

BOOK II. not being able to exceed a certain pace.⁷⁰² Messengers qualified to undergo this extraordinary degree of fatigue, are held in high estimation.⁷⁰³
 CHAP. XX.

NOTES.

686. This word, which in Ramusio's text is printed *lamb*, we find to be *ianli* in the Basle edition, *landi* in the older Latin, and *iamb* or, as we should write it, *yamb*, in the B. M. manuscript; and there explained by the term of "*mansiones equorum*." It is evident therefore that the *l* for *i*, in the Italian, is a mistake of transcription, and we may conclude the word to be the Persian *yām* or *īām* *یام*, which Meninski translates, "*stationarius, veredus seu veredarius equus*," but which, in the following passage from the journal of *Shah Rokh's* ambassadors, is made to denote the inn or post-house (agreeably to our author's use of it), and not the post-horses: "Enfin ils arrivoient tous les jours (says this Persian account of their progress through Kataia or China) dans un *jam* ou logement, et chaque semaine dans une ville." P. 5. Meninski remarks that it belongs to the dialect spoken in Korasmia, which at the period of its conquest by *Jengiz-khan* and his sons, was amongst the most civilized countries of Asia, and the most likely to have had establishments of that nature. "Dans toutes les villes qui sont sur les grandes routes" says P. Bouvet "il y a ordinairement des *Yama*, c'est-à-dire, des bureaux où l'on entretient plus de 100 ou 150 chevaux de poste; et quand les villes sont trop éloignées les unes des autres, il y a des postes entre deux." Du Halde, t. i, p. 95. By the Chinese their post-houses are termed *tchan* or *chan*, and twenty-five to thirty miles is said to be their distance from each other. The Persian *marhilch* and *manzil* equally signify, "a stage or halting place, after a day's journey (of about thirty miles)." The *raabus*, *statio*, *mansio*, of the Greeks, was of the same nature.

687. By "kings" are here meant persons of that rank which the Chinese term *wang*, and the Portuguese *regulo*. They may be compared to the princes of the German empire, or to the Hindu *rajas* under the Moghul government.

688. To those who form their judgment of the ancient establishments of the Chinese empire from modern descriptions, this number of horses at each station or the end of each day's ordinary journey, may appear improbable; but the assertion is justified by the authority of the same journal that has so often served to throw light upon our author's relations, although written subsequently to

to his time by about a century and a half. "Au logement de chaque journée" say the ambassadors "on fournissoit quatre cens cinquante tant chevaux qu'ânes et mulets, avec cinquante-six chariots pour les ambassadeurs. . . . Les chariots sont tirez par un grand nombre d'hommes qui les tirent avec des cordes d'un logement à un autre, quelque pluie qu'il fasse, quelque montagnes que l'on ait à passer, et quelque difficiles que soient les chemins." P. 4.

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Notes.

689. By ambassadors, in Chinese history and accounts of China, we are to understand not only the representatives of foreign princes, to whom we confine the term, but every petty vassal of the empire, or deputy of such vassal, who repairs to the court, invested with a public character. Those of the first mentioned class were in the practice of taking under their protection, as a part of their suite, large bodies of traders, who by that means had an opportunity of introducing their goods into the country, in contravention of the established regulations, but obviously with the connivance of the governors of frontier towns, and perhaps of the court itself. This is avowed by *Shah Rokh's* ambassadors, and particularly described by Benedict Goetz, who, himself, travelled in the capacity of a merchant.

690. An inconsistency in the numbers, not easy to reconcile, presents itself in this place; for if by ten thousand buildings are meant so many post-houses, the total number of horses, instead of being two hundred thousand, should amount to four millions. It is probable that a cipher should be cut off from the former, and that, for ten, we should read one thousand, which would bring the error within moderate bounds; or, it may be intended to include in that number the stations, at short intervals, for couriers on foot.

691. The modern accounts of Chinese polygamy or concubinage lead us to suppose that it is not common amongst the lower classes of society. "La loi" says De Guignes fils, "ne permet qu'à l'empereur, aux grands et aux mandarins l'usage des concubines; elle le défend au peuple, à moins que l'épouse ne soit stérile. . . . Cette loi n'est pas suivie à la lettre. . . . Chez les particuliers les concubines sont reçues sans formalité; elles sont sous la dépendance de l'épouse légitime." T. ii, p. 283. "It is among the upper ranks only and a few wealthy merchants," says Barrow, "where a plurality of wives are to be found. Every great officer of state has his *haram* consisting of six, eight, or ten women, according to his circumstances, &c. Every merchant also of Canton has his seraglio; but a poor man finds one wife quite sufficient for all his wants, and the children of one woman as many, and sometimes more, than he is able to support." Trav. in China, p. 148. It appears from hence that, whatever the law may be, no restraint, in fact, but that of poverty prevents them from indulging in the plurality of which our author speaks.

692. In

BOOK II.

CHAP. XX.

Notes.

692. In Sumatra the rate of produce of up-land rice is reckoned at eighty, and of low-land, at an hundred and twenty for one. This increase, so disproportionate to what is known in Europe, I have ventured to attribute rather to the saving of grain in the mode of sowing, than to any superior fertility of soil. See *Hist. of Sumatra*, ed. 3, p. 77. See also *Voy. à Peking &c. par De Guignes fils*, t. iii, p. 332.

693. "Dans les provinces septentrionales" says De Guignes "où l'on récolte du blé et de l'orge, on réduit le grain en farine; on en fait des espèces de galettes minces, qu'on fait cuire dans une poêle.... Les Chinois font avec la farine une grande quantité de vermicelle; nous en vîmes beaucoup dans notre voyage.... On mange dans le nord le millet cuit en forme de galettes ou en bouille." T. iii, p. 342. A stronger proof of our author's fidelity cannot be required, than is afforded by the minute agreement of these observations on the use made of certain grains as articles of food.

694. "Upon the road" says Bell "we met with many turrets, called post-houses, erected at certain distances from one another... These places are guarded by a few soldiers, who run a foot, from one post to another, with great speed; carrying letters or dispatches that concern the emperor... The distance of one post-house from another is usually five Chinese *li* or miles... I compute five of their miles to be about two and an half English." Vol. i, p. 340. "Il y a aussi des postes réglées et disposées de trois en trois miles; mais il n'est pas permis aux particuliers de s'en servir, et elles sont réservées pour les couriers de l'Empereur, et pour les affaires qui concernent le gouvernement." Lett. édif. t. xviii, p. 314.

695. The use of bells for this purpose would seem, from what is stated by De Guignes, to be now confined to the messengers on horseback: "Les chevaux des couriers" he says "portent des sonnettes au cou.... afin qu'on soit averti de leur arrivée." T. ii, p. 223. It is likely, however, that the foot-messengers, have some similar mode of making known their approach.

696. An active man may, with perfect ease, run three miles at the rate of eight miles in the hour, and consequently one hundred and ninety-two miles might be performed by successive couriers, in twenty-four hours, or nearly four hundred miles in two days and nights: but if by the "ordinary mode" is to be understood ten stages of thirty miles, it is only necessary that three hundred miles should be performed in that time; which is at the rate of six miles in the hour. It appears from the newspapers that in the months of July and August 1817, a man walked 1050 miles in twenty successive days, at a place near Oxford.

697. It

697. It is not easy to comprehend to *whom* it is meant that this establishment was *not* attended with expense. If deducted from the amount of taxes to which the inhabitants were otherwise liable, it was ultimately a charge upon the revenue of the monarch. The whole is far from being clear, but the probable meaning is, that it was without expence, ultimately, to the individuals who performed the duty.

698. To those who are acquainted with what has been frequently done by horsemen in England, there is nothing extraordinary, much less incredible, in such a journey performed by a Tartar courier.

699. Our government-messengers wear a silver greyhound on the jacket, for the same object.

700. The part of the sentence between brackets, is added to make the sense complete ; which it is not in Ramusio's text. In other translations the difficulty has been avoided by omitting what is said of the dispatch of two couriers.

701. For the horn a Chinese *gong* has been substituted in modern times. " *Les courriers* " says Du Halde " *trouvent toujours des chevaux prêts, et afin qu'on n'y manque pas, un ou deux lys avant que d'arriver, il frappe fortement et à diverses reprises sur un bassin, afin d'avertir qu'on selle promptement le cheval, s'il ne l'étoit pas encore.* " T. ii, p. 53. This is not consistent with what is stated from De Guignes, in Note 695, respecting the small bells attached to the horses' necks, for the same purpose ; but which our author says belonged to the foot-messengers only.

702. " *Lorsque pour éviter les chaleurs on voyage pendant la nuit, ... on prend des guides sur les lieux, qui portent des torches allumées On en change de lieue en lieue ; chaque torche qui a six à sept pieds de long, dure près d'une heure.* " P. 55.

703. " *On en a vu* " says De Guignes " *ne mettre que onze jours pour se rendre de Peking à Quanton ; c'est plus de cinquante lieues par jour. Ils reçoivent dans ces cas extraordinaires un bouton pour récompense.* " T. ii, p. 223.

CHAPTER XXI.

Of the relief afforded by the Grand khan to all the provinces of his empire, in times of dearth or mortality of cattle.

