

THEY make uſe to this purpoſe of hydraulic engines, of a very ſimple kind, to convey the water from place to place, that the earth may be conſtantly watered, inſomuch that the huſbandman is almoſt certain to find a harveſt proportionable to his induſtry and labour; the traveller likewiſe receives a great deal of pleaſure in paſſing through theſe delightful fields and valleys, wherein the ſcenes are agreeably diverſified by the different diſpoſition of the mountains that ſurround them, and finds himſelf every hour pleaſantly ſurpriſed by a new landſcape that perpetually appears in view in a conſtant ſucceſſion of verdant amphitheatres, which he diſcovers one after another in his journey.

THIS ſort of engine which they make uſe of is very ſimple, both with reſpect to its make and the manner of playing it; it is compoſed of a chain made of wood, like a large ring, which conſiſts of a vaſt number of little pieces of board or trenchers of ſix or ſeven inches ſquare, ſtrung through the middle, and placed at equal diſtances parallel to each other; this chain is laid in a wooden trough made of three planks, in ſuch a manner that the lower part of the ring lies at the bottom of the trough, and fills it exactly, and the upper part, which is parallel to it, is cloſe to a plank laid on the open part of the trough; the lower part of the ring paſſes round a moveable cylinder, whoſe axle-tree is laid upon the two ſides of the lower end of the trough; the other end of the ring, that is to ſay, that above, is ſupported by a kind of drum, with little boards fixed to it in ſuch a manner that they ſuit exactly with the boards of the chain; this drum being turned about by a power applied to its axle-tree, cauſes the chain to turn, and at the upper part of the trough, by which the drum is ſupported, is fixed at the ſame height as the water is to be brought, and the inferior

part is plunged into the water that is to be raiſed, it is neceſſary that the inferior part of the chain, which exactly fills the tube or trough, in aſcending through the tube carries with it all the water which is between each board, that is as much as the tube can contain, in a continual ſtream to the place where it is deſigned, as long as the machine is in motion; mean while the upper part of the chain deſcends gradually along the plank which ſupports it: theſe two motions joined together make all the ſecret of the machine: It is put in motion three different ways, in the following manner:

FIRST, with the hand, either with one or two windleſſes fixed immediately to the ends of the axle-tree or the drum.

SECONDLY, with the feet, by means of certain large wooden pegs, ſtanding out about half a foot round the axle-tree of the drum; theſe pegs have large longiſh heads, round on the outſide, that is to ſay, of a proper ſhape to tread upon with naked feet; inſomuch that ſeveral men, according to the number of the rows of the pegs, either ſtanding or ſitting, may eaſily put the engine in motion with very little trouble, holding an umbrella in one hand, and a fan in the other, and ſo ſends a continual ſtream to the thirſty land.

THIRDLY, by the aſſiſtance of a buffaloe, or ſome other animal, who is made faſt to a great wheel about four yards in diameter, placed horizontally; in the circumference of which are fixed a great number of pegs or teeth, which tally exactly with the teeth of the ſame ſort fixed round the axle-tree of the drum, by which means the largeſt machine is turned about with eaſe.

WHEN a canal is to be cleanſed, which frequently happens, it is divided at convenient diſtances by dams, and every neighbouring town has a proper ſhare al-

lotted to it; and then immediately appear ſeveral companies of peaſants, with engines like that I have deſcribed, which they make uſe of for raiſing the water out of the canal into the fields; and as the banks are very high, they place three engines one above another, ſo that the water is conveyed from one to the other. This labour, though long and painful, is ſoon ended, by reaſon of the number of hands that are employed therein.

IN the provinces of Peking, Xanſi, Xenſi, and Suchuen, which lie towards the weſt and north, they ſow wheat, barley, and peaſe; Huquam, Nanking and Chiekiam, which are low watry countries, abound in rice.

THE ſoil of their ground is ſo light that they plow with a ſingle buffalce or heifer; after they have plowed, they clean the ground of all weeds; and if the field be deſigned for rice, they let in the water and moiſten the earth till it become a perfect pulp or hotch-potch. They ſow their rice firſt in little beds or plots, where it comes up ſo thick that it would never yield, therefore they tranſplant it after it is ſix or eight inches high, and plant their fields in ſtraight lines, as our gardeners do their beans, leaving little ſpaces between. They continually ſupply theſe fields with water, in which the rice grows till it is almoſt ripe; and then the water being dried up, they cut and threſh it out, often in the fields where it grows. The rice has an ear the moſt like bearded barley of any European grain, and grows uſually four feet, ſometimes two yards high.

THEY prepare their ground for wheat and barley by grubbing up the graſs and roots, and burning all together with ſtraw; then having ſifted this earth fine, they mix and ſow it with ſeed in a ſtraight line in trenches, and not promiſcuouſly as our huſbandmen do.

IN order to make the rice grow the better they are careful, in certain places where they ſow, to bury balls of hogs-hair, or any other ſort of hair, which, according to them, gives ſtrength and vigour to the land, and makes the rice better; thoſe whoſe buſineſs it is to ſhave the head are very careful in ſaving the hair, till the inhabitants of theſe parts come to purchaſe it for about a halfpenny a pound, conveying it away in bags, and you may often ſee barks loaded with nothing elſe.

WHEN the plant begins to ear, if the land be watered with ſpring-water, they mix quick lime with it, pretending that it kills worms and inſects, deſtroys weeds, and gives a warmth to the ground very much tending to make it fruitful.

THE Chineſe have no meadows, natural or artificial, and have not the leaſt conception of fallowing, never permitting their lands to lie the ſmalleſt time fallow. Their huſbandmen would conſider meadows, of every denomination, as lands in a ſtate of nature; they ſow their lands all with grain, and give the preference to ſuch grounds as we generally lay out in meadows, which, lying low, and being properly ſituated with reſpect to water, are conſequently the moſt fertile. They affirm, that a field ſown with grain will yield as much ſtraw for the nouriſhment of cattle, as it would have produced of hay, beſides the additional advantage of the grain for the maintenance of man, of which they can ſpare too in plentiful ſeaſons, a ſmall portion for the animal creation

SUCH is the ſyſtem adhered to from one end of the empire to the other, and confirmed by the experience of four thouſand years, amongſt a people the moſt attentive to their intereſt of any nation in the univerſe.

A Chineſe farmer could not but laugh, if you told

him, that the earth ought to reſt at a certain fixed period of time. All their grounds, even in the northern provinces, yield every year two crops, without one ſingle fallow ſeaſon, during the many thouſands of years that they have been converted to the purpoſes of agriculture.

THE Chineſe uſe the ſame manures as we do, in order to reſtore thoſe ſalts and juices to their grounds, which an uninterrmitting production is continually conſuming. They know nothing about marl, but make uſe of common ſalt, lime, aſhes, and all ſorts of animal dung, but above all that which we throw into our rivers: They make great uſe of urine, which is carefully preſerved in every houſe, and ſold to advantage: In ſhort, every thing produced by the earth is conveyed to it again with the greateſt care, into whatever ſhape the operations of nature and art may have tranſformed it.

WHEN their manures are at any time ſcarce, they ſupply the deficiency, by turning up the ground with the ſpade to a great depth, which brings up to the ſurface of the field a new ſoil, rich with the juices of that which deſcends in its room.

WITHOUT meadows the Chineſe maintain a great number of horſes, buffaloes, and other animals of every kind neceſſary for labour, for ſuſtenance, and for manure. Theſe animals are fed ſome with ſtraw, others with roots, beans, and grain of every kind. It is true, they have fewer horſes and horned cattle, in proportion, than we have, yet it is not neceſſary that they ſhould have more.

THE continual labour and pains of theſe poor people are ſometimes rendered ineffectual, by the great number of locuſts that deſtroy the fruits of the earth; it is

a dreadful plague, if we may judge of it from a Chineſe author: "One ſees ſuch prodigious multitudes of "them, ſays he, that they cover all the ſky, and are "ſo cloſe, that their wings ſeem to touch each other; "their number is ſo great, that in lifting up your eyes "you would imagine you ſaw over your head high "green mountains, and the noiſe they make in flying "is like the beating of a drum."

THE ſame author obſerves, that this incredible quantity of locuſts does not appear but when great floods are followed by a very dry year; for it is his opinion, that the ſpawn of the fiſh being left upon the ground, and afterwards hatched by the heat of the ſun, produce this vaſt multitude of inſects, that in a ſhort time deſtroy the hopes of a plentiful crop.

THIS empire was eſtabliſhed by huſbandmen, in thoſe happy times, when the laws of the great Creator were ſtill held in remembrance, and the culture of the earth regarded as the grandeſt of all employments, the moſt worthy of mankind, and the chief trade of all. From Fou hi, even to this day, all the emperors, without excepting one, glory in being the firſt huſbandmen of their realm.

THE Chineſe hiſtorians have carefully preſerved an anecdote of generoſity in two of their ancient emperors, who, not obſerving among their children any one worthy of mounting a throne, which virtue alone ought to inherit, named two ſimple huſbandmen to ſucceed them. Theſe husbandmen, according to the Chineſe annals, advanced the happineſs of mankind during very long reigns; their memory is ſtill remembered with veneration.

AGRICULTURE is honoured, protected, and practiſed by the emperor, and the great magiſtrates, who for the moſt part are the ſons of ſimple husbandmen, whom

merit has raiſed to the firſt dignities of the empire; and, in ſhort, by the whole nation, who have the good ſenſe to honour an art the moſt uſeful to man, in preference to others more frivolous, and leſs important.

ON the fifteenth day of the firſt moon, in every year, which generally correſponds to the beginning of March, the emperor in perſon performs the ceremony of opening the grounds. This prince in great pomp, marches to the field appointed for the ceremony: the princes of the imperial family, the preſidents of the five great tribunals, and a vaſt number of Mandarines accompany him. Two ſides of the field are occupied by the emperor's officers, and guards; the third is allotted for the husbandmen of the province, who repair thither to behold their art honoured, and practiſed by the chief of their empire; the fourth is reſerved for the Mandarines.

THE emperor enters the field alone, lies down, and nine times knocks his head againſt the ground, in adoration of Tien, the God of heaven; he pronounces, with a loud voice, a prayer appointed by the tribunal of rites, invoking the bleſſing of the almighty Sovereign on his labour, and on the labour of his people, who form his family: he then, in quality of ſovereign pontiff of the empire, ſacrifices a bullock, which he offers up to heaven, as the origin of all happineſs; while they cut the victim in pieces, and place them on the altar, they bring to the emperor a plough, in which are yoked a pair of bullocks, magnificently adorned. The emperor then, laying aſide his royal robes, takes hold of the handle of the plough, and turns up ſeveral furrows the whole length of the field; then, with a complaiſant air, having delivered the plough to the Mandarines, they ſucceſſively follow his example, emulating one another in performing this honourable

labour with the greateſt dexterity. The ceremony ends with diſtributing money, and pieces of ſtuff, among the huſbandmen there preſent, the moſt active of whom finiſh the remaining labour, before the emperor, with great nimbleneſs and addreſs.