BOOK II. **THE** Grand khan sends every year his commissioners to ascertain whether any of his subjects have suffered in their crops of corn from unfavourable weather, from storms of wind or violent rains, or by locusts, worms, or any other plague; and in such cases he not only refrains from exacting the usual tribute of that year, but furnishes them from his granaries with so much corn as is necessary for their subsistence, as well as for sowing their land. With this view, in times of great plenty, he causes large purchases to be made of such kinds of grain as are most serviceable to them, which is stored in granaries provided for the purpose in the several provinces, and managed with such care as to ensure its keeping for three or four years, without damage.⁷⁰⁴ It is his command, that these granaries be always kept full, in order to provide against times of scarcity; and when, in such seasons, he disposes of the grain for money, he requires for four measures no more than the purchaser would pay for one measure in the market. In like manner where there has been a mortality of cattle in any district, he makes good the loss to the sufferers from those belonging to himself, which he has received as his tenth of produce in other provinces. All his thoughts, indeed, are directed to the important object of assisting the people whom he governs, that they may be enabled to live by their labour and improve their substance.⁷⁰⁵ We must not omit to notice a peculiarity of his majesty; that where an accident has happened by lightning to any herd of cattle, flock of sheep, or other domestic animals, whether the property of one or more persons, and however large the herd may be, he does not demand the tenth of the increase of such cattle during three years; and so also if a ship laden with merchandize has been struck by lightning, he does not collect from her any custom or share of her cargo; considering the accident as an ill omen. God, he says, has shewn himself to be displeased with the owner of the goods,

goods, and he is unwilling that property bearing the mark of divine wrath should enter his treasury.⁷⁰⁶

BOOK II.

CHAP. XXI.

NOTES.

704. "In such times (of scarcity) the emperor of China" says Staunton.... "orders the granaries to be opened; he remits the taxes to those who are visited by misfortunes; he affords assistance to enable them to retrieve their affairs." Vol. ii, p. 89. "In China" says Barrow "there are no great farmers who store their grain to throw into the market in seasons of scarcity. In such seasons the only resource is that of the government opening its magazines, and restoring to the people that portion of their crop which it had demanded from them as the price of its protection. And this being originally only a tenth part, out of which the monthly subsistence of every officer and soldier had already been deducted, the remainder is seldom adequate to the wants of the people. Insurrection and rebellion ensue." P. 585. "Le gouvernement" says De Guignes "a fait construire de grands magasins pour conserver les grains. On en voit de considérables à Peking et à *Tong-tcheou* pour subvenir aux besoins de la capitale. Il y en a aussi dans chaque province; mais ces magasins sont mal administrés." T. iii, p. 64. "Il n'y a guère d'années" says Du Halde "qu'il (l'empereur) n'exempte quelque province de tout tribut, lorsqu'elle a été affligée de la disette, ou de quelque autre calamité." T. ii, p. 15. The practice of selling from the royal magazines, for the relief of the inhabitants in times of scarcity, is also noticed by the Arabian travellers of the ninth century. *Anciennes Relat.* p. 31, 203.

705. The edicts of the Chinese emperors, even of such as were kept by their eunuchs and other favourites in profound ignorance of the affairs of their empire, are filled with sentiments expressive of the most tender and anxious concern for the welfare of their people, whom they term their children. In *Kublai's* actions there was probably no affectation of philanthropy; but from his general character it may be suspected that a regard for his own interest was the motive that actuated his benevolence to his Chinese subjects, of whose loyalty he always shewed himself suspicious.

706. No direct proof of the existence of this superstition in China, has presented itself. That thunder and lightning are regarded with feelings of extraordinary terror, is evident from the frightful representations of the deity who presides over and is supposed to wield this engine of divine wrath. "In the original from whence the annexed figure" says Staunton "has been taken,
3 B 2 " the

BOOK II. "the dreadful effects of this terrific spirit beneath the clouds are pointed out by the
 CHAP. XXI. "appearance of animals struck dead and lying prostrate on the ground, buildings overturned, and trees torn up by the roots." Vol. ii, p. 305.

Notes.

CHAPTER XXII.

Of the trees which he causes to be planted at the sides of the roads, and of the order in which they are kept.

CHAP. XXII. THERE is another regulation adopted by his majesty, equally ornamental and useful. At both sides of the public roads he causes trees to be planted, of a kind that become large and tall, and being only two paces asunder, they serve (besides the advantage of their shade in summer) to point out the road (when the ground is covered with snow); which is of great assistance and affords much comfort to travellers.⁷⁰⁷ This is done along all the high roads, where the nature of the soil admits of plantation; but when the way lies through sandy deserts or over rocky mountains, where it is impossible to have trees, he orders stones to be placed and columns to be erected, as marks for guidance. He also appoints officers of rank, whose duty it is to see that all these are properly arranged and the roads constantly kept in good order. Besides the motives that have been assigned for these plantations, it may be added that the Grand *khan* is the more disposed to make them, from the circumstance of his diviners and astrologers having declared that those who plant trees are rewarded with long life.⁷⁰⁸

NOTES.

707. "Il y a de certaines provinces" says Du Halde, "où les grands chemins sont comme autant de grandes allées, bordées d'arbres fort hauts." T. ii, p. 52. De Guignes describes the high roads of the provinces through which he travelled, as generally planted with trees. T. ii, p. 215-16. The paces by which the distance of the trees is estimated by our author, must be understood as geometric or Roman paces.

paces of five feet, and even on that scale the interval is too small. It is not improbable that he may in this instance, as well as in other parts of the work, have expressed himself in the measures of the country, which are rendered by Italian terms not strictly corresponding; or the passage may have been corrupted. The explanatory words between brackets, are added in the translation.

BOOK. II.

CHAP. XXII.

Notes.

708. Solicitous as our author appears to be on all occasions, to represent his master's splendid qualities in the most advantageous light, this and some other admissions of the same kind, with respect to the motives by which he might have been actuated, are strong marks of his ingenuousness. It has been observed in Note 472, that superstition was a prominent feature in *Kublai's* character.

CHAPTER XXIII.

Of the kind of wine made in the province of Kataia; and of the stones used there for burning, in the manner of charcoal.

THE greater part of the inhabitants of the province of *Kataia* drink a sort of wine made from rice mixed with a variety of spices and drugs. This beverage, or wine as it may be termed, is so good and well-flavoured, that they do not wish for better. It is clear, bright, and pleasant to the taste, and being (made) very hot, has the quality of inebriating sooner than any other.⁷⁰⁹

CHAP. XXIII.

Throughout this province there is found a sort of black stone³⁵¹¹, which they dig out of the mountains where it runs in veins. When lighted, it burns like charcoal, and retains the fire much better than wood; in-somuch that it may be preserved during the night, and in the morning be found still burning. These stones do not flame, excepting a little when first lighted, but during their ignition give out a considerable heat. It is true there is no scarcity of wood in the country, but the multitude of inhabitants is so immense, and their stoves and baths, which they are continually heating, so numerous, that the quantity could not supply the demand; for there is no person who does not frequent

BOOK II. frequent the warm bath at least three times in the week, and during
 CH. XXXI. the winter, daily, if it is in their power. Every man of rank or wealth
 has one in his house, for his own use; and the stock of wood must
 soon prove inadequate to such consumption; whereas these stones may
 be had in the greatest abundance, and at a cheap rate.⁷¹⁰

 NOTES.

709. "Le vin, ou plutôt la bière Chinoise" says Du Halde "se fait avec une
 "espèce de ris particulier. Il faut, quand il est presque cuit, y ajouter certaines
 "drogues, pour le faire lever." T. ii, p. 307, note. "Leur vin" says De
 Guignes "se fait avec de l'eau dans laquelle on a mis fermenter du millet ou du
 "riz. L'eau de-vie est composée avec du gros millet ou du riz sauvage, macéré
 "dans l'eau avec un levain pour hâter la fermentation: on passe ensuite la li-
 "queur à l'alambic.... Les Chinois la boivent chaude, aussi que leur vin." T. ii, p. 278. "Les Chinois" says P. Parennin "ne boivent ni vin ni raque
 "qu'ils ne l'aient fait chauffer." Lett. édif. t. xxii, p. 185, ed. 1781. A detailed
 account of the manufacture is given in vol. xviii, p. 190, of the same collection.

710. This circumstantial account of the use made by the Chinese of pit or fossil
 coal, at a period when its properties were so little known in Europe, will de-
 servedly be thought an interesting record of the fact, as well as a proof of
 undoubted genuineness and originality on the part of our author. "Les mines
 "de charbon de pierre sont en si grande quantité dans les provinces," says Du
 Halde, "qu'il n'y a apparemment aucun royaume au monde, où il y en ait tant,
 "et de si abondantes. Il s'en trouve sans nombre dans les montagnes des provin-
 "ces de *Chen-si*, de *Chan-si* et de *Pe-che-li*: aussi s'en sert-on pour tous les four-
 "neaux des ouvriers, dans les cuisines de toutes les maisons, et dans les hypo-
 "caustes des chambres qu'on allume tout l'hiver. Sans un pareil secours, ces
 "peuples auroient peine à vivre dans des pays si froids, où le bois de chauffage
 "est rare, et par conséquent très-cher." T. i, p. 29. "Nous avons eu" says
 P. d'Entrecolles "vingt jours de suite, par intervalle, quelques légers tremble-
 "mens; il y en a eu de semblables à cent lieues aux environs de Peking; on
 "croit qu'ils ont été causés par les mines que se trouvent dans les montagnes
 "qu'on découvre à l'occident de Peking, d'où l'on tire tout le charbon de terre
 "qui se consume dans le pays." Lett. édif. t. xix, p. 93. "Stoves" says Staun-
 ton "are common in large buildings. They are fed from without with fossil coal,
 "found plentifully in the neighbourhood." Vol. ii, p. 338.

CHAPTER XXIV.

Of the great and admirable liberality exercised by the Grand khan towards the poor of Kanbalu and other persons who apply for relief at his court.

It has been already stated that his majesty distributes large quantities of grain to his subjects (in the provinces). We shall now speak of his great charity to, and provident care of the poor in the city of *Kanbalu*. Upon his being apprized of any respectable family that had lived in easy circumstances, being by misfortunes reduced to poverty, or who, in consequence of infirmities, are unable to work for their living or to raise a supply of any kind of grain: to a family in that situation he gives what is necessary for their year's consumption, and at the customary period they present themselves before the officers who manage the department of his majesty's expences and who reside in a palace where that business is transacted; to whom they deliver a statement in writing of the quantity furnished to them in the preceding year; according to which they receive also for the present. He provides like manner for their clothing; which he has the means of doing from his tenths of wool, silk, and hemp. These materials he has woven into the different sorts of cloth, in a house erected for that purpose, where every artisan is obliged to work one day in the week for his majesty's service. Garments made of the stuffs thus manufactured, he orders to be given to the poor families above described, ~~as~~ they are wanted for their winter and their summer dresses. He also has clothing prepared for his armies, and in every city has a quantity of woollen cloth woven, which is paid for from the amount of the tenths levied at the place.⁷¹¹

BOOK II.
CHAP. XXIV.

It should be known that the Tartars, when they followed their original customs, and had not yet adopted the religion of the idolaters, were not in the practice of bestowing alms, and when a necessitous man applied to them, they drove him away with injurious expressions, saying,

BOOK II. saying, "Begone, with your complaint of a bad season, which God
 CH. XXIV. "has sent you: had he loved you, as it appears he loves me, you
 "would have prospered as I do."⁷¹² But since the wise men of the
 idolaters and especially the *baksis*, already mentioned,⁷¹³ have repre-
 sented to his majesty that providing for the poor is a good work and
 highly acceptable to their deities, he has relieved their wants in the
 manner stated, and at his court none are denied food who come to ask
 it.⁷¹⁴ Not a day passes in which there are not distributed, by the regu-
 lar officers, twenty thousand vessels of rice, millet, and panicum.⁷¹⁵
 By reason of this admirable and astonishing liberality which his majesty
 exercises towards the poor, the people all adore him as a divinity.⁷¹⁶

NOTES.

711. At the present day the manufacture of woollen cloth or stuffs in China is very inconsiderable, but it may have been affected in the course of several centuries by the importations from Europe, which are known to have progressively increased. For its existence in the seventeenth we have the authority of the missionaries. "Quoy qu'on ne voye pas dans cette empire" says P. Magalhães "des draps de laine pareils à ceux dont nous nous servons en Europe, il y a toutefois diverses sortes de serges et quelques-unes très-fines et très-précieuses, de couleur de cendre et de canelle, dont ordinairement les vieillards et les personnes de considération s'habillent durant l'hiver." *Nouv. Relat. de la Chine*, p. 175.

712. This imputation of uncharitableness was not merely a Chinese calumny, it must be that the Tartars, during their wandering, military life, paid little attention to their poor, which, in a more regular state of society (such as that of the Chinese) they found to be an unavoidable duty. We have no reason to suppose that even amongst the rudest savages, individual assistance is denied to a companion when in distress. The principles or feelings of human nature are every where the same.

713. Respecting the priests of *Fo* or *Buddha*, called *Bakshi* by the Persians, *Ho-shang* by the Chinese, and *Bonzes* by Europeans, (from a Japanese word) see Note 475.

714. That

714. That our author did not attribute this meritorious exertion of influence to **BOOK II.** the Christian rather than to the Heathen priests, is an instance of his candour. **CHAP. XXIV.** The former, it is true, were Nestorians.

Notes.

715. Purchas translates *scudelle* by "crowns" (écus), and supposes that grain to the amount of twenty thousand of that coin was distributed daily; but the dictionaries tell us that the Italian *scudella* is the French *écuelle*, a pipkin or porringer; and this meaning is the more simple and natural of the two.

716. "He appears to his subjects" says Staunton "as standing almost in the "place of Providence, in their favour." Vol. ii, p. 90.

CHAPTER XXV.

Of the Astrologers of the city of Kanbalu.

THERE are in the city of *Kanbalu*, amongst Christians, Saracens, and **CHAP. XXV.** Kataians, about five thousand astrologers and prognosticators,⁷¹⁷ for whose food and clothing the Grand *khan* provides in the same manner as he does for the poor families abovementioned; and who are in the constant exercise of their art. They have their astrolabes upon which are described the planetary signs, the hours (at which they pass the meridian), and their several aspects, for the whole year. The astrologers (or almanac-makers) of each distinct sect annually proceed to examination of their respective tables, in order to ascertain from thence the course of the heavenly bodies, and their relative positions for every lunation. They discover therein what the state of the weather shall be, from the paths and configurations of the planets in the different signs, and thence foretell the peculiar phenomena of each month; that in such a month, for instance, there shall be thunder and storms; in such another, earthquakes; in another, strokes of lightning and violent rains; in another, diseases, mortality, wars, discords, conspiracies. As they find the matter in their astrolabes, so they declare it will come to pass; adding, however, that God, according to his good pleasure, may

BOOK II. do more or less than they have set down.⁷¹⁸ They write their predictions for the year, upon certain small squares, which are caled *takumi*, and these they sell, for a groat a piece, to all persons who are desirous of peeping into futurity.⁷¹⁹ Those whose predictions are found to be the more generally correct, are esteemed the most perfect masters of their art, and are consequently the most honoured.⁷²⁰ When any person forms the design of executing some great work, of performing a distant journey in the way of commerce, or of commencing any other undertaking, and is desirous of knowing what success may be likely to attend it, he has recourse to one of these astrologers, and informing him that he is about to proceed on such an expedition, inquires in what disposition the heavens appear to be at the time. The latter thereupon tells him that before he can answer, it is necessary he should be informed of the year, the month, and the hour in which he was born, and that having learned these particulars he will then proceed to ascertain in what respects the constellation that was in the ascendant at his nati vity, corresponds with the aspect of the celestial bodies at the time of making the enquiry. Upon this comparison he grounds his prediction of the favourable or unfavourable termination of the adventure.⁷²¹

It should be observed that the Tartars compute their time by a cycle of twelve years; to the first of which they give the name of the lion, to the second year, that of the ox, to the third, the dragon, to the fourth, the dog; and so of the rest, until the whole of the twelve have elapsed. When a person, therefore, is asked in what year he was born, he replies, in the year of the year of the lion, upon such a day, at such an hour and minute; all of which has been carefully noted by his parents in a book. Upon the completion of the twelve years of the cycle, they return to the first, and continually repeat the same series.⁷²²

NOTES.

717. To account for this extraordinary number of astrologers, we must suppose that the priests of every description were adepts in the occult art.

718. How

718. How humiliating is the reflection, that in the present enlightened age, and in a country like ours, which boasts its eminence in science and philosophy, the publication that has by far the most extensive sale, is an almanac calculated to impose on the credulity of the lower classes of the community, by pretending to a supernatural knowledge precisely similar to what is here described, and expressed in nearly the same terms. Even in those almanacs which persons of liberal education are compelled (from the want of better) to make use of, a considerable portion of every page is childishly devoted to prognostications of the weather, that are continually falsified, and never read but to be ridiculed. Would it not be for the interest as well as the credit of the persons who are privileged to compile them, if the same space were to be filled with columns containing rational instruction founded on experience, and exhibiting, for example, the actual phenomena of the preceding year?

719. "Il s'en vend aussi un très-grand nombre" says De Guignes, "parce que chaque individu cherche à se procurer un livre qui le guide dans les opérations futures de la vie." *Voyage*, t. ii, p. 419. In regard to the word *ta-kui-ni*, I am aware how little dependence can be placed upon a seeming resemblance of sound, in Chinese etymology, yet it may be allowable to remark that in De Guignes' dictionary the monosyllable *koüey* (which an Italian would write *kùei*) is explained by "Caractère du cycle, lequel est employé pour marquer les tems." (N° 6479).

720. In later times the publication of the Chinese almanac has been an affair of government, and none is circulated but under the sanction of the emperor; the astronomical part being computed by Europeans and the astrological part invented by the Chinese. "Tous les ans" says Du Halde "on publie un calendrier au frais de l'empereur, dans lequel les officiers subalternes du tribunal des mathématiques, afin de le vendre plus cher, ne manquent pas d'insérer les jours heureux et malheureux, qu'ils distinguent, selon les principes de l'astrologie judiciaire." T. ii, p. 285.

721. "Plusieurs sont persuadés" adds the same writer "que les événemens dépendent de la disposition du ciel... qu'il est important à chacun de bien observer la diversité et la différence de ces tems, pour les entreprises des voyages, des traités, des négociations, et des mariages, pour s'aller présenter au gouverneur et à l'empereur, afin d'obtenir des grâces, et pour autres choses semblables." Ibid. It appears, however, that the astrologers of Peking were not exempt from the suspicion of sometimes using flagitious means to make the events tally with their prophecies; of which the journal of *Shah Rokh's* ambassadors affords a remarkable instance. "Les astrologues du Khataï" they observe

BOOK II. "avoient pronostiqué que cette année le palais de l'empereur seroit endommagé
 CH. "du feu, et cette prédiction fut le sujet de cette illumination. Les émirs (map-
 "darins) s'étant assemblés, l'empereur leur fit un festin, et les régala." Three
 months afterwards we find the following passage: "La nuit suivante, par un
 "décret de Dieu, le feu prit au nouveau palais de l'empereur, non sans quelque
 "soupçon de quelque fourberie des astrologues. L'appartement principal qui
 "avoit quatre-vingt coudées de long et trente de large . . . fut entièrement brûlé."
 P. 9-12.