SOME time after, when they have ſufficiently laboured and manured their lands, the emperor repairs again, in proceſſion, and begins the ſowing of the fields, always accompanied with ceremony, and attended by the huſbandmen of the province.

THE ſame ceremonies are performed, on the ſame days, in all the provinces of the empire, by the viceroys, aſſiſted by all the magiſtrates of their departments, in preſence of a large number of huſbandmen, of their reſpective provinces. I have ſeen this opening of the grounds at Canton, and never remember to have obſerved any of the ceremonies invented by men with half the delight and content with which I beheld this.

THE Chineſe agriculture has likewiſe other encouragements. Every year the viceroys of the provinces ſend the names of ſuch husbandmen as have particularly diſtinguiſhed themſelves in their employments, either by cultivating grounds which had till that time been looked upon as barren, or, by a ſuperior culture, improving the production of ſuch lands as formerly had bore grain, to court. Theſe names are preſented to the emperor, who confers on them honourable titles, to diſtinguiſh them above their fellow huſbandmen. If any man has made an uſeful diſcovery, which may influence the improvement of agriculture, or ſhould he, in any manner, deſerve more diſtinguiſhed marks of reſpect than the reſt, the emperor invites him to Peking, defraying his journey, with dignity, at the expence of the empire; he receives him into his palace, queſtions him with reſpect to his abilities, his

age, how many children he has, the extent and quality of his lands; then diſmiſſes him to his plough, diſtinguiſhed by honourable titles, and loaded with benefits and favours.

THE Chineſe aſcribe the invention of the plough, and ſeveral inſtruments of agriculture, and the proper method of ſowing wheat, rice, barley, and other grains, to ſome of their emperors; and books have been written by their princes upon the ſubject of tillage, the nature of different ſoils, and the manure proper for each, which ſerve as directions to the husbandmen at this day.

THE gardens of the Chineſe are generally very ſmall. Nature is their plan, and their aim is to imitate her in all her delightful irregularities. Their firſt conſideration is the form of the ground, whether it be flat, ſloping, hilly, or mountainous, extenſive, or of ſmall compaſs, or a dry or marſhy nature, abounding with rivers and ſprings, or liable to a ſcarcity of water; to all which circumſtances they carefully attend, chuſing ſuch diſpoſitions as humour the ground, can be executed with the leaſt expence, hide its defects, and ſet its advantages in the moſt conſpicuous light.

The Chineſe not being great lovers of walking, we ſeldom meet with avenues or ſpacious walks, as in our European plantations. The whole ground is laid out in a variety of ſcenes, and you are led, by winding paſſages cut in the groves, to the different points of view, each of which is marked by a ſeat, a building, or ſome other object.

THE perfection of their gardens conſiſts in the number, beauty, and diverſity of theſe ſcenes. The Chineſe gardeners, like the European painters, collect from nature the moſt pleaſing objects, which they endeavour to combine in ſuch a manner, as not only to

appear to the beſt advantage ſeparately, but likewiſe to unite in forming an elegant and ſtriking whole.

THEIR artiſts diſtinguiſh three different ſpecies of ſcenes, to which they give the appellations of pleaſing, horrid, and enchanted. Their enchanted ſcenes anſwer, in a great meaſure, to what we call romantic, and in theſe they make uſe of ſeveral artifices to excite ſurprize. Sometimes they make a rapid ſtream, or torrent, paſs under ground, the turbulent noiſe of which ſtrikes the ear of the new comer, who is at a loſs to know from whence it proceeds. At other times they diſpoſe the rocks, buildings, and other objects that form the compoſition in ſuch a manner, as that the wind paſſing through the different interſtices and cavities, made in them for that purpoſe, cauſes ſtrange and uncommon ſounds. They introduce into theſe ſcenes all kinds of extraordinary trees, plants and flowers, form artificial and complicated echoes, and ſet looſe different ſorts of monſtrous birds and animals.

IN their ſcenes of horror, they introduce impending rocks, dark caverns, and impetuous cataracts ruſhing down the mountains from all ſides; the trees are ill-formed, and ſeemingly torn to pieces by the violence of tempeſts; ſome are thrown down, and intercept the courſe of the torrents, appearing as if they had been brought down by the fury of the waters; others look as if ſhattered and blaſted by the force of lightning; the buildings are ſome in ruins, others half conſumed by fire, and ſome miſerable huts diſperſed in the mountains ſerve, at once, to indicate the exiſtence and wretchedneſs of the inhabitants. Theſe ſcenes are generally ſucceeded by pleaſing ones. The Chineſe artiſts, knowing how powerfully contraſt operates on the mind, conſtantly practiſe ſudden tranſitions, and a ſtriking oppoſition of forms, colours, and ſhades. Thus they

conduct you from limited proſpects to extenſive views; from objects of horror to ſcenes of delight; from lakes and rivers, to plains, hills, and woods; to dark and gloomy colours they oppoſe ſuch as are brilliant, and to complicated forms ſimple ones; diſtributing by a judicious arrangement, the different maſſes of light and ſhade, in ſuch a manner as to render the compoſition at once diſtinct in its parts, and ſtriking in the whole.

WHEN the ground is extenſive, and a multiplicity of ſcenes are to be introduced, they generally adapt each to one ſingle point of view: But where it is limited, and affords no room for variety, they endeavour to remedy this defect, by diſpoſing the objects ſo, that being viewed from different points, they produce different repreſentations; and ſometimes by an artful diſpoſition, ſuch as have no reſemblance to each other.

IN their large gardens they contrive different ſcenes for morning, noon and evening; erecting at the proper points of view, buildings adapted to the recreations of each particular time of the day: and in their ſmall ones (where, as has been obſerved, one arrangement produces many repreſentations) they diſpoſe in the ſame manner, at the ſeveral points of view, buildings, which, for their uſe point out the time of day for enjoying the ſcene in its perfection.

AS the climate of China is exceeding hot, they employ a great deal of water in their gardens. In the ſmall ones, if the ſituation admits, they frequently lay almoſt the whole ground under water; leaving only ſome iſlands and rocks: And in their large ones they introduce extenſive lakes, rivers, and canals. The banks of their lakes and rivers are variegated in imitation of nature; being ſometimes bare and gravelly, ſometimes adorned with woods to the water's edge.

In ſome places flat and covered with flowers and ſhrubs, in others rocky, and forming caverns into which part of the waters diſcharge themſelves with noiſe and violence. Sometimes you ſee meadows covered with cattle, or rice grounds that run out into lakes, leaving between them paſſages for veſſels; and ſometimes groves, into which enter, in different parts, creeks and rivulets, ſufficiently deep to admit boats; their banks being planted with trees, whoſe ſpreading branches in ſome places form arbours, under which the boats paſs. Theſe generally conduct to ſome very intereſting object; ſuch as a magnificent building; places on the top of a mountain cut into terraſſes; a caſine ſituated in the midſt of a lake; a caſcade, a grotto cut into a variety of apartments; an artificial rock; and many other ſuch inventions.

THEIR rivers are ſeldom ſtraight, but ſerpentine, and broken into many irregular points; ſometimes they are narrow, noiſy, and rapid; at other times, deep, broad, and ſlow. Both in their rivers and lakes are ſeen reeds, with other aquatic plants and flowers; particularly the Lyen hoa, of which they are very fond. They frequently erect mills, and other hydraulic machines, the motions of which enliven the ſcene. They have alſo a great number of veſſels of different forms and ſizes. In their lakes they interſperſe iſlands; ſome of them barren, and ſurrounded with rocks and ſhoals; others enriched with every thing that art and nature can furniſh moſt perfect. They likewiſe form artificial rocks; and in compoſitions of this kind the Chineſe ſurpaſs all other nations. The making them is a diſtinct profeſſion: And there are at Canton, and probably in moſt other cities of China, numbers of artificers conſtantly employed in this buſineſs. The ſtone they are made of comes from the ſouthern coaſts

of China: It is of a blueiſh caſt, and worn into irregular forms by the action of the waves. The Chineſe are exceeding nice in the choice of this ſtone, inſomuch that I have ſeen ſeveral tael given for a bit no bigger than a man's fiſt, when it happened to be of a beautiful form and lively colour. But theſe ſelect pieces they uſe in landſkips for their apartments; in gardens they employ a coarſer ſort, which they join with a blueiſh cement, and form rocks of a conſiderable ſize. I have ſeen ſome of theſe exquiſitely fine, and ſuch as diſcovered an uncommon elegance of taſte in the contriver. When they are large they make in them caves and grottos, with openings, through which you diſcover diſtant proſpects. They cover them in different places with trees, ſhrubs, briars, and moſs; placing on their tops little temples, or other buildings, to which you aſcend by rugged and irregular ſteps cut in the rock.

WHEN there is a ſufficient ſupply of water, and proper ground, the Chineſe never fail to form caſcades in their gardens. They avoid all regularity in theſe works, obſerving nature according to her operations in that mountainous country. The waters burſt out from among the caverns and windings of the rocks. In ſome places a large and impetuous cataract appears; in others are ſeen many leſſer falls. Sometimes the view of the caſcade is intercepted by trees, whoſe leaves and branches only leave room to diſcover the waters, in ſome places, as they fall down the ſide of the mountain. They frequently throw rough wooden bridges from one rock to another, over the ſteepeſt part of the cataract; and often intercept its paſſage by trees and heaps of ſtones, that ſeem to be brought down by the violence of the torrent.

IN their plantations they vary the forms and colours

of their trees, mixing ſuch as have large and ſpreading branches with thoſe of pyramidal figures, and dark greens with brighter, interſperſing among them ſuch as produce flowers, of which they have ſome that flouriſh a great part of the year. The weeping willow is one of their favourite trees, and always among thoſe that border their lakes and rivers, being ſo planted as to have its branches hanging over the water. They likewiſe introduce trunks of decayed trees, ſometimes erect, and at other times lying on the ground, being very nice about their forms, and the colour of the bark and moſs on them.

VARIOUS are the artifices they employ to ſurprize. Sometimes they lead you through caverns and gloomy paſſages, at the iſſue of which you are, on a ſudden, ſtruck with a view of a delicious landſkip, enriched with every thing that luxuriant nature affords moſt beautiful. At other times you are conducted through avenues and walks, that gradually diminiſh and grow rugged, till the paſſage is at length entirely intercepted, and rendered impracticable, by buſhes, briars, and ſtones; when unexpectedly a rich and extenſive proſpect opens to view, ſo much the more pleaſing, as it was the leſs looked for.

ANOTHER of their artifices is to hide ſome part of a compoſition by trees, or other intermediate objects. This naturally excites the curioſity of the ſpectator to take a nearer view; when he is ſurprized by ſome unexpected ſcene, or ſome repreſentation totally oppoſite to the thing he looked for. The termination of their lakes they always hide, leaving room for the imagination to work; and the ſame rule they obſerve in other compoſitions, wherever it can be put in practice.