722. "Les Tartares" says De Guignes p. "ont aussi un cycle de douze ans.
 "Les dénominations de chaque année sont prises des noms de différens animaux;
 "ainsi l'on disoit l'année de la souris, du bœuf, &c. pour dire la première ou la
 "seconde année; et à la fin des douze années on recommençoit de la même
 "façon. Les Chinois ont quelquefois fait usage de ce cycle." Hist. des Huns,
 t. i, p. xlvii. In the names of the years, as furnished by different writers, there
 is some variation, but according to the most modern of the authorities they are
 as follows: "the rat, ox, tiger, hare, dragon, serpent, horse, sheep, monkey,
 "cock, dog, and hog:" from whence it appears that our author's account of the
 cycle is not merely imperfect, but incorrect, if he really placed the names in the
 order in which they are given in the text. By the lion, (as has already been
 shewn Note 638) is meant the tiger; but this animal, instead of being the first
 of the series, is only the third, and should follow, instead of preceding the ox;
 nor does the dragon or the dog belong to those numerical years to which they
 are assigned. What he has said is fully sufficient to evince a general acquai-
 ance with the Tartar calendar, and probably what he wrote, or dictated, amounted
 to this; that each of the twelve years bore the name of an animal, such as the
 lion, ox, dog, &c.; without any intention of furnishing an exact list. It is also
 not impossible that the respect paid to the king of beasts may have induced some
 transcriber to give him place before the ox and other ignoble animals. It is
 remarkable that neither in the Latin versions, nor in the early Italian epitome is
 any thing said on the subject of the Tartar cycle, the system of which might
 have been thought too ridiculous for publication.

CHAPTER XXVI.

Of the religion of the Tartars ; of the opinions they hold respecting the soul ; and of some of their customs.

BOOK II.

CHAP. XXVI.

As has already been observed, these people are idolaters, and for deities, each person has a tablet fixed up against a high part of the wall of his chamber, upon which is written a name, that serves to denote the high, celestial, and sublime God ; and to this they pay daily adoration, with incense burning.⁷²³ Lifting up their hands and then striking their faces against the floor three times,⁷²⁴ they implore from him the blessings of sound intellect and health of body ; without any further petition. Below this, on the floor, they have a statue which they name *Natigai*, which they consider as the God of all terrestrial things, or, whatever is produced from the earth. They give him a wife and children,⁷²⁵ and worship him in a similar manner, burning incense, raising their hands, and bending to the floor. To him they pray for seasonable weather, abundant crops, increase of family, and the like. They believe the soul to be immortal, in this sense, that immediately upon the death of a man, it enters into another body, and that accordingly as he has acted virtuously or wickedly during his life, his future state will become, progressively, better or worse.⁷²⁶ If he be a poor man, and has conducted himself worthily and decently, he will be re-born, in the first instance, from the womb of a gentlewoman, and become, himself, a gentleman ; next from the womb of a lady of rank, and become a noble ; thus continually ascending in the scale of existence, until he be united to the divinity. But if, on the contrary, being the son of a gentleman, he has behaved unworthily, he will, in his next state, be a clown, and at length a dog ; continually descending to a condition more vile than the preceding.⁷²⁷

Their style of conversation is courteous ; they salute each other politely, with countenances expressive of satisfaction,⁷²⁸ have an air of good breeding, and eat their victuals with particular cleanliness. To their
parents

BOOK II. parents they shew the utmost reverence,⁷²⁹ but should it happen that a
 CHAPTER VI. child acts disrespectfully to, or neglects to assist his parents in their
 necessity, there is a public tribunal, whose especial duty it is to punish
 with severity the crime of filial ingratitude, when the circumstance is
 known.⁷³⁰ Malefactors guilty of various crimes, who are apprehended
 and thrown into prison, are executed by strangling,⁷³¹ but such as
 remain till the expiration of three years, being the time appointed by
 his majesty for a general gaol delivery, and are then liberated, have a
 mark imprinted upon one of their cheeks, that they may be recognised.⁷³²

The present Grand *khan* has prohibited all species of gambling and other modes of cheating, to which the people of this country are addicted, more than any others upon earth; ⁷³³ and as an argument for deterring them from the practice, he says to them (in his edict), "I subdue you by the power of my sword, and consequently whatever you possess belongs of right to me: if you gamble therefore, you are sporting with my property." He does not, however, take any thing arbitrarily, in virtue of this right. The order and regularity observed by all ranks of people, when they present themselves before his majesty, ought not to pass unnoticed. When they approach within half a mile of the place where he happens to be, they shew their respect for his exalted character, by assuming a humble, placid, and quiet demeanour; insomuch that not the least noise, nor the voice of any person calling out, or even speaking aloud, is heard.⁷³⁴ Every man of rank carries with him a small vessel, into which he spits, so long as he continues in the hall of audience; no one daring to spit on the floor,⁷³⁵ and this being done, he replaces the cover, and makes a salutation. They are accustomed likewise to take with them handsome buskins made of white leather,⁷³⁶ and when they reach the court, but before they enter the hall (for which they wait a summons from his majesty) they put on these white buskins, and give those in which they had walked, to the care of the servants. This practice is observed that they may not soil the beautiful carpets, which are curiously wrought with silk and gold, and exhibit a variety of colours.⁷³⁷

NOTES.

723. The custom of paying adoration to a written tablet instead of the image or representation of a deity, was properly Kataian rather than Tartar, but it might have been adopted by the latter people along with other Chinese practices, and especially by the emperor. The words inscribed are *tien* heaven, *hoang-tien* supreme heaven, *shang-ti* sovereign lord. "Le mot *tien*, ciel" says De Guignes f. "est pris indifféremment pour l'être suprême et pour le ciel visible." T. ii, p. 350.

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724. "*Sbattere i denti*" is literally to gnash the teeth or strike them against each other; but this is obviously a misapprehension of what was meant to express the act of prostration and striking the ground with the forehead. The prostrations before the throne or tablet of the emperor are three times three. See Note 632.

725. On the subject of this idol see Book I, chap. xlvii, and Note 398. Staunton speaks of the worship of *Fo's* wife and child in the *Putala* or temple of *Zhehol* (*Jehol*) in Tartary. Vol. ii, p. 258.

726. This is the Hindu doctrine of the metempsychosis, which along with the schismatic religion of *Buddha*, was introduced into China (as the annals of that country inform us) about the year 65 of our era. It had not, however, (according to the elder De Guignes) made any considerable progress until the year 335, when the emperor then reigning took it under his protection. "*Fo* (on le nomme encore *Fo-to*, *Phutta*, *Budda*, *Butta*, ou *Boudha*) est le fondateur de cette religion étrangère, il est regardé comme un Dieu, et ceux qui ont embrassé sa doctrine débitent à son sujet, beaucoup de fables. . . . Suivant le plus grand nombre des historiens, *Fo* est né vers l'an mille vingt-sept avant J. C. dans le Kaschmir, royaume considérable, situé dans la partie septentrionale de l'Indostan. On prétend qu'il voyagea dans les provinces de Perse, voisines des Indes, telles que le Sejestan et le Zablestan. Ce n'est qu'après son retour dans l'Inde, qu'il se dit Envoyé de Dieu, et qu'il prêcha sa nouvelle religion. . . . Le dogme de la métempsychose reçu dans cette partie de l'Asie est la base de toute sa doctrine." Hist. gén. des Huns, t. i, p. 11, liv. iii, p. 223.

727. According to the Hindu belief the souls of men reanimate new bodies, until by repeated regenerations, all their sins are done away, and they attain such a degree of perfection as will entitle them to what is called *mukti*, eternal salvation, by which is understood a release from future transmigration, "and

BOOK II. "and an absorption in the nature of the Godhead." Wilkins, notes to *Bhagvat Gitā*, p. 140.

CHAPTER XVI.

Notes.

728. It is evidently of the Kataians and not of the rude Tartars that the author here speaks. "Lorsque deux Chinois d'une condition égale se rencontrent, ils se baissent l'un vers l'autre, joignent les mains du côté gauche, et les remuent avec affection; mais si les personnes sont d'un rang supérieur, alors ils joignent les mains devant eux, les élèvent et les abaissent plusieurs fois de suite, en s'inclinant profondément et en répétant les mots *tsin-tsin* (*je vous salue*)." De Guignes f. t. ii, p. 259.

729. "Nulle part les enfans n'ont autant de respect pour leurs parens. Les fils viennent, à la nouvelle année, se prosterner devant leurs père et mère, et se tiennent debout en leur présence." Id. p. 261. "Rien n'est comparable" says Du Halde "au respect que les enfans ont pour leurs pères... Leur coutume est, sur tout en certains jours, comme au commencement de l'année, au jour de leur naissance, et en divers autres occasions, de les saluer en se mettant à genoux, et battant plusieurs fois la terre du front." T. ii, p. 102.

730. "Un fils" says De Guignes "qui accuse son père ou sa mère, même avec raison, est puni par l'exil." T. iii, p. 117.

731. The Italian expression is, "*sono spacciati*," which bears the meaning given to it in the text; but the whole sentence is very obscure, and seemingly imperfect. Purchas, as usual, eludes the difficulty by omitting the first part, and only says: "prisoners are released at three years end, and marked in the cheek, to be knowne malefactors;" but imprisonment could not have been the only mode of punishing crimes. It is possible that the original passage may have been mutilated by those who might not understand the description of the Chinese *cangue*, which consists of two heavy pieces of wood, so fitted as to enclose the neck of the culprit, who carries this oppressive load about with him. Strangling is the punishment usually inflicted on those who have been guilty of unintentional homicide.