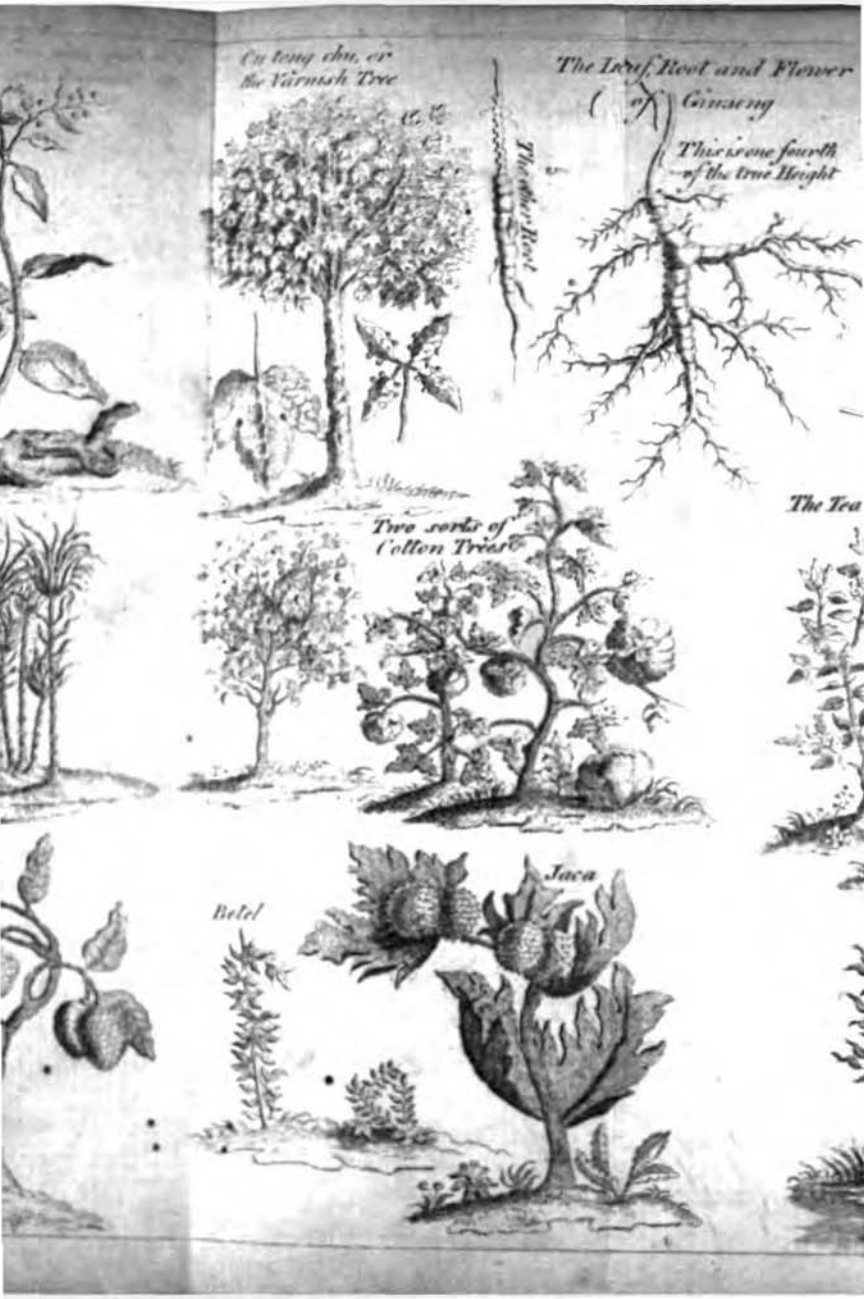
THOUGH the Chineſe are not well verſed in optics, yet experience has taught them that objects appear leſs

in ſize, and grow dim, in proportion as they are more removed from the eye of the ſpectator. Theſe diſcoveries have given riſe to an artifice, which they ſometimes put in practice. It is the forming projects in perſpective, by introducing buildings, veſſels, and other objects, leſſened according as they are more diſtant from the point in view; and that the deception may be ſtill more ſtriking, they give a greyiſh tinge to the diſtant parts of the compoſition, and plant in the remoter parts of theſe ſcenes trees of a fainter colour, and ſmaller growth, than thoſe that appear in the front, or fore-ground; by theſe means rendering what in reality is trifling and limited, great and conſiderable in appearance.

THE Chineſe generally avoid ſtraight lines; yet they do not abſolutely reject them. They ſometimes make avenues, when they have any intereſting object to expoſe to view. Roads they always make ſtraight, unleſs the unevenneſs of the ground, or other impediments, afford at leaſt a pretext for doing otherwiſe. Where the ground is entirely level, they look upon it as an abſurdity to make a ſerpentine road; for they ſay, that it muſt either be made by art, or worn by the conſtant paſſage of travellers: In either of which caſes it is not natural to ſuppoſe men would chuſe a crooked line, when they might go by a ſtraight one.

WHAT the European gardeners call clumps, the Chineſe are not unacquainted with; but they make not ſuch frequent uſe of them as we do. They never fill a whole piece of ground with clumps; they conſider a plantation as painters do a picture, and groupe their trees in the ſame manner as theſe do their figures, having their principal and ſubſervient maſſes.

THE Chineſe manner of laying out grounds is vaſtly difficult, and not to be attained by perſons of narrow


Cu tong chu, or the Varnish Tree
The other Root
The Leaf, Root and Flower of Ginseng
This is one fourth of the true Height
Two sorts of Cotton Trees
The Tea
Jaca
Betel

intellects; for though the precepts are ſimple and obvious, yet it requires genius, judgment, and experience, a ſtrong imagination, and a perfect knowledge of the human mind, to put them in execution: This method being fixed to no certain rule, but liable to as many variations as there are different arrangements of things in the world.

Of the TREES, SHRUBS, *and* PLANTS *of the* CHINESE.

WERE the Chineſe as careful in cultivating their fruit-trees, as we generally are in Europe, they would have abundance of all kinds, the only difference would be the want of variety of each diſtinct ſort; as for inſtance, they have but three or four kinds of apples, ſeven or eight of pears, as many of peaches, and none of cherries but what are very indifferent.

BUT what makes amends for this defect is, that they have ſeveral excellent fruits to which we are ſtrangers; particularly one which they call Tſe tſe, and the Portugueſe, figs, becauſe when it is dried it becomes mealy and ſweet like a fig. The trees on which they grow, when grafted become very charming to the eye; they are as tall, and ſpread about as much as a middle ſized walnut-tree: The leaves are large, and of a lively green, which change in the autumn to an agreeable red. The fruit is about the bigneſs of a handſome apple, and their colour, when ripe, is of a bright yellow.

In the ſouthern provinces there grow other fruits which are ſtill in greater eſteem among the natives.

for, beſides oranges of ſeveral ſorts, lemons, citrons, which were many years ago brought into Europe, we meet with two ſeveral kinds which are unknown among us. That which they call Li tchi is about the ſize of a date. The ſtone is equally long and hard, it is covered with a ſoft pulp full of moiſture, and of an excellent taſte: when dried, it loſes a great part of its fine flavour, and becomes black and wrinkled like our ordinary prunes. The rind outwardly reſembles ſhagreen, but it is ſmooth within; the figure is nearly oval.

THE other kind has the name of Long yen, that is to ſay, the dragon's eye; the ſhape is round, the rind yellowiſh, the pulp white, moiſt, and inclinable to the acid. It is pretended that this is not ſo agreeable as the former, but it is more wholeſome, for it never occaſions any diſorder.

THE Yeou and Quang lau are ordinary fruits, and not worth inſiſting on in particular. However, the way of gathering the latter, which are a kind of olive, is worth obſervation. Before they are quite ripe, and yet are in a condition proper for eating, inſtead of beating them down with long poles, which is the cuſtom in other places, they make a hole in the body of the tree, in which they put ſalt, and then ſtop it up; by this means, in a few days time, the olives fall from the tree of themſelves.

AMONG other trees, there are two which ought not to be omitted, for beſides their ſingularity, they are uſeful at meals. The one produces a kind of pepper, called Hao tſiao; it is the rind of a berry as big as a pea; the kernel is too hot and biting to be made uſe of; the colour of it is gray mingled with ſtreaks of red. It is not ſo pungent nor agreeable to the taſte as pepper, and conſequently is only uſed by the meaner peo-

ple. The plant that produces it in ſome places is a thick buſh; in others a tree of moderate height.

THE other tree produces peaſe. The ſhape, colour, ſhell and taſte are extremely like our ordinary peaſe. This tree is common enough in ſeveral provinces, and for tallneſs, ſpreading branches and thickneſs, gives place to very few.

BUT among trees which claim the attention of the public, and which are moſt likely to raiſe the envy of the Europeans, are the four that follow.

THE firſt is the varniſh tree [Tſi chu.] Its ſize is very mean, its bark whitiſh, its leaf reſembles that of the wild cherry tree. The gum, which diſtils drop by drop, is like the tears of the turpentine-tree. It yields a greater quantity of liquor if an inciſion be made in it; but then it ſoon deſtroys the tree.

THIS varniſh is conſtantly uſed, and greatly eſteemed by the artificers; it takes all colours alike, and if it be well managed, neither loſes its luſtre by the changes of the air, nor the age of the wood to which it is applied.

THE ſecond tree is Tong chu, from which a liquor is gained not much differing from varniſh. It reſembles a walnut-tree ſo nearly, that many have been deceived by it. The nut is full of a thickiſh oil mixed with an oily pulp, which they take care to ſqueeze, otherwiſe they would loſe a great part of the liquor. This, as well as the varniſh, is ſuppoſed to have a poiſonous quality. To make it fit for uſe, they boil it with litharge, and may mix it with any colour at pleaſure. It is often uſed of itſelf to varniſh wood, which preſerves it from the bad effects of rain; as alſo to give a luſtre to the floors of the emperor's apartments, and thoſe of the grandees.

THE third remarkable tree is the Tallow-Tree. It

is as high as a large cherry tree; the fruit is contained in a rind, which, when ripe, opens in the middle like a chefnut: It conſiſts of white kernels of the ſize of a hazel nut, whoſe pulp has the properties of tallow, and of which candles are accordingly made.

THE fourth is the moſt uncommon of all; it is called Pe la chu, that is, the white-wax-tree. It is not ſo tall as the tallow-tree, from which it alſo differs in the colour of the bark, which is whitiſh, and in the ſhape of the leaves, which are longer than they are broad: A little kind of worm fixes itſelf to the leaves, and forms a ſort of comb much ſmaller than a honey-comb. The wax of this is very hard and ſhining, and of far greater value than their common bees-wax.