732. The distinction in the degree of punishment, between executing a criminal soon after condemnation or at the regulated period, is frequently adverted to in the *Lettres édifiantes*. "Or de si étranges desseins étant enfin venus au jour," says an edict issued in the reign of *Kien-long* (1746) against the propagators of the Christian religion, "il ne convient pas d'user d'aucune indulgence à l'égard des auteurs. Et pour couper racine aux malheurs funestes, qui en seroient infailliblement provenus, nous condamnons conformément à nos loix, ledit *Petolo*"
 " (Pedro)

“(Pedro) à avoir la tête tranchée, sans attendre le temps ordinaire des supplices : pour les quatre autres Européens, nous les condamnons pareillement à être exécutés, dans le temps ordinaire. A l’égard de *Ko-hoi-gin*, nous le condamnons à être étranglé dans le temps ordinaire. Quelques-uns des Chrétiens sont marqués au visage.” T. xxiii, p. 74, ed. 1781. “ Il y a certains criminels,” says Du Halde “ pour lesquels on condamne le coupable à être marqué sur les deux joues, et la marque qu’on leur imprime est un caractère Chinois qui indique leur crime.” T. ii, p. 135.

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—
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733. “ Les Chinois ” says De Guignes “ sont passionnés pour le jeu ; les grands et le peuple s’y livrent avec une telle fureur, que plusieurs d’entre eux se ruinent entièrement . . . Ils jouent part-tout où ils se trouvent . . . Enfin, les gens du peuple passent souvent les nuits entières à jouer ; mais ils n’en vont pas moins le lendemain à leur ouvrage.” T. ii, p. 310-313.

734. This perfect silence at the court of Peking is particularly noticed by Bell, who says : “ as we advanced, we found all the ministers of state, and officers belonging to the court, seated upon fur-cushions, cross-legged, before the hall, in the open air : among these, places were appointed for the ambassador and his retinue ; and in this situation we remained . . . till the emperor came into the hall. During this interval . . . not the least noise was heard from any quarter.” Vol. ii, p. 5. Again he observes : “ By this time the hall was pretty full, and what is surprising, there was not the least noise, hurry, or confusion . . . In short, the characteristic of the court of Peking is order and decency, rather than grandeur and magnificence. P. 9.

735. This kind of utensil is common in many parts of the East Indies, where it is commonly termed, from the Portuguese, a *cuspidôr*. It might be inferred from hence that the practice then prevailed of masticating something of the nature of *betel*.

736. “ Les Chinois ” says Du Halde “ sur tout ceux qui sont qualifiez, n’oseroient paroître en public, sans être bottez : ces bottes sont ordinairement de satin, de soye, ou de toile de coton, teinte en couleur.” T. ii, p. 83. It is not unlikely that the Tartar officers might wear boots of leather, and of a light colour. See Note 611.

737. In the modern descriptions of Chinese furniture we do not find any notice taken of carpets, for which mats appear to be substituted ; but it does not follow that they were equally disused in the palaces of *Kublai*, whose family were the conquerors of Persia and other countries of Asia, where the manufacture of this

- BOOK II. article of luxury was in perfection. Du Halde, however, in describing the capital
 CHAP. XXVI. city of the province of *Shan-si*, says, " Outre différentes étoffes qui se fabriquent
 Notes. " en cette ville, comme ailleurs, on y fait en particulier des tapis façon de Tur-
 " quie, de quelque grandeur qu'on les commande." T. i, p. 204.

CHAPTER XXVII.

Of the river named Pulisangan, and of the bridge over it.

- CHAP. XXVII. HAVING thus completed the account of the government and police
 of the province of *Kataia* and city of *Kanbalu*, as well as of the mag-
 nificence of the Grand *khan*, we shall now proceed to speak of other
 parts of the empire, that were visited by MARCO, when employed on
 the public business of his Majesty.⁷³⁸

Upon leaving the capital and travelling ten miles,⁷³⁹ you come to a
 river named *Pulisangan*, which discharges itself into the ocean, and is
 navigated by many vessels entering from thence, with considerable
 quantities of merchandise.⁷⁴⁰ Over this river there is a very handsome
 bridge of stone, perhaps unequalled by any other in the world. Its
 length is three hundred paces, and its width, eight paces; so that ten
 men can, without inconvenience, ride abreast.⁷⁴¹ It has twenty-four
 arches, supported by twenty-five piers erected in the water, all of ser-
 pentine stone,⁷⁴² and built with great skill. On each side, and from
 one extremity to the other, there is a handsome parapet, formed of
 marble slabs and pillars arranged in a masterly style. At the com-
 mencement of the ascent the bridge is something wider than at the
 summit, but from the part where the ascent terminates, the sides run
 in straight lines and parallel to each other.⁷⁴³ Upon the upper level
 there is a massive and lofty column, resting upon a tortoise of marble,
 and having near its base a large figure of a lion, with a lion also on the
 top.⁷⁴⁴ Towards the slope of the bridge there is another handsome
 column or pillar, with its lion, at the distance of a pace and a half
 from

from the former ; and all the spaces between one pillar and another, throughout the whole length of the bridge, are filled up with slabs of marble, curiously sculptured, and mortised into the next adjoining pillars, which are, in like manner, a pace and a half asunder, and equally surmounted with lions ;⁷⁴⁵ forming altogether a beautiful spectacle. These parapets serve to prevent accidents that might otherwise happen to passengers. What has been said applies to the descent as well as to the ascent of the bridge.⁷⁴⁶

NOTES.

738. In almost all parts of the work, where the Latin text differs from the Italian of Ramusio, the former is the more concise, and many passages found in the latter are there omitted ; but in this instance the Latin describes more circumstantially than Ramusio's text, the spirit of observation with which our author professes himself to have been actuated. The words are : " Igitur cum Cham " magnus me Marcum ad remotas partes pro quodam regni sui negotio destinasset, " quod quatuor mensium spatio me in itinere retinuit, omnia diligentius consideravi, " quæ vel cundo vel redeundo obtutibus meis occurrerunt."

739. In the epitome of 1496 and subsequent Venice editions, the words are *nusi x*, ten months, instead of *dieci miglia* ten miles ; in which latter consistent sense, the Basle edition agrees with Ramusio. The period also of our author's journey to the westward is extended from four to fourteen months ; the one error having evidently given birth to the other.

740. This river, the name of which is variously written *Pulisangan*, *Pulisangium*, *Pulisachniz*, *Pulsanchimz*, and *Paluisanguis*, appears from the circumstances stated to be the *Hoen-ho* of the Jesuits' map, which, uniting with another stream from the north-west, forms the *Pi-ho* or White river. This, in the lower part of its course, and to the distance of many miles from the Yellow sea, into which it disembogues, is navigable for vessels of considerable burthen, although too rapid for that purpose at the part where it crossed our author's route to the south-west. " L'auteur dit " says P. Magalhães " que la rivière s'appelle *Puli Sangan*, ce " qui est un nom des Tartares de l'ouest . . . Elle s'appelle en Chinois *Hoen-ho* ou " rivière trouble, parce que la rapidité de son cours entraîne beaucoup de terre " qui la rend tout l'année trouble et pleine de limon." *Nouv. Relat. de la Chine*, p. 15. It may be remarked that in the Persian language the words *puli-sangi*

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پول سنگ signify the "stone bridge," and it is not improbable that the western people in the service of the emperor may have given this appellation to the place where a bridge of great celebrity was thrown over the river, which is here applied to the river itself. It will be found to occur in Elphinstone's Account of Caubul, p. 429, and in Ouseley's Ibn Haukal, p. 277.

741. Ten horsemen could not draw up abreast in a less space than thirty feet, and might probably require forty when in motion. The paces here spoken of must therefore be geometric; and upon this calculation the bridge would be five hundred yards in length.

742. The serpent-stone, or serpentinstein of the Germans, is a well known species, and considered as an inferior kind of jade.

743. By P. Magalhães, who particularly notices this description, our author is understood to speak here of the perfect level of the surface, and not of the straightness of the sides: "Aux deux extrémités" he translates "il est plus large qu'au haut de la montée: mais quand on a achevé de monter, on le trouve plat et de niveau comme s'il avoit esté tiré à la ligne." Nouv. Relat. p. 14. But the words "*uguale per longo come se fosse tirato per linea*," seem rather to refer to the general parallelism of the sides, although at the ends they diverged; as is the case with almost all bridges.

744. It has been observed in a preceding Note (638) that when our author speaks of lions in China, as living animals, he undoubtedly means tigers; but it is otherwise with respect to the imaginary and grotesque representations of the lion, in marble, bronze, and porcelain, employed as ornaments in the public buildings and gardens of these people. A figure of it (not uncommon in our shops) is given in Lord Macartney's Embassy, vol. ii, p. 311. At p. 347 of the same work there is also a plate representing a column resting on the back of an animal not unlike the seal (*phoca*), but which in the ruder drawing of De Guignes (pl. 36) is evidently designed for a tortoise. "Dans une route de neuf lieues" says this traveller "nous ne vîmes qu'un arc de triomphe en bois, et une tortue en pierre." T. i, p. 338. The ideas of the symbolic lion and of the tortoise are borrowed from the *singa* and the *kûrma* of Hindu mythology: "Then the *surs* and the *asurs* spoke unto *Kûrma raj*, the king of the tortoises, upon the strand of the ocean, and said: 'My lord is able to be the supporter of this mountain.' The tortoise replied: 'Be it so: ' and it was placed upon his back." Notes to the *Bhagvat gita*, by Wilkins, p. 147. "Depuis ce tems-là" says P. Amiot "les Chinois ont regardé la tortue comme un animal mystérieux, qui pouvoit non-seulement leur apprendre les choses passées, mais encore leur
" faire

“faire trouver la connoissance anticipée des événements.” *Mém. concern. les Chinois*, t. xiii, p. 308.*

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CHAP. XXVII.

Notes.