THE wood called ſantal or ſanders is another production of China, as well as of the kingdom of Siam. There are three ſorts of ſanders, white, yellow, and red, which are all produced by trees of the ſame kind, their different colours being ſuppoſed to ariſe from the difference of climates where they grow, or from the different parts of the tree from whence they are taken. According to many, the cortical part is the white ſanders, and the medulary part the yellow ſanders; but Garcias ſays they are had from two different trees, tho' ſo much alike that they cannot be diſtinguiſhed except by the natives. This, however, we are better aſſured of, that the tree producing yellow ſanders grows as high as our walnut trees, bearing leaves reſembling thoſe of the lentiſk, bluiſh flowers, and fruit like a cherry, green at firſt, but blackening as it ripens, and of a faintiſh taſte. The white ſanders is the paler marrow of the ſame tree, which has not ſuch a fragrant ſmell nor aromatic taſte as the yellow ſanders, and is therefore leſs eſteemed. The red is the heart of another ſpecies

of this tree, very ſolid and ponderous, but leſs odoriferous than either of the former. They are all reckoned refrigerating, drying, and cordial; and the red is pretty aſtringent.

THERE is another tree which bears a fruit from which is drawn an excellent oil. This tree has ſome diſtant reſemblance to the tea ſhrub, with reſpect to the ſhape of the leaf, and the colour of the wood; but greatly exceeds it in height and thickneſs. The berries, which are green, and of an irregular figure, contain ſeveral kernals.

THE cotton ſhrub is one of the moſt uſeful in all China; on the ſame day that the huſbandmen get in their harveſt they ſow cotton in the ſame field, doing nothing elſe but raking the earth over the ſeeds.

WHEN the earth is moiſtened with rain or dew, there ſoon grows up a ſhrub about two feet high, the flowers of which appear at the beginning or towards the middle of Auguſt; they are generally yellow, but ſometimes red. To this flower a ſmall button ſucceeds, growing in the ſhape of a pod of the bigneſs of a nut.

THE fortieth day after the appearance of the flower the pod opens of itſelf, and dividing into three parts, diſcovers three or four wrappings of cotton, extremely white, and of the ſame figure as the cod of a ſilk-worm; they are faſtened to the bottom of the open pod, and contain ſeeds for the following year: It is then time to get in the crop, but in fair weather they leave the fruit expoſed to the ſun two or three days, which ſwelling by the heat makes the profits the greater.

AS all the fibres of the cotton are ſtrongly faſtened to the ſeeds that they encloſe, they make uſe of a ſort of an engine to ſeparate them; it contains two very

ſmooth rowlers, one of wood and the other of iron about a foot long, and an inch thick; they are ſo cloſe to one another that there is no ſpace left between; while one hand gives motion to the firſt of thoſe rowlers, and the foot to the ſecond, the other hand applies the cotton, which looſening by the motion, paſſes on one ſide of the engine, while the naked ſeed remains on the other.

CHINA produces great quantities of ginger, which grows wild in many places near the ſea; but this is not near ſo good as that which is cultivated. There are two kinds of this root, male and female: the female has the ſmaller leaf, and the root is not ſo large as the other: Its leaf is like that of a reed, and not eaſily diſtinguiſhed from it; the root is dug up about midſummer, when the leaf begins to fall; when it is freſh and moiſt it is not near ſo hot as when it is dried. It is a very pleaſant ſweetmeat preſerved green, and much eaten in this country. It is reckoned very good in many diſtempers, particularly the cholic and flux.

SUGAR CANES grow in great abundance in this country, they are found chiefly in marſhy grounds, and have leaves like reeds; they are about three fingers thick, and full of knots, and ſhoot up ſix or ſeven feet high.

THERE is another ſmall reed or cane which grows upon the mountains in China, called a Rattan or Japan cane; when dry it is ſaid they will produce fire if ſtruck againſt one another, and that they are uſed in ſome places inſtead of flints. Theſe rattans are very tough, and being twiſted together they make cordage of them. The Javans and Japanese make cables of them, which will not rot ſo ſoon in the water as thoſe made of hemp.

THERE is ſtill another ſort of reed or knotty cane,

called the Bamboo, the body whereof grows to ſuch a bigneſs that it is often reckoned among their trees. It thrives beſt in marſhy ground, and is naturally very ſtraight and tall; but they bend it in the middle while it is growing, to make poles for their chairs. Of theſe bamboos are often made canoes or wherries, and being a light cane, they are rowed with incredible ſwiftneſs. They ſerve alſo inſtead of timber in their houſes and other buildings.

THERE are great woods of mulberry-trees in this country, particularly in the province of Chekiang, with the leaves of which they feed their ſilk worms. Theſe woods are ſome of them cut down every year, becauſe the ſilk which is produced by thoſe worms, which feed on the leaves that ſpring from the young ſhoots, is much the beſt.

IN the province of Quangſi there is ſome cinamon.

THERE grow alſo, as we are told by Nieuhoff, cloves, nutmegs, and mace in China; but it is in ſuch ſmall quantities, he confeſſes, that they as well as the Europeans are ſupplied from the Molucca iſlands with theſe ſpices.

THEY have moſt kinds of wood that are to be found in Europe; but that of greateſt eſteem among them is called Nan mon. The ancient palaces of the emperors have the windows, gates, beams, and pillars of this wood. The natives imagine it will never decay, and conſequently that whatever is formed of it will laſt for ever. Some have ſuppoſed it to be a kind of cedar, but the leaves are not at all like it. It is a very tall tree, and the body of it is very ſtraight.

BUT no kind of wood for beauty can equal the Tſetam; it is of a reddiſh black, and full of fine veins, which ſeem painted. It is very proper for cabinets,

and the very fineſt ſort of joiner's work; and whatever is made of it is of great eſteem.

WITH reſpect to ſtrength and firmneſs, the Iron wood gives place to none. The tree is as tall as our large oaks, but differs from them in the thickneſs of the trunk, the ſhape of the leaf, the colour of the wood which is darker, and more eſpecially in the weight. The anchors of their ſhips of war are made of this wood, and the emperor's officers pretend that they are preferable to thoſe made of iron; but in this they muſt needs be miſtaken.

THE flowering trees and ſhrubs are very numerous in every province. Some of the flowers reſemble tulips, others are like roſes, which, intermixed with the green leaves, make a beautiful appearance.

AMONG the ſhrubs there are but three or four kinds that bear odoriferous flowers; of theſe the double jeſſamine-tree [Mo li hoa], is the moſt agreeable. In the ſouth it attains a moderate height, but in the north it is no more than ſix feet high, though it be kept in the green-houſe all the winter. The flower in all things reſembles a double jeſſamine, but the leaf is entirely different, and comes pretty near that of a young citron-tree.

THE tree which produces the flowers called Kuey hoa, is very common in the ſouthern provinces, but is rarely found in the northern. The flowers are ſmall, of various colours, and have a charming ſcent. The leaves are not unlike thoſe of a bay-tree.

THERE is yet another ſpecies of theſe plants, proper to the maritime provinces; it bears the flower called Lan hoa. It is not ſo agreeable to the ſight, being of a duſky yellow, as the former, but the ſcent of it is the moſt delicious of all.

THERE is a ſhrub not odoriferous, which bears

a white flower as large as a double or triple roſe. The calix, or cup, becomes afterwards a fruit of the ſhape of a peach, but the taſte is altogether inſipid. In its cells it has ſeveral pippins, or ſeeds, covered with a blackiſh ſkin, of a pretty firm conſiſtence.

THE pionys of China are more beautiful, and have an agreeable ſmell, but the reſt of their garden-flowers are no way comparable to ours.

THE meaner ſort, who live upon nothing elſe beſides vegetables, are very careful in the cultivation of their kitchen-gardens; as ſoon as one thing is off the ground, another is immediately ſown or planted, inſomuch that the earth is never ſuffered to lie ſtill.

AMONG the pot-herbs which we have not, there is none that deſerves any notice but the Pe tſai, and this indeed is both uſeful and excellent. It has been taken for a kind of Roman lettice, but is like it in nothing but the firſt leaves; the ſeed, flower, taſte, and height being entirely different. The quantities that are ſown of it are almoſt incredible. In the months of October and November the nine gates of Peking are embarraſſed with the waggons that are loaded with it. They preſerve it with ſalt, or pickle it, and ſo mix it with their rice, to which it gives a reliſh.

OF all the vegetable productions of China, the tea-plant is the moſt valuable, as its leaves afford us ſuch a favourite liquor by infuſion, that it is daily uſed amongſt us almoſt univerſally, and by people of all ranks and conditions. This ſhrub, which ſeems to be a ſpecies of myrtle, ſeldom grows beyond the ſize of a roſe buſh, or at moſt ſix or ſeven feet in height, tho' ſome have extended it to a hundred. It affects a gravelly ſoil, and is uſually planted in rows upon little hills about three or four feet diſtant from each other. Its leaves are about an inch and a half long, narrow,

tapering to a point, and indented like our roſe or ſweet-briar leaves, and its flowers are much like thoſe of the latter. The ſhrub is an evergreen, and bears a ſmall fruit, which contains ſeveral round blackiſh ſeeds, about the bigneſs of a large pea, but ſcarce above one in a hundred comes to perfection. By theſe ſeeds the plant is propagated, nine or ten of them being put into a hole together, and the ſhrubs thence ariſing are afterwards tranſplanted into proper ground. They thrive beſt when expoſed to the ſouth ſun, and yield the beſt tea; but there is a ſort that grows without any cultivation, which, though leſs valuable, often ſerves the poorer ſort of people.

THE Chineſe know nothing of imperial tea, and ſeveral other names, which in Europe ſerve to diſtinguiſh the goodneſs and price of this faſhionable commodity. In truth, though there are various kinds of tea, they are now generally allowed to be the product of the ſame plant, only differing in colour, fragrancy, &c. according to the difference of ſoil, the time of gathering it, and the method of preparation. The Vowi, Bohi, or Bohea tree is ſo called, not from the mountains of Fokien, where the beſt of that ſort is ſaid to grow, but from its dark and blackiſh colour. This chiefly differs from the green tea, by its being gathered ſix or ſeven weeks ſooner, that is, in March or April, according as the ſeaſon proves, when the plant is in full bloom, and the leaves full of juice; whereas the other, by being left ſo much the longer upon the tree, loſes a great part of its juice, and contracts a different colour, taſte, and virtue, being more rough to the palate, and raking to the ſtomach. The green tea is moſt valued and uſed in China, and the Bohea ſeems not to have been known there ſo long as two centuries ago; for a judicious Hollander, who was phyſician and

botaniſt to the emperor of Japan, about a hundred and ſixty years ago, tells us he had heard of the Bohi or black tea being come into vogue in China; but, upon the ſtricteſt ſearch he could make, could find no ſuch thing, and therefore believed it was a falſe report. This makes it probable, that originally they gathered all the tea at the ſame time, but that, ſince the diſcovery of the ſmoothneſs and excellence of the more juicy Bohea, they have carried on their experiments ſtill farther, by gathering it at different ſeaſons; for Dr. Cunningham, phyſician to the Engliſh factory at Chuſan, gives us an account in the Philoſophical Tranſactions, that the Bohea, which he calls the firſt bud, is gathered at the beginning of March, the Bing or Imperial in April, and the Singlo or Green in May and June. It is farther to be obſerved, that what the doctor ſtiles the firſt bud is indeed the fineſt of the Bohea kind, and that there are ſeveral degrees of coarſeneſs in the leaves after they are full blown and expanded; for, during all the months of gathering, the leaves on the top of the ſhrub are the fineſt and deareſt, and are gradually coarſer the nearer the bottom———As to the manner of curing the tea, the Bohea is firſt dried in the ſhade, and afterwards expoſed to the heat of the ſun, or over a ſlow fire, in earthen pans, till it is convolved or ſhriveled up (as we ſee it) into a ſmall compaſs. The other ſorts are commonly criſped and dried as ſoon as gathered; though according to Dr. Cunningham the Bohea is dried in the ſhade, and the Green in pans over the fire.

IT is very rare to find tea perfectly pure, the Chineſe generally mixing other leaves with it to increaſe the quantity; tho' one would think the price is too moderate to tempt them to ſuch a cheat, it being uſually ſold amongſt them for threepence a pound ſterling, and ne-

ter more than ninepence; ſo that it is moſt probable the worſt adulterations of it are made by our own retailers. Bohea tea, if good, is all of a dark colour, criſp and dry, and has a fine ſmell: Green tea is alſo to be choſen by its criſpneſs, fragrant ſmell, and light colour with a bluiſh caſt, for it is not good if any of the leaves appear dark or browniſh——As to the properties of the tea, they are very much controverted by our phyſicians; but the Chineſe reckon it an excellent diluter and purifier of the blood, a great ſtrengthener of the brain and ſtomach, a promoter of digeſtion, perſpiration, and other ſecretions, particularly a great diuretic, and cleanſer of the reins and urethra. They drink large quantities of it in fevers, in ſome ſorts of cholics, and other acute diſeaſes; and think it corrects the acrimony of the humours, removes obſtructions of the viſcera, and reſtores decayed ſight. That the gout and ſtone are unknown in China is aſcribed to the uſe of this plant; which is alſo ſaid to cure indigeſtions, to carry off a debauch, and to give new ſtrength for drinking. Some of the virtues attributed to tea are undoubtedly imaginary, and it has ill effects upon ſome conſtitutions; but experience ſhews, that ſeveral advantages attend the drinking it with diſcretion. It quickens the ſenſes, prevents drowſineſs, corrects the heat of the liver, removes the head-ach, eſpecially that proceeding from a crapula, and being gently aſtringent, it ſtrengthens the tone of the ſtomach.

As much as the Chineſe eſteem their tea, they ſeem to put a ſtill greater value upon the plant called Ginſeng, which is very ſcarce, being only found in the province of Leao tung, and the neighbouring mountains of Tartary. It is in ſo much requeſt among their phyſicians, that they have wrote many volumes on its virtues, and given it the name of the ſpiritual plant,

he pure ſpirit of the earth, the immortalizing plant, nd ſuchlike pompous titles. Martinius, Kircher, Tahard, Le Compte, and all the writers of the Chineſe ffairs, make mention of the ginſeng; and yet we knew ut very little of this plant before father Jartoux, a jeuit miſſionary in China, who, being employed by order of the emperor in making a map of Tartary, in the ear 1709, had an opportunity of ſeeing it growing, nd has given us a draught of it, with an accurate deſcription thereof, its virtues, and the manner of preſerving and preparing it for uſe; which being a curious piece of natural hiſtory, the reader will not be diſpleaſed if we are a little particular on the ſubject.

THE ginſeng, as deſcribed by father Jartoux, has a white root, ſomewhat knotty, about half as thick as one's little finger; and as it frequently parts into two branches not unlike the forked parts of a man, it is ſaid from thence to have obtained the name of ginſeng, which implies a reſemblance of the human form, tho' indeed it has no more of ſuch a likeneſs than is uſually ſeen among other roots. From the root ariſes a perfectly ſmooth and roundiſh ſtem, of a pretty deep red colour, except towards the ſurface of the ground, where it is ſomewhat whiter. At the top of the ſtem is a ſort of joint or knot, formed by the ſhooting out of four branches, ſometimes more, ſometimes leſs, which ſpread as from a centre. The colour of the branches underneath is green with a whitiſh mixture, and the upper part is of a deep red like the ſtem, the two colours gradually decreaſing till they unite on the ſides. Each branch has five leaves; and it is obſervable, that the branches divide equally from each other, both in reſpect of themſelves and of the horizon, and with the leaves make a circular figure, nearly parallel to the ſurface of the earth. All the leaves are finely jagged or

indented, of a dark green colour above, and of a ſhining whitiſh green underneath, and on the upper ſide they are beſet with ſmall whitiſh hairs. From the centre of the branches proceeds a ſecond ſtem or ſtalk, very ſtraight, ſmooth and whitiſh from the bottom to the top, where it bears a bunch of round berries, of a beautiful red colour, but not good to eat. The bunch that father Jartoux ſaw was compoſed of twenty-four berries, containing a white pulp, and two rough ſtones, of the ſize and figure of our lentils. The pedicles, on which the berries grow, ariſe from the ſame centre, and, ſpreading like the radii of a ſphere, make the cluſter of a circular form. As to the flower, our miſſionary never ſaw it, but ſome aſſured him it is white, and very ſmall.——This plant dies away every year, and its age may be known by the number of ſtems it has ſhot forth, of which there are always ſome marks remaining on the root.

OUR author is of opinion, that the ſtone of the ginſeng lies a long time in the ground before it takes root; and, if the woods in which it grows take fire and are conſumed, the plant does not appear till two or three years after. It is not to be met with in plains, vallies, marſhes, or places too much open and expoſed to the ſun; but is found on the declivities of mountains covered with thick foreſts, upon the banks of torrents, or about the roots of trees, and amidſt a thouſand other different ſorts of vegetables.

THE ſame father informs us that the Chineſe emperor, having a mind the Tartars ſhould reap all the advantages to be made of the ginſeng, gave orders in 1709 to ten thouſand of thoſe people to go and gather all they could find, on condition that each perſon ſhould give him two ounces of the beſt, and that the reſt ſhould be paid for, weight for weight in pure ſilver. It was

computed that by this means the emperor would get that year twenty thouſand weight of it, which would not coſt him one fourth part of its value. Father Jartoux met ſome of theſe Tartars in the deſerts, and ſays this army of ſimplers obſerved the following order: After they had divided a tract of land among their ſeveral companies, they ſpread themſelves out in a right line to a certain fixed place, every ten of them keeping at ſome diſtance from the reſt; and in this order, going leiſurely on, and looking carefully for the plant, they traverſe the ſpace of ground allotted them. When the time is expired, the Mandarines or officers who are appointed to inſpect and command them, and are incamped in ſuch places as are proper for the ſubſiſtence of their horſes, ſend to view the companies, to give them freſh orders, and to know if their number is compleat. If any one be miſſing, as it often happens, either by ſtraggling from the main body, or being attacked by wild beaſts, they make a careful ſearch after him, and then return to their former buſineſs.—To ſecure this profitable harveſt to the Tartars, it is ſaid the whole province where the ginſeng grows is encompaſſed by wooden paliſades, and guards are continually patrolling about, to hinder the Chineſe from ſearching after it: But, notwithſtanding all this precaution, the deſire of gain induces the Chineſe to ſteal into the deſarts where this plant grows, ſometimes to the number of two or three thouſand, at the hazard of loſing their liberty, and all the fruit of their labour if they are taken, either as they go into or come out of the province.

THOSE who gather the ginſeng have little regard to the leaves, but carefully preſerve the root, burying together under ground all they can get in ten or fifteen

days time. After this they waſh it well, and ſcour it with a bruſh; then dip it in ſcalding water, and prepare it in the fumes of a ſort of yellow millet, which gives it part of its colour. The millet is boiled over a gentle fire in a veſſel with a little water, and the roots are laid over the veſſel upon ſmall tranſverſe pieces of wood, where they receive the ſteam, being covered with a linen-cloth. They may alſo be preſerved only by drying them in the ſun or by the fire; but then, though they retain their virtue well enough, they have not that yellow colour which the Chineſe admire. The roots muſt be kept cloſe in a very dry place, otherwiſe they are in danger of corrupting, or being eaten by worms.

THE ginſeng, as we have obſerved, is in the greateſt requeſt among the Chineſe phyſicians, who make it an ingredient in almoſt all the medicines they preſcribe for the nobility and the richer ſort of patients, it being too dear for the common people. They affirm that it is a ſovereign remedy for all weakneſſes, occaſioned by exceſſive fatigues either of body or mind; that it attenuates pituitous humours, cures weakneſſes of the lungs and the pleuriſy, corroborates the ſtomach, and helps the appetite; that it diſpels fumes and vapours, fortifies the breaſt, and is a remedy for the ſhortneſs of breath; that it ſtrengthens the vital ſpirits, is good againſt dizzineſs in the head and dimneſs of ſight, and prolongs life to extreme old age. Thoſe who are in health often uſe it, to render themſelves more ſtrong and vigorous.

IT is ſcarce to be imagined that the Chineſe and Tartars would ſet ſuch a value upon this root, if they did not find it produce the moſt ſalutary effects. It is certain that it ſubtilizes, warms, and increaſes the motion of the blood; that it promotes digeſtion, invi-

gorates, and removes weariness in a very remarkable manner. The Chinese seldom use more than a fifth part of an ounce of the dried root, when they give it to sick persons; but as for those who are in health, and only take it for prevention or some slight indisposition; our author advises them not to make less than ten doses of an ounce, and not to take it every day. In order to extract its virtues, the root is to be cut in thin slices, and put into an earthen pot well glazed, with about a pint of water. The pot must be well covered, and set to boil over a gentle fire; and when the water is consumed to the quantity of a cup-full, it is to be sweetened with a little sugar, and drank off immediately. After this, as much more water is to be put into the pot, and boiled as before, that all the juice and spirituous parts of the root may be extracted. One of those doses is to be taken in the morning, the other in the evening.

THERE is a medicinal root, known to us by the name of China-root, as growing plentifully in that country, which had once an uncommon reputation for its efficacy in curing the venereal distemper. It is of a pale red colour externally, but white within, of a farinaceous, earthy, and somewhat astringent taste, and without any smell. It grows in fenny places, frequently overflowed by the sea; which, upon its retiring, leaves great quantities of it on the shore. The emperor Charles V. found considerable relief from this root, when afflicted with the gout and cachexy, which contributed greatly to raise its character. Its credit as an antivenereal was first raised in the sixteenth century, but seems to have soon diminished: for Vesalius, in a letter published in 1542, assures us, that decoctions of China-root were far inferior to those of guaiacum for

the cure of malignant venereal ulcers. And Dr. Aſtruc informs us, that in venereal caſes he could never produce any good effects by means of this root.