745. It is difficult to understand from the words of the text (the obscurity of which is likely to have been increased by successive transcripts) the position of these larger columns with regard to the other parts of the bridge; but it seems to be meant, that in the line of the parapet or balustrade, which was formed of alternate slabs of marble and pillars, there was in the middle (or over the centre arch or pier) a column of a size much larger than the rest, having a tortoise for its base or pedestal; and it may be presumed, although not so expressed, that there was a similar column in the balustrade on the opposite side. Our author seems, indeed, to have been sensible of this kind of deficiency in his description, when he says at the conclusion of the chapter: “Et nelle discesa del ponte è come nell’ascesa.” One of the Jesuit missionaries who mentions a bridge which he had crossed in this part of the province, says: “Les garde-fous en sont de marbre; on conte de chaque côté cent quarante-huit poteaux avec des lionceaux au-dessus . . . et aux deux bouts du pont quatre éléphants accroupis.” *Lett. édif.* t. xvii, p. 263.

746. Notwithstanding any partial difficulties in the description or seeming objections to the credibility of the account given of this magnificent bridge, there is unquestionable authority for the existence of one similar to it in all the essential circumstances, and as nearly about the situation mentioned as can be ascertained from the conciseness of the itinerary, so lately as the seventeenth century. It may well, however, be supposed that in the lapse of four hundred years, material changes must have taken place, in consequence of accidents, repairs, and perhaps renewals. “Marco Polo” says P. Magalhães who wrote about the year 1668 “décrit un pont célèbre situé à deux lieues et demie de Pekin vers l’ouest . . . Il dit que ce pont a vingt-quatre arcades, quoy qu’il n’en ait que treize; et que beaucoup de bâtimens naviguent sur cette rivière, ce qui est impossible: car encore qu’elle ait une grande abondance d’eau, elle n’est pas navigable à cause du grand nombre de chûtes, de tournans et de roches dont elle est pleine.” (He does not assert that it was navigable where the bridge stands, but that many vessels entered it from the sea). “Ce qui a fait tomber Marc Polo dans ces erreurs, est que trois lieues plus loin vers l’ouest, il y a une autre rivière et un autre pont de vingt-quatre arcades. Les cinq du milieu sont faites en voute: les autres sont plates et couvertes de fort longues et fort larges tables de marbre, toutes fort bien travaillées et taillées en ligne droite. Au milieu de ce pont on voit les colonnes dont parle Marc Polo dans sa description. La rivière s’appelle *Ciéu li hó* ou rivière de verre, parce qu’elle est
“ claire,

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“ claire, paisible, et navigable; et ainsi je croy que cet auteur s'est trompé en confondant les deux rivières et les deux ponts. Le premier est le plus beau de la Chine et peut-être du monde, comme il dit, tant pour l'excellence de l'ouvrage, que pour la matière dont il est fait. Il est tout de marbre blanc très-fin et très-bien travaillé et d'une architecture parfaite; les rebords ont cent quarante colonnes, soixante et dix de chaque côté. Elles sont éloignées l'une de l'autre d'un pas et demy, et séparées par des cartouches faites d'une belle pierre de marbre.... A l'entrée du pont qui regarde l'Orient, il y a de part et d'autre deux beaux piédestaux fort élevez avec des tapis de marbre au dessus, sur lesquels sont deux lions d'une grandeur extraordinaire et faits en la manière que les Chinois les représentent.... Les Chinois disent qu'il y a deux mille ans que ce pont a esté bâti, sans que jusqu'à nos jours il eût souffert aucun dommage: mais la veille de S. Laurent de cette année 1668, après une sécheresse extraordinaire qui avoit duré toute l'année, il commença à pleuvoir, et la pluye continua jour et nuit jusqu'au seizième d'Aoust.... Le dix septième, à huit heures du matin, il vint tout d'un coup un déluge qui inonda la nouvelle ville, ses faux-bourgs, et les plaines voisines.... Cette même inondation entraîna plusieurs rochers, qui heurtant contre les piles de ce pont célèbre, les ébranlèrent de telle sorte que deux arcades furent renversées.” *Nouv. Relat. de la Chine*, 13-18. “ Le P. Greslon ajoute que le reste de ce pont tomba le vingt-sixième du mois d'Aoust de la même année.... Les P. P. Rougemont et Intorcetta confirment dans leurs Relations la chute du reste de ce pont, mil trois ans après sa fondation; et le premier dit que le même pont avoit trois cens soixante pas de longueur.” P. 35.

As the bridge thus described by Magalhães was destroyed in the century before last, it would be fruitless to insist further on the resemblance it bore to that mentioned by our author, but it is proper to notice one, now existing, which appears to have been erected on its site, and to have preserved the style of its structure and ornaments. The mention of the bridge occurs in the journals of De Guignes and Van Braam, upon their near approach to Peking. Having taken their departure, in the morning, from the city of *Tso-cheu*, distant only twelve leagues from the capital, and passed the town of *Fang-shan-hien* (to the left of their route), and also a place named *Chang-tsin-tien* (which latter does not appear in Du Halde's map of the province), they reached the small but handsome town of *Fe-shing-hien*, which, from the circumstances noticed, must be within three or four leagues, or about ten miles, of the capital. “ Nous trouvant peu éloignés de cette ville” says De Guignes, “ nous ne fûmes pas long-temps à arriver auprès d'un pont sur lequel on passe avant que d'y entrer. Ce pont est pavé de grandes pierres et garni de parapets très-bien travaillés; ils sont
“ formées

“ formés de dalles longues d'environ cinq pieds épaisses de six à sept pouces, et hautes de trois pieds, enchassées dans des petits piliers carrés, dont la partie supérieure représente la figure d'un animal. Le pont est en bon état, et peut avoir près de deux cents pas de longueur.” T. i, p. 356. Van Braam speaks of it in the following terms: “ On trouve, près de cette ville, un pont, en pierre de taille, d'une rare beauté; sa longueur est de deux cent seize pas.... La rivière, qui est très-large, en cet endroit, était gelée à une grande profondeur.” Voy. en Chine, T. i, p. 168. It is to be regretted that these gentlemen have not mentioned the name of the river; but we cannot doubt its being the *Hoen-ho*, and consequently in the lower part of its course, the *Pe-ho*.

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Notes.

CHAPTER XXVIII.

Of the city of Gouza.

AFTER having passed this bridge, proceeding thirty miles in a westerly direction, through a country abounding with fine buildings, amongst vineyards and much cultivated and fertile grounds, you arrive at a handsome and considerable city, named *Gouza*,⁷⁴⁷ where there are many convents of the idolaters.⁷⁴⁸ The inhabitants in general live by commerce and manual arts. They have manufactures of gold tissues and the finest kind of gauze. The inns for accommodating travellers are there numerous.⁷⁴⁹ At the distance of a mile beyond this place, the roads divide; the one going in a westerly, and the other in a southeasterly direction, the former through the province of *Kataia*, and the latter towards the province of *Manji*.⁷⁵⁰ From the city of *Gouza* it is a journey of ten days through *Kataia* to the kingdom of *Ta-in-fu*;⁷⁵¹ in the course of which you pass many fine cities and strong places, in which manufactures and commerce flourish, and where you see many vineyards and much cultivated land. From hence grapes are carried into the interior of *Kataia*, where the vine does not grow.⁷⁵² Mulberry trees also abound, the leaves of which enable the inhabitants to produce large

BOOK II. large quantities of silk. A degree of civilisation prevails amongst all
 CHAP. XXVIII. the people of this country, in consequence of their frequent intercourse
 with the towns, which are numerous and but little distant from each
 other.⁷⁵³ To these the merchants continually resort, carrying their
 goods from one city to another, as the fairs are successively held at
 each. At the end of five days journey beyond the ten that have been
 mentioned, it is said there is another city still larger and more handsome
 (than *Ta-in-fu*) named *Achbaluch*,⁷⁵⁴ to which the limits of his majesty's
 hunting grounds extend, and within which no persons dare to sport,
 excepting the princes of his own family, and those whose names are
 inscribed on the grand falconer's list; but beyond these limits, all
 persons qualified by their rank, are at liberty to pursue game. It hap-
 pens, however, that the Grand *khan* scarcely ever takes the amusement
 of the chase on this side of the country; ⁷⁵⁵ and the consequence is,
 that the wild animals, especially hares, multiply to such a degree, as
 to occasion the destruction of all the growing corn of the province.
 When this came to the knowledge of his majesty, he repaired thither,
 with the whole of his court, and innumerable multitudes of these ani-
 mals were taken.⁷⁵⁶

NOTES.

747. From the relative situation and other circumstances mentioned of this place, I do not hesitate to consider it as intended for *Tso-cheu*, a city of the second class, spoken of in the preceding Note; and this will appear the more probable when it is understood, that, although corruptly written *Gou-sa* in Ramusio's text, it is *Gio-gu* in the early Venice epitomes, *Geo-gui* in that of Basle, and *Cyongium* in the B. M. and Berlin manuscripts; in all of which the first letter is meant to be soft, and evidently to represent the Chinese sound which we more aptly express by *Ts*. It has already been observed, and the instances will again frequently occur, of the Chinese appellative term *cheu* or *tcheou* (for a city of the second order) being corrupted to *gui*; apparently an orthographical mistake for *giu*, which nearly approaches to the true sound.

Tso-cheu, according to the journals both of Van Braam and De Guignes, is twelve French leagues distant from Peking; but as the former adds, that it was a hundred and twenty Chinese *li*, and as this is more likely to be the true distance

distance (for certainly those gentlemen did not measure it), we are justified in considering it as upwards of forty Italian miles; at which number our author states it.

748. These convents are usually attached to the temples of the bonzes, and are very numerous in every part of China. See Note 478.

749. Van Braam observes that at *Tso-cheu* they found an excellent *con-quan* (*kong-kuan*) or inn. "On ne manque point d'hôtelleries dans les chemins," says Du Halde, "on en voit un assez grand nombre, mais rien n'est plus "misérable, ni plus mal-propre, si vous en exceptez les grandes routes, où "vous en trouvez qui sont fort vastes." T. ii, p. 52.