RHUBARB grows in all parts of China, and particularly near the great wall. It was formerly brought from China through Tartary to Aleppo, from thence to Alexandria, and at length to Venice; but we have it now from Ruſſia and the Eaſt-Indies. It is certain, that rhubarb was unknown to the ancients; for their rhapontic, which nearly reſembled it, was not really the ſame. It is ſaid, that the true rhubarb firſt puts out large downy leaves, then ſmall flowers in the form of ſtars, which are followed by the ſeed. When the root is newly drawn out of the earth, it is blackiſh on the ſurface, and reddiſh within; but, when dried, its outſide becomes yellow, and its inſide of a nutmeg colour. It is pretty ſolid and ponderous, has a bitter aſtringent taſte, and an agreeable aromatic odour. If it be good, it will tinge water almoſt like ſaffron, and when broken it appears of a lively colour, with a caſt inclining to vermilion. Some druggiſts have the infamous art of diſguiſing their old decayed rhubarb, by giving it a yellow tincture; but by handling it the cheat is diſcovered; for the powder they make uſe of will ſtick to the fingers. Rhapontic is often mixed with rhubarb, by thoſe who ſend it to Europe; but this impoſition may likewiſe be diſcovered, the true rhubarb being uſually in roundiſh pieces, and its internal grain or ſtreaks running tranſverſly, whereas rhapontic is in longiſh pieces, with its ſtreaks running lengthwiſe; and beſides rhapontic being chewed, leaves a clamminess in the mouth, which rhubarb does not. This root is one of the beſt and mildeſt purgatives in nature, and very proper to ſtrengthen weak ſtomachs and the inteſtines. It is a good remedy for worms,

evacuates the bile, and opens obſtructions of the liver; and, as it purges and ſtrengthens at the ſame time, is very ſerviceable in a looſeneſs. However, it is not very proper where there is a feveriſh heat.

To the roots already mentioned we may add another called Huchu, which indeed would be more remarkable than any of the reſt, if all were true that the Chineſe relate concerning it. Dr. Cunningham ſaw the root in the iſland of Chuſan, to which he ſays the natives aſcribe wonderful properties, as that of prolonging life, and turning grey hairs black, &c. by drinking an infuſion of it for a conſiderable time. They tell the following ſtory of the diſcovery of its virtues: A certain perſon, ſay they, being once a ſimpling upon the mountains, he accidentally fell into ſuch a deep cavity, that he could by no means get out again; whereupon looking about for ſomething to ſupport life, in this melancholy condition he ſpied this root, and having eat thereof he found it ſerved him both for food and cloathing, by keeping his body in ſuch a temperature, that the injuries of the weather had no influence upon him during his ſtay there, which was ſeveral hundred years; till at laſt an earthquake happened in that place, whereby the mountains were rent, and he found out a paſſage to his own houſe, from whence he had been ſo long abſent: But ſo many alterations had happened there in ſuch a number of years, that the people at firſt gave no credit to his ſtory; till conſulting the annals of their family, which gave an account of one of them who was loſt about that time, they were convinced of the truth of this relation.—This ſhews the credulity of the Chineſe.

THE plant that ſome authors call Radix xina, and the natives Fou lin, is of all the moſt made uſe of

by the Chineſe phyſicians. It is found in greateſt plenty in Se tchuen; its leaves, which are long and narrow, creep upon the ground. The root when full grown is very thick, and, if the natives are to be believed, has ſometimes a circumference as big as an infant's head.

BUT whether it be great or ſmall, this is certain that it contains in a kind of pod a white pulp, a little clammy or viſcous. There is a wild ſort of this plant in ſeveral parts of the country, which alſo is much uſed, and is ſold at a much lower rate. Some of the miſſionaries, who are natives of that part of France where truffles are plenty, affirm that the Fou lin is a kind of truffle. The good effects of this plant are not to be doubted of, after the experience of ſo great a nation; yet it is hard to ſay for what diſtemper it is moſt proper, becauſe like a panacea, it is preſcribed in almoſt all.

THE root of the plant which is called Fen ſe, is not ſo commonly uſed, but is much dearer; it is even ſcarce in the province of Se tchuen where it grows, between 29 and 30 degrees of latitude; it is of a warm nature, and is looked upon as an excellent remedy for all diſeaſes ariſing from cold humours, as alſo for all kinds of obſtructions. Its ſhape is ſingular, it is ſemicircular on one ſide, and almoſt flat on the other. The flat ſide is fixed to the earth by ſeveral filaments, and from the half round ariſe ſeveral different ſtems, each of which grows up in the form of a noſegay. Nothing but the root is of any value.

TI hoang is another root of a very beautiful plant, which grows in the greateſt plenty in the north of the province of Ho nan, in 35°. 6′. of latitude. At firſt ſight one would take it for a ſort of liquoriſh, with a leguminous flower, and a crooked pod; but when one

examines the leaves, the ſeeds and the taſte, it is a hard matter to decide among what ſpecies it ought to be placed. It is very much uſed to fortify and to reſtore by little and little the decays of ſtrength.

BUT of all the plants of which we have ſpoken, next to the Ginſeng, none is ſo precious as the San tſi; they attribute almoſt the ſame virtues to the one as to the other, only the latter is accounted the more efficacious in women's diſorders, and hemorrhagies of all ſorts. It is not at all like the Ginſeng in ſhape. This grows in the province of Quang ſi, and is to be found only on the tops of high ſteep mountains.

A kind of goat of a greyiſh colour is very fond of feeding upon this plant, inſomuch that they imagine the blood of this animal is endowed with the ſame medicinal properties. It is certain that the blood of theſe goats has ſurpriſing ſucceſs againſt the injuries received by falls from horſes, and other accidents of the ſame kind. This the miſſionaries have had experience of ſeveral times. One of their ſervants that was thrown by a vicious horſe, and who lay ſome time without ſpeech or motion, was ſo ſoon recovered by this remedy, that the next day he was able to purſue his journey.

IT muſt not be forgotten that this plant is reckoned a ſpecific againſt the ſmall pox. Inſtances of its ſucceſs are frequent. The black and tainted puſtules become of a fine red, as ſoon as the patient has taken the remedy. For this reaſon it is preſcribed in ſeveral diſorders, which are ſuppoſed to ariſe from bad qualities in the blood. The worſt circumſtance is, that it is dear and not eaſy to be had, and ſeldom free from adulteration. In the experiments above mentioned, the blood of a goat was made uſe of that had been taken by the hunters.

IN the province of Yun nan are found the trees which bear the Caſſia ſiſtula; they are pretty tall, and the pods are longer than thoſe which we ſee in Europe; they are not compoſed of two convex ſhells like thoſe plants of the leguminous kind, but are a ſort of hollow pipes, divided by partitions into cells, which contain a ſoft ſubſtance no way differing from the Caſſia made uſe of by us.

THERE is a flower named Mutang, or, The King of Flowers, much eſteemed by the Chineſe, and ſpreads its leaves broader than our common roſes, but is not ſo ſweet. The colour is a pale purple ſtreaked with white, and ſome are red and yellow. It grows on a ſhrub like the birch-tree, and is planted in all their gardens; but they abound in nothing ſo little as fine flowers.

ANOTHER herb our travellers tell us grows in China, called, The Herb of a Thouſand years; which they would have us believe never fades or dies.

THE Betel tree is uſeful in many diſorders.

THE Jaca, a curious kind of ſhrub, is much eſteemed by the Chineſe.

T of all the WORDS that form the CHINESE LANGUA

yam	kio	lo	mouen	nim	pouen	ſieou	tiao
iao	kiu	lou	moui	niu	poum	ſim	tie
ie	kiue	loui	moum	no	pouon	ſin	tien
ien	kieuen	loum	mouon	nou	qua	ſio	tieou
ieou	kioum	louan	na	noui	quoue	ſiou	tim
im	kiun	louon	nai	noum	quouai	ſiue	to
in	la	lun	nam	nouon	quouam	ſiuen	tou
io	lai	ma	nan	nun	quouei	ſiun	toui
iu	lam	mai	nao	o,ou	quouen	ſo	toum
iuê	lan	mam	nem	pa	qouo	ſou	tun
iuen	lao	man	ngai	pai	qouon	ſiu	touo
ium	le	mao	ngan	pam	ſa	ſoui	tſa
iun	leam	mau	ngao	pan	ſai	ſu	tſai
ke	leao	me	ngue	pao	ſam	ſoum	tſam
kem	lem	mem	nguen	pe	ſan	ſun	tſan
ken	leou	men	ngeo	peou	ſao	ſouon	tſao
keou	lh	meou	ngo	pi	ſe	ta	tſe
ki	li	mi	ni	piao	ſem	tai	tſem
kia	lie	miao	niam	pie	ſen	tam	tſeou
kiao	lien	mie	niau	pien	ſeou	tan	tſi
kie	lieou	mien	niao	pim	ſi	tao	tſiam
kien	lim	mim	nie	pin	ſiam	te	tſiao
kieou	lin	min	nien	po	ſiao	tem	tſie
kim	lio	mo	nieou	poi	ſie	teou	tſien
kin	liu	mou	nio	pou	ſien	ti	tſieou

Of the LANGUAGE *of the* CHINESE.

THE Chineſe language bears no affinity with any languages, dead or living, with which we are acquainted. All other languages have an alphabet compoſed of a certain number of letters, by the various combinations of which ſyllables and words are formed: Whereas there is no alphabet of the Chineſe language; but there are as many different characters and figures as words.

THE only reſemblance it bears to the European languages is, as moſt of the alphabets (conſiſting of about twenty four letters) are wholly formed of ſix or ſeven different ſtrokes; in like manner all the Chineſe characters are formed of ſix different ſtrokes or lines.

THE Chineſe have two kinds of language: Firſt, the vulgar, this being ſpoke by the common people, and varying according to the different provinces; and ſecondly, the Mandarine-language, which is in China, as the Latin tongue is in Europe. The Mandarine-language is properly that which was formerly ſpoke at court, in the province of Kiang nan [Nanking] and ſpread, amongſt the polite, into the reſt of the provinces.

As it conſiſts of not above three hundred and thirty words, all which are monoſyllables and indeclinable, it conſequently muſt appear very barren; and yet theſe enable perſons to expreſs themſelves on all ſubjects, becauſe the ſenſe, without multiplying words, is varied almoſt to an infinitude, by the different accents, inflexions, tones, and aſpirations, and other changes

of the voice; whence it is, that perſons who are not exceedingly well verſed in this language, often miſtake one word for another. Of this father du Halde gives ſome examples, ſuch as, that the word Tchu, when differently ſounded, ſignifies a Lord, or Maſter, a Hog, a Kitchen, or a Column. In like manner the ſyllable Po, has, according as it is ſounded, the following different meanings, Glaſs; to boil, to winnow rice; wiſe or liberal; to prepare; an old woman; to break or cleave; inclined; a very little; to water; a ſlave or captive: Thus this language, which appears ſo poor, is rendered very copious and expreſſive. Likewiſe the ſame word joined to others, ſignifies a vaſt variety of things: For inſtance, Mou, or Mo, when ſingle, ſignifies a Tree, or Wood; but when compounded, it has many more ſignifications; Moo ſiang, ſignifying a cheſt of drawers; Moo nu, a kind of ſmall orange, &c. In this manner the Chineſe, by variouſly combining their monoſyllables, can form regular diſcourſes; and expreſs themſelves with great clearneſs and elegance, almoſt in the ſame manner as the Europeans compoſe all their words by the different combinations of about twenty four letters. The Chineſe do not ſing in ſpeaking, as ſome authors relate; they pronouncing the different tones with ſo much delicacy and eaſe, that foreigners are ſcarce able to diſcover the difference.

THE art of joining theſe monoſyllables is exceedingly difficult, particularly in writing, and requires much application. As the Chineſe expreſs their thoughts by figures, and never employ accents in writing to vary the pronunciation, they are forced to uſe as many different characters or figures as there are various tones, which give ſo many different meanings to the ſame word.

FARTHER, ſome characters ſignify two or three words, and ſometimes a whole period; for inſtance, to write theſe words, Good morrow, Sir, three ſingle characters muſt not be employed, but one which expreſſes monoſyllables, is ſufficient to write ſo as to be underſtood, without the three words. This method of joining them is trifling, and uſed only by the vulgar. Thoſe who endeavour to ſhine in their compoſitions, employ a ſtyle quite different from that which is ſpoke, though the words are the ſame. In writing, purer words, loftier expreſſions, and certain metaphors muſt be employed. The characters of Cochin-China, of Tonquin, and Japan are the ſame as the Chineſe, though the language is very different; ſo that the books of theſe ſeveral nations are in common.

THE learned muſt not only know the characters uſed in the common occurrences of life, but likewiſe be acquainted with their different combinations; and the various diſpoſitions, which, of ſeveral ſimple ſtrokes, form the compound characters: And as there are fourſcore thouſand Chineſe characters, that man is moſt learned who is acquainted with the greateſt number, and can read and underſtand the largeſt number of books. This ſhews how exceedingly difficult it muſt be to attain the language in queſtion. However, a perſon who underſtands 10,000 characters is able to expreſs himſelf in this language, and underſtand a multitude of books. Moſt of the learned do not underſtand above 15,000 or 20,000; and but few doctors are maſters of 40,000.

ALL their characters are collected in their great vocabulary, called Hae peen. The Chineſe language has its radical characters, like the Hebrew, which ſhew the origin of words: For inſtance, under the charac-

ter of trees, mountains, of man, of the earth, of a horſe, &c. muſt be ſought whatever belongs to trees, mountains, man, the earth, and a horſe; beſides which, the learner muſt know how to diſtinguiſh, in every word, the ſtrokes or figures placed above, beneath, on the ſides, or in the body of the radical figure.

THERE alſo is a ſhorter vocabulary, containing only 8000 or 10,000 characters, which is employed for reading, writing, or compoſing books. When words wanted are not found here, recourſe is had to the great dictionary. The miſſionaries have drawn up a book for their own uſe, and that of their converts, &c.

THE Chineſe, in the beginning of their monarchy, communicated their ideas by drawing upon paper the natural images of the things they wanted to expreſs; for inſtance, to expreſs birds, mountains, a foreſt, or rivers; they drew waving lines expreſſing birds, mountains, trees, or rivers. But this method being very imperfect; not to mention that a numberleſs multitude of objects could not be repreſented by drawing, ſuch as the ſoul, the thoughts, the paſſions, the virtues, vices, beauty, the actions of men and animals, and many others which have neither ſhape nor body; they therefore altered inſenſibly their ancient manner of writing; compoſed characters of a more ſimple nature, and invented others to expreſs ſuch things as are the object of our ſenſes.

NEVERTHELESS, theſe more modern characters are truly hieroglyphical; firſt, becauſe they conſiſt of ſimple letters, which retain the ſignification of the primitive characters: Secondly, becauſe the inſtitutions of men have affixed the ſame ideas to the figures in queſtion, which the firſt ſymbols repreſented naturally: For every Chineſe letter has its proper ſignification, which it

always preſerves, though joined with others. Tſai, ſignifying a misfortune or calamity, is formed of the letter Meen or Me en, a houſe; and the letter Ho, fire; no misfortune being greater than ſeeing one's houſe on fire. Hence it is plain, that the Chineſe characters are not mere letters like ours; but are ſo many hieroglyphics, by which images are formed, and thoughts expreſſed.

THE ſtyle uſed by the Chineſe is conciſe, myſterious, allegorical, and ſometimes obſcure to ſuch as are not perfectly ſkilled in the characters. They expreſs a great deal in a few words: Their expreſſions are animated, and interſperſed with bold compariſons and noble metaphors. To obſerve, for inſtance, that as the emperor has approved the Chriſtian religion by an edict, it therefore ought not to be deſtroyed, they would write thus: "The ink with which the emperor's edict, "in favour of the Chriſtian religion, was wrote, is not "yet dry, and yet you attempt to deſtroy that religi-"on." As they compare their compoſitions to a picture, they compare the ſentences they borrow from their books to the five principal colours uſed in painting, and it is in this their eloquence chiefly conſiſts. They value themſelves exceedingly on their writing neatly and accurately: They even prefer a beautiful character to the moſt finiſhed picture. A page of old characters, when well drawn, often ſells at a high price. If they happen to find any printed leaves, they gather them up reſpectfully.

IT was obſerved above, that we may diſtinguiſh two kinds of language in China, but I ſhall now conſider three ſorts, that of the vulgar, that of the polite, and that of books. The firſt has none of the imperfections which many Europeans pretend to find in it.

THOSE Europeans who come to China, and do not

underſtand the language well, ſuppoſe ambiguous meanings where there are none. As they do not take the pains to pronounce the ſeveral Chineſe words with their proper accents and aſpirations, they underſtand the natives but very imperfectly, which conſequently is not the fault of the language. If the Chineſe Literati ſometimes trace characters with their finger, or with a fan upon their knees, this muſt be out of vanity or cuſtom rather than neceſſity; or elſe to expreſs ſome technical term ſeldom uſed.

NEXT to the vulgar language is another more poliſhed and refined, and this is employed in a numberleſs multitude of novels, whether true or fictitious; they are writ with the greateſt elegance and wit; and abound with lively deſcriptions, characters, and contraſts, which may be eaſily read and underſtood.

THE third language is that of ſuch books as are not writ in a familiar ſtyle, in which there are ſeveral degrees of ſuperiority, before the ſtudent can attain to the ſublime, majeſtic brevity of the Kings.

THIS moſt refined language is never uſed in common converſation, it being employed only in writing. The ſtyle of it is neat and flowing; each thought is uſually expreſſed in four or ſix characters; nothing occurs that ſhocks the moſt delicate ear; and when the various accents are pronounced with art, they form a ſoft harmonious ſound.

THE difference between other books, and thoſe written in the ſtyle called the Kings, is, the diction of the former is never ſo elevated and noble, nor the ſtyle ſo conciſe and grand, as that of the latter. No pointings are uſed in compoſitions of the ſublime kind; for being deſigned only for the learned, theſe eaſily diſtinguiſh wherever the ſenſe ends.

THE copiouſneſs of the Chineſe language is owing to the multitude of characters in it; from the various meanings annexed to them, and from the manner of their being joined, which is commonly two and two, frequently three and three; and ſometimes four and four together. A dictionary was compiled, by order of the late emperor, conſiſting of one hundred and nineteen volumes, moſt of them writ in a ſmall character, and very thick. It is certain that no language in the world is more copious than the Chineſe.

THE Chineſe have ſtill an ancient kind of language, now uſed only for titles, inſcriptions, ſeals and mottos; wherein there are likewiſe ſome books which the Literati are obliged to underſtand. They alſo have common characters uſed for public acts, contracts, bonds, and other civil affairs, and which anſwer to our law characters. Laſtly, they have a character (employed for diſpatch) which requires a particular ſtudy, there being many abbreviations in it.

A COMPENDIUM *of the* CHINESE GRAMMAR.

THIS compendium of the Chineſe grammar will be of great advantage towards underſtanding this language, which conſiſts of words of no more than one ſyllable, and thoſe undeclinable, can hardly be reduced to rules; nevertheleſs the following may be given with reſpect to the nouns, pronouns, conjugations of verbs, prepoſitions, adverbs, the numbers and particles.

Of NOUNS *poſitive, comparative, and ſuperlative.*

THERE is no diverſity of genders, caſes, and declinations in the Chineſe language; frequently the noun is not diſtinguiſhed from the verb, and the ſame word which, according to the place it is put in, is a ſubſtantive, may become an adjective and even an adverb.

FOR example, theſe two words Ngai, I love; Siang, I think; may be both nouns and verbs; if they are placed before another word ſo as to ſignify ſome action, they are verbs: Example, Ngo ngai ni, I love you; Ngo ſiang ta, I think of him: But if on the contrary they are ſet before another without ſignifying an action, they become nouns: Example, Ngo ti ngai, My love; Ngo ti ſiang, My thought.

THE adjective always goes before the ſubſtantive, Hao gin, Good man; but if the ſame word follows another it becomes a ſubſtantive, as Gin ti hao, The goodneſs of man; it appears that the word Hao, which

is an adjective when it comes before the word Gin, becomes a ſubſtantive when it follows it.

THE particle Tsëe is often added to ſubſtantives, and it is proper to many; for inſtance, Fang tsëe, An houſe; Co tsëe, Fruit; however we muſt obſerve, that it is only added to thoſe ſubſtantives which can never be adjectives.

THE caſes and numbers are known only by the compoſitions; the plural number is diſtinguiſhed by the particle Men, which is common to all nouns; here follow ſome examples, Gin, a Man; Gin men, Men; Ta, He; Ta men, They.

BUT when the noun is preceded by ſome word that ſignifies numbers, then the particle Men is not uſed after the noun.

THE particle Ti often makes the genitive caſe both ſingular and plural, when it comes after nouns, as Gin ti hao, The goodneſs of man; Gin men ti hao, The goodneſs of men: There are no other caſes in the Chineſe language.

THE particle Ti is alſo ſometimes put after pronouns like derivatives: Example, Ngo ti keou, My dog: Ta te keou, His dog.