750. The road by which the persons who composed the Dutch embassy of 1795, travelled from Canton to Peking, was this latter, which is here described as leading through *Tso cheu*, to *Manji* or southern China. The western road diverges at this point, and is that which was taken, in 1668, by P. Fontaney, who particularly describes it in his journal, published by Du Halde. "Le 31 "Mars" he says "je passai par *Tso-tcheou*, où je pris la route de *Chan-si*." T. i, p. 81.

751. *Ta-in-fu* or *Tainfu* is obviously *Tai-yuen-fu*, the capital of the modern province of *Shan-si*, which was frequently, in ancient times, the seat of an independent government. Its direction is about west-south-west from *Tso-cheu*, and the distance appears to be about ten easy stages. For what further relates to this city, or kingdom, as it is termed, see the Notes to the following chapter, of which it is the particular subject, although, in fact, little else than a repetition of what is said in this place.

752. Respecting the exportation of grapes from this south-western province to the capital, see Note 759.

753. "L'air y est tempéré" says Du Halde, speaking of the adjoining western province of *Shen-si*, "le peuple doux, civil, traitable, et plus affectionné "aux étrangers, que les autres Chinois plus septentrionaux." T. i, p. 207.

754. The circumstances stated do not supply the means of identifying this place, which was known to our author only by report. Its situation was probably to the north-west, as he afterwards proceeds to speak of places more remote, in a south-western direction, and it may have been intended for the city of *Tai-tong-fu*, which lies in that direction. The name of *Ach-baluch* is evidently Tartar, and

BOOK II. serves to shew that the want of the final guttural in *Kambalu*, which the Persians give to it, is an accidental omission. No mention of this city is found in the CHAP. XXVIII. Latin editions.

Notes.

755. We have seen that his usual hunting expeditions took place either at *Shang-tu*, which lies northward of Peking, or in the direction of Eastern Tartary and the river *Amur*.

756. It may be doubted whether the condition of the farmers was much improved by this species of relief.

CHAPTER XXIX.

Of the kingdom of Ta-in-fu.

CHAP. XXX. At the end of ten days journey from the city of *Gouza*, you arrive (as has been said) at the kingdom of *Ta-in-fu*, whose chief city, the capital of the province, bears the same name. It is of the largest size and very beautiful.⁷⁵⁷ A considerable trade is carried on here, and a variety of articles are manufactured; particularly arms and other military stores, which are at this place conveniently situated for the use of his majesty's armies.⁷⁵⁸ Vineyards are numerous, from which grapes in vast abundance are gathered; and although within all the jurisdiction of *Ta-in-fu* no other vines are found than those produced in the district immediately surrounding the capital, there is yet a sufficient supply for the whole of the province.⁷⁵⁹ Other fruits also grow here in plenty, as does the mulberry tree, together with the worms that yield the silk.

NOTES.

757. "La ville capitale de *Tai-yuen*" says P. Martini, whom Du Halde copies, "a toujours esté mise au rang des plus considérables, ancienne, magnifique et
" bien

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Notes.

“ bien bastie : elle a de très-fortes murailles, environ de trois lieues de circuit, fort peuplée ; au reste est située dans un lieu fort agréable et fort sain . . . Il ne faut pas s'estonner s'il s'y trouve si grande quantité de bastimens et magnifiques, puis que ç'a esté la demeure de tant de roys.” Thevenot, t. i. p. 48. It may be necessary here to remark, that what appears to be the concluding syllable in the names of Chinese towns (but which is a distinct monosyllable), serves to indicate their size or rank, and municipal jurisdiction or dependence : thus *fû* or *fou* denotes a city of the first class, having under its superintendence a certain number of those belonging to the inferior classes ; *cheu* or *tcheu* denotes a city of the second class, subject to the jurisdiction of its *fû* ; and *hien* a city or town of the third class, subject to its *cheu*. It also appears that each greater city contains these subordinate jurisdictions within itself.

758. No notice is taken by the missionaries (on whose information alone we must depend in this part of the country) of any manufacture of arms at this place ; but such works might well be of a temporary nature. We are told, however, by Du Halde, that, “ comme on tire des montagnes quantité du meilleur fer, il s'y fait un grand commerce des ouvrages de fer qu'on y travaille.” T. i, p. 204. The advantage of iron on the spot would naturally create those manufactories in which the article is principally used, and although iron was not so material a part of the fabric of arms, in those times as the present, it must yet have been essentially necessary for the heads of arrows, spears, swords, and various machines.

759. In this instance I have ventured to correct the text of Ramusio, by substituting “ grapes ” for “ wine,” although it is in conformity with the Venice epitome and the Latin version ; because I am persuaded that from ignorance of the facts, the expression of the original has been misunderstood, and our author is made to assert of the liquor, what was only intended to apply to the fruit. The words of Ramusio are : “ *Vi sono anchora molte vigne, dallequali si raccoglie vino in grand'abbondanza ; et benche in tutta Tanfu non si truovi altro vino di quello che nasce nel distretto di questa città, nondimeno s'ha vino a bastanza per tutta la provincia.*” In the epitome the passage stands thus : “ *Ivi sono vini in grande abundantia. In tutta la provincia del Cataio non nasce vin, se non in questa contrada, e questa contrada fornisce tutta la provincia del Cataio.*” In the Latin edition the words are : “ *Sunt in eo vineæ multæ : in provincia vero Cathai nullum crescit vinum, sed ab hac regione illuc defertur.*” In all these sentences it will be observed that the terms “ raccoglie,” “ nasce,” “ crescit,” do not by any means apply to the manufactured article, but to the natural production alone, and that in the epitome, the word “ *vini* ” is used in a sense that can belong only to “ vines,” which in modern Italian would be expressed by “ *vite*.”

BOOK II. We had already been distinctly told that what is called the wine of that country is made, not from grapes, but from a fermentation of rice and millet, mixed with spices; and we shall now see how the circumstances are stated by those who, in later times, have had the opportunity of observing the productions and exports of the country. " Cette province " says Martini, who wrote about 1650 " a des vignes ; ses raisins sont les meilleurs qui se trouvent dans toute la Haute Asie. " Si les Chinois en faisoient faire du vin, ils en auroient de très-bon et en abondance, mais ils se contentent de seicher ces raisins, et les marchands les vendent secs par toute la Chine . . . Les Pères de nostre compagnie en font du vin pour la Messe, et en envoient à ceux qui sont dans les provinces voisines." Thevenot, t. ii, p. 47. " La Chine " says De Guignes, " produit du raisin, mais le pays n'est pas vignoble : le raisin même paroit peu propre à faire du vin, et ce n'est qu'avec peine que les missionnaires à Peking réussissent à en faire." T. iii, p. 348. That these dried grapes or raisins, as they are termed in English, were the article of trade that our author meant to describe, will, I trust, be considered as at least highly probable, inasmuch as the correction renders him consistent with himself, and his information, with the knowledge we have since acquired ; whilst the expressions from which a contrary inference might be drawn, are at best dubious and inappropriate.

CHAPTER XXX.

Of the city of Pi-an-fu.

(HAP. XXX. LEAVING *Ta-in-fu*, and travelling westward, seven days journey, through a fine country in which there are many cities and strong places, where commerce and manufactures prevail, and whose merchants travelling over various parts of the country, obtain considerable profits, you reach a city named *Pi-an-fu*, which is of a large size and much celebrated.⁷⁶⁰ It, likewise, contains numerous merchants and artisans. Silk is produced here also in great quantity. We shall not say any thing further of these places, but proceed to speak of the distinguished city of *Ka-chan-fu* ; first noticing, however, a noble fortress named *Thai-gin*.

NOTE.

NOTE.

760. This is the city of *Pin-yang-fu*, situated in the direction of south-south-west from the former, upon the same river; the banks of which, in its whole course, appear to be covered with towns. "*Qu'on voit Pin-yang*" says Du Halde "ne soit que la seconde ville de la province, elle ne cède point à sa capitale, ni par son antiquité, ni pour la fertilité de son terroir... ni par le nombre des villes qu'elle a dans sa dépendance." T. i, p. 205. From its situation with respect to the *Hoang-ho* or Yellow river, we are enabled to ascertain it to be the city visited by *Shah Rokh's* ambassadors, when they had crossed the famous bridge of boats, and of which, after describing the magnificence, of its great temple, it is said: "Ils y remarquèrent trois bordels publics, où il y avoit des filles de joye d'une grande beauté. Quoique les filles du Khatai soient belles communément, néanmoins elles sont là plus belles qu'ailleurs, et la ville pour ce sujet s'appelle la ville de la beauté." Thevenot, iv. partie, p. 5. This we may conjecture to be the kind of celebrity to which our author so modestly alludes. "*A Pin-yang-fou*" says P. Fontaney "je quittai le grand chemin qui mène dans la province de *Chensi*." Du Halde, t. i, p. 88.

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Note.

CHAPTER XXXI.

Of the fortress of Thaigin or Tai-gin.