THE comparatives are alſo formed by adding of particles; for inſtance, they uſe the particle Keng, which is always put before the nouns, and ſignifies Much; Keng hao, Better; The particle To is frequenly uſed, which ſignifies alſo Much, but it is commonly put after the noun, Hao to, Better; Yuen to, farther off.

THE particle, which denotes the ſuperlative, may be put before or after the nouns; ſo that one may ſay Tſive hao, or Hao tſive, Beſt; Tſive ſiao, or Siao tſive, Smalleſt.

THE particle Te kin alſo denotes the ſuperlative degree; Hao te kin, Beſt; Ta te kin, Greateſt; Siao te kin, Smalleſt.

Of the PRONOUNS.

THERE are no more than three pronouns in the Chineſe language, and theſe are perſonal, Ngo, I; Ni, Thou; and Ta, He; they become plural by the addition of the particle Men.

THEY become poſſeſſives by adding the particle Ti, Ngo ti, Mine; Ni ti, Thine; Ta ti, His: Add the particle Men, and the ſame words will ſignify Ours, Yours, &c. Ngo men ti, Ours; Ni men ti, Yours.

THE pronouns poſſeſſive, like thoſe of nation or family, are diſtinguiſhed only from the derivatives by putting after the pronoun the name of the country, city, &c. Ngo ti koue, My kingdom; Ngo ti fou, My city.

CHOU is the particle which is made uſe of for the pronoun relative, Which or Who; this particle is never joined with that which denotes the plural number.

Of the VERBS.

THE preſent, the preterperfect, and the future, are properly the only tenſes the Chineſe verbs have: The verb paſſive is expreſſed by the particle Pi.

WHEN there is no particle added to the verb, and it is only joined with the pronouns perſonal Ngo, Ti, Ta, it is a ſign of the preſent tenſe.

THE addition of the particle Leao denotes the preterperfect, or the time paſt.

TO diſtinguiſh the future tenſe they uſe the particle

Tſiang, or Hoei;——but examples will more plainly ſhew this.

PRESENT TENSE.

SINGULAR NUMBER.

Ngo ngai.	I love.
Ni ngai.	Thou loveſt.
Ta ngai.	He loveth.

PLURAL.

Ngo men ngai.	We love.
Ni men ngai.	Ye love.
Ta men ngai.	They love.

PRETERPERFECT TENSE.

SINGULAR.

Ngo ngai leao.	I have loved.
Ni ngai leao.	Thou haſt loved.
Ta ngai leao.	He hath loved.

PLURAL.

Ngo men ngai leao.	We have loved.
Ni men ngai leao.	Ye have loved.
Ta men ngai leao.	They have loved.

FUTURE TENSE.

SINGULAR.

Ngo haei ngai.	I ſhall love.
Ni haei ngai.	Thou ſhalt love.
Ta haei ngai.	He ſhall love.

PLURAL.

Ngo men haei ngai.	We ſhall love.
Ni men haei ngai.	Ye ſhall love.
Ta men haei ngai.	They ſhall love.

THE optative mood is formed by theſe words, Pa pou te, which ſignify O that! Would to God! For example, Pa pou te ngo ngai, Would to God I might love; Pa pou te ni ngai, Would to God thou mighteſt love, &c.

THE greateſt part of the verbs of action may have a paſſive ſignification; but the verb active is always put before the nouns which are the ſubject of the action.

EXAMPLE.

Ngo ngai ni.	I love thee.
Ngo ta ni.	I ſtrike thee.

IT would be an abſurd and ſenſeleſs manner of ſpeaking to ſay,

Ngo ni ngai.
Ngo ni ta.

ON the contrary the verb paſſive always follows the noun, adding the particle Pi, which denotes the paſſive.

Ngo pi ta ngai.	I am loved by him.
Ngo pi ta ta.	I am ſtruck by him.

THE preterperfect and the future are formed with the ſame particles that are uſed for the verb active.

Of the PREPOSITIONS.

NOTWITHSTANDING the ſmall number of words in the Chineſe language, yet it is very copious, not only becauſe the ſame word may be both noun and verb, but becauſe it may often be an adverb, preposition, &c.

THE Chineſe have therefore ſome prepoſitions that are not naturally ſo but by cuſtom, ſuch as theſe words, Tſien, Before; Heou, After; Chang, Above; Hia, Below; they are prepoſitions if they are joined to a verb, and come before it; but they are poſtpoſitions if they are joined to a noun, and follow it; for example, Sien tſo, I go before, Heou lai, I come after; Chang tſeou, I go above; Hia tſeou, I come below; theſe are prepoſitions becauſe they are put before the verbs; but the following word Fang tſien, Before the houſe; Muen heou, Behind the door; Tcho chang, upon the table; Ti hia, Beneath, the earth, are poſtpoſitions becauſe they are put after the nouns.

THE ſame muſt be underſtood of Nui, Within; Vai, Without; and other words of the ſame nature.

Of the ADVERBS.

THERE are properly no adverbs in the Chineſe language, they only becoming ſo by cuſtom, or by the place we poſſeſs in the diſcourſe: We are frequently obliged to uſe ſeveral words to expreſs the adverbs of other languages; they have none that are demonſtrative or proper to calling and exhorting, but in their ſtead we muſt uſe nouns and verbs; the following are commonly uſed, viz. of

Deſiring	Pa pou te	Would to God
Aſking	Ju ho	Which way.
	Ho ju	In what manner.
	Tſeng mo	How.
Anſwering	Chi oui tſe gen	Certainly.
Confirming	Tching tie	Indeed.
	Co gen	Moſt certainly.
	Ching tchingtie	Moſt truly.
Denying and forbidding	Pou or mo	No.
	Pou jo	That is not convenient.
	Pou gen	No certainly.
Doubting	Hoe or Hoe tche	Perhaps.
Chuſing	Ving	Better, rather this than that.

Comparing	Keng chao	Much leſs.
	Keng or Keng to	Much more.
	Keng hao	Better.
Aſſembling	Tong or y tong	Together.
Separating	Ling	Furthermore.
	Ling via	Separately.
Encreaſing	Kin	Diligently.
	Kiang	Stoutly.
	Kin ge.	To-day.
	Min ge	To-morrow.
	Tſo ge	Yeſterday.
	Tſien ge	The day before yeſterday.
	Heou ge	After to-morrow.
Place	Tche le	Here.
	Tsëe	From thence, or that way.
Number	Y tsëe	Once.
	Eul tsëe	Twice.
	Thang tchang	Often.
Order	Ti y or teou y	Firſtly.
	Heou mien	Next.
	Tchong or tong	Laſtly.
The Event	Hoe gen	May be.
Similitude	Ju	As.
Diſſimilitude	Pou ju	Not as.
	Pou tong	Differently.

Quality	Chao	A little.
	To	Much.
	Keou	Enough.
Excluding	Tan	Only.
A thing not quite done.	Tcha pou to	Almoſt.

Of NUMBERS *and their* PARTICLES.

THE Chineſe have ſeveral particles proper to numbers; they are generally uſed, and in a way peculiar to this language, for every noun has a particle ſignifying the number that is proper to it: Whereas in our language, One, Two, Three, are applied to different things, and we ſay, A man, Two women, Three ſheep, but this method of expreſſion would be groſs and barbarous to a Chineſe. Each noun muſt be expreſſed with a particle proper to it, but examples will make this more plain; below you have the Chineſe numbers, and then the particles of numbers, which muſt be uſed with each noun.

The CHINESE NUMBERS.

Y,	One.
Eul,	Two.
San,	Three.
Ssëe,	Four.
Ou,	Five.
Lou,	Six.
Tſi,	Seven.

Pa,	Eight.
Kieou,	Nine.
Che,	Ten.
Che y,	Eleven.
Eul che,	Twelve.
San che,	Thirteen.
Pe,	An hundred.
Eul pe,	Two hundred.
Y tſien,	A thouſand.
Y ouan,	Ten thouſand.
Eul ouan,	Twenty thouſand.
Che ouan,	An hundred thouſand.
Y pe ouan,	A million.

Of PARTICLES *of* NUMBERS.

CO is made uſe of for men; Y co gin, a man; Y co ſougin, a woman.

HOEI is made uſe of for illuſtrious men; Y hoei gin, an illuſtrious perſon.

TCHE or tchi is made uſe of for ſhips, dogs, hens, and all other things, which though mentioned alone ſhould be followed, as ſhoes, ſtockings, &c. thus they ſay, Y tchi chuen, A ſhip; Y tchi keou, A dog; Y tchi hia, A ſhoe; Y tchi ki, A hen.

TIAO is made uſe of for things that are long and ſuſpended; Y tiao lou, A cenſer, and Y tiao ching, A rope.

OUEI is proper to fiſhes; Y ouei yu, A fiſh.

KEN is made uſe of for long ſtraps of leather; Y ken, tai, A ſtrap.

TCHANG is make uſe of for paper, a table, and a ſeat; Y tchang tchi, A ſheet of paper; Y tchang tcho, A table; Y tchang y, A ſeat.

PU is made uſe of for knives, ſwords, fans; Y pa tao A ſabre or ſword; Y pa chen, A fan.

CHAONG is made uſe of for like things that are commonly joined together; Y choang hiai, A pair of ſhoes, Y choang oua, A pair of ſtockings.

KIEN is made uſe of for chambers or houſes; Y kien ſang, An houſe or chamber.

FO is made uſe of for whole pieces of cloth or ſilk; Y ſo pou, A cloth; Y ſo cheou, A piece of particular ſort of ſilk: It is alſo uſed for pictures.

MEY is made uſe of for pearls and precious things; Y mei tchin, A pearl.

TCHU is made uſe of for perfumes; Y tchu hiang, A paſtil.

PI is ſometimes made uſe of for garments of cloth or ſilk, but moſt properly for a horſe; Y pi ma, A horſe.

PEN is made uſe of for books; Y pen chu, A book.

TING is made uſe of for caps or hats; Y ting kin, A cap.

TSO is made uſe of for great houſes and walls; Y tſo ſang, An houſe: Y tſo ching, A wall.

TENG is proper to oxen and cows; Y teng nieou, An ox.

MOUEN is made uſe of for muſquets: Y mouen tſiang, A barrel of a gun.

TO is made uſe of for flowers; Y to hoa, A flower.

LING is made uſe of for garments; Y ling poa, A gown.

TAI or Pen is made uſe of for comedies; Y tai, or Y pen hi, A comedy.

CO is made uſe of for trees; Y co chu, A tree.

MIEN is made uſe of for ſtandards; Y mien ki, A ſtandard.

TOA is made uſe of for letters, and little bundles of paper; Y tao cheou chi, a book of poetry.

TCHIN is made uſe of for ſedans and chariots; Y tchin kiao, A ſedan.

QUAN is made uſe of for pens or pencils; Y quan pi, A pen.

CO is made uſe of for corn and pulſe; Y co mi, A grain of rice, &c.

END OF VOLUME FIRST.