IN a western direction from *Pi-an-fu* there is a large and handsome fortress named *Thai-gin*,⁷⁶¹ which is said to have been built, at a remote period, by a king who was called *Dor*.⁷⁶² Within the walls of the fort stands a spacious and highly ornamented palace, the hall of which contains paintings of all the renowned princes, who, from ancient times, have reigned at this place; forming together a superb exhibition. A remarkable circumstance in the history of this king *Dor* shall now be related. He was a powerful prince, assumed much state, and was always waited upon by young women of extraordinary beauty, a vast number of whom he entertained at his court. When for recreation he went about the fortress, he was drawn in his carriage by

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BOOK II. by these damsels, which they could do with facility, 'as it was of a small size.'⁷⁶³ They were devoted to his service, and performed every office that administered to his convenience or amusement. In his government he was not wanting in vigour, and he ruled with dignity and justice. The works of his castle, according to the report of the people of the country, were beyond example strong. He was, however, a vassal of *Un-khan*, who, as we have already stated, was known by the appellation of Prester John;⁷⁶⁴ but influenced by pride, he rebelled against him. When this came to the knowledge of *Un-khan*, he was exceedingly grieved; being sensible that from the strong situation of the castle, it would be in vain to march against it, or even to proceed to any act of hostility. Matters had remained some time in this state, when seven cavaliers belonging to his retinue presented themselves before him and declared their resolution to attempt the seizure of king *Dor's* person, and to bring him alive to his majesty. To this they were encouraged by the promise of a large reward. They accordingly took their departure for the place of his residence, and feigning to have arrived from a distant country, made him an offer of their services. In his employment they so ably and diligently performed their duties, that they gained the esteem of their new master, who shewed them distinguished favour, insomuch that when he took the diversion of hunting, he always had them near his person. One day when the king was engaged in the chase, and had crossed a river which separated him from the rest of his party, who remained on the opposite side, these cavaliers perceived that the opportunity now presented itself of executing their design. They drew their swords, surrounded the king, and led him away by force towards the territory of *Un-khan*; without its being possible for him to receive assistance from his own people. When they reached the court of that monarch, he gave orders for clothing his prisoner in the meanest apparel, and with the view of humiliating him by the indignity, committed to him the charge of his herds. In this wretched condition he remained for two years; strict care being taken that he should not effect his escape. At the expiration of that period *Un-khan* caused him to be again brought before him, trembling from apprehension that they were going to put him to death. But on the contrary, *Un-khan*, after a sharp and severe admonition,

nition, in which he warned him against suffering pride and arrogance to make him swerve from his allegiance in future, granted him a pardon, directed that he should be dressed in royal apparel, and sent him back to his principality with an honourable escort. From that time forward he always preserved his loyalty, and lived on amicable terms with *Un-khan*. The foregoing is what was related on the subject of king *Dor*.⁷⁶⁵

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CHAP. XXXI.

NOTES.

761. The place here called *Thai-gin* and *Tai-gin* is in the Latin versions *Cun-cui* and *Cay-cui*, and in the Italian epitomes *Chai-cui*: names so unlike that it may well be thought difficult to identify it from the orthography; but its situation between *Pin-yang* and the great Yellow river, points it out, with some probability, as the *Kiai-tcheou* of the Jesuits' map; nor will the sound of the word *Kiai*, which is the essential part of the name, be found to differ materially from the *Cay* and *Chai* of the Latin and early Italian versions. With respect to the latter monosyllable, whether it be corruptly written *gin* (for *gnu*) or *cui* (for *ciu*), it is indubitably meant for the term *chen*, *tcheou*, *giu*, or *ciu* (according to the mode of writing it with the different European alphabets) which denotes (as already observed) a city of the second order.

762. The name of this prince, which in Ramusio's text as well as in the Italian epitome, is written *Dor*, is in the Latin editions absurdly transformed to *Darius*. The former, it must be confessed, bears no resemblance to a Chinese, and but little to a Tartar word; yet even on the supposition of the story being merely a popular legend with which our author was amused in the course of his travels through the country, the names of the actors ought not to be the less in harmony with the language of its inhabitants. I am therefore disposed to hazard a conjecture respecting it, that by some may be thought too bold, but which, I am persuaded will appear most probable to those readers who are best acquainted with the histories of these people. It is known that previously to the invasion of *Jengiz-khan*, the northern provinces of China were held in subjection by a race from eastern Tartary, called *Niuche*, but whose dynasty received the appellation of *Kin*, from a term signifying "gold" in the Chinese language. "L'an 1118" says the historian of the Huns "*Q-ko-ta* fut proclamé empereur, et donna à sa dynastie le nom de *Kin* en Chinois, et d'*Altoun* dans la langue de ces peuples, c'est-à-dire, *Or*; c'est de-là que les Arabes les ont appelés *Altoun-khans*." T. i, p. 208. May not the prince here spoken of have belonged

BOOK II. belonged to this family of the *Kin*, who were the cotemporaries of *Un-khan*, and may not the *D'or* or *Doro* of our author be intended for a translation of the Chinese term? The word enters into the composition of many proper names, and is often rendered by its equivalent in European languages; as in the instance of "*Kin-chan* ou *Montagne d'or*."

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763. It may be more likely that the prince should have been carried in a palanquin or species of sedan chair, as being the more usual Chinese conveyance, and better adapted to a *tour de promenade* about the works of a fort; but we have unquestionable evidence that chariots or cars, drawn by *men*, were formerly the vehicles of persons of rank. "*Les chariots*" say the ambassadors of *Shah Rokh*, describing the equipages furnished to them on the road, by the government of China, "*sont tirés par un grand nombre d'hommes qui les tirent avec des cordes par dessus leurs épaules.*" Thev. iv^{me} partie, p. 4. "*Sa majesté*" says P. Contancin, speaking of the emperor *Kang-hi* "*parut revêtu de ses habits impériaux, et monté sur un grand char qui étoit traîné par une vingtaine de vigoureux eunuques, habillés très-proprement.*" Lett. édif. t. xxi, p. 340. The circumstance of this king being drawn by females is introduced in order to render the contrast of his reverses more striking, by shewing the style of luxury to which he had been accustomed.

764. For what relates to *Un-khan*, whose existence even as a temporal prince some writers in Europe have thought proper to call in question, because the Nestorian priests bestowed on him an ecclesiastical title that became obnoxious to ridicule, see Book i, Chap. xliii, with Notes 364 and 365. "What genius not wholly barbarous and uncultivated" says Cervantes "can be satisfied with reading, that a vast tower full of knights scuds through the sea like a ship before the wind, and this night is in Lombardy, and the next morning in the country of Prester John in the Indies, or in some other that Ptolemy never discovered nor Marcus Paulus ever saw." Chap. cxlvi.

765. It will be observed that our author does not express himself with any degree of confidence as to the authenticity of this romantic adventure. If it was only an idle tale imposed upon him for an historical fact, it must have been the invention of Tartars rather than of Chinese, who would not have made a prince of *Shan-si* the vassal of a Tartar sovereign. On the contrary it is asserted by Gaubil that their annals describe *Un-khan* himself as tributary to the sovereigns of the dynasty of *Kin*, and that the Chinese title of *vang* or prince was prefixed to his original title of *khan*, forming together *Vang-khan*, of which the Arabs made *Up-g-khan* or *Un-khan*. Allowance, however, should be made for the fictions of Chinese vanity, as well as for those of Tartar ignorance.

CHAPTER XXXII.

Of the very large and noble river called the Kara-moran.

UPON leaving the fortress of *Thai-gin*, and travelling about twenty miles, you come to a river called the *Kara-moran*,⁷⁶⁶ which is of such magnitude, both in respect to width and depth, that no solid bridge can be erected upon it.⁷⁶⁷ Its waters are discharged into the ocean, as shall hereafter be more particularly mentioned.⁷⁶⁸ On its banks are many cities and castles, in which a number of trading people reside, who carry on an extensive commerce. The country bordering upon it produces ginger, and silk also in large quantities. Of birds the multitude is incredible, especially of pheasants,⁷⁶⁹ which are sold at the rate of three for the value of a Venetian groat. Here likewise grows a species of large cane, in infinite abundance; some of which are a foot, and others a foot and half (in circumference,) and they are employed by the inhabitants for a variety of useful purposes.⁷⁷⁰

NOTES.

766. This name (written *Caramoran* in the Latin, and *Carmoro* in the early epitomes), which signifies the Black river, is well known to be the Tartar appellation of that vast stream which, with a very winding course, traverses the whole of China, under the name of the *Hoang-ho* or Yellow river, so called from the colour of its waters, impregnated as they are with yellow clay. It is at the same time not improbable that in the upper part of its course through a different and perhaps mossy soil, its hue may equally justify the epithet of black. "*Hoang-ho* ou fleuve jaune, ainsi nommé" says Du Halde "à cause de la couleur de ses eaux troubles mêlées d'une terre jaunâtre, qu'il détache sans cesse de son lit par la rapidité de son cours." T. i, p. 97. "Le Fleuve jaune ou bourbeux : les Tartares" says De Guignes p. "le nomment *Caramouran* ou le Fleuve noir, et Marc-Paul, *Caramoran*." Hist. gén. des Huns, liv. i, p. 21.

767. The passage of this river, but higher in its course than the point to which our author's route led him. is thus described by *Shah Rokh's* ambassadors: "Ils

BOOK II. "vinrent le 4 de la lune Schouval aux bords du fleuve *Caramouran*, qui est
 CHAP. XXXII. "grand comme le Gihoun (ou Oxus); il est traversé d'un pont de vingt-six
 Notes. "bateaux arrêtés ensemble, avec des chaînes attachées d'une rive à l'autre à des
 "colonnes de fer, de la grosseur de la cuisse d'un homme. Les bateaux étoient
 "encore arrêtés et attachés les uns aux autres par de gros crampons, et couverts
 "de planches, de sorte que tout le pont étoit ferme et égal, et que les ambassadeurs
 "n'eurent aucun embarras à le passer." P. 5. But in addition to the chains,
 there must have been anchors or piles, as no bridge of boats could remain without
 them.

768. By this information, which may seem superfluous, he probably meant no more than that the course of the river was towards the Eastern sea; but it should be recollected that some of the rivers of Tartary discharge themselves into lakes, whilst others are lost in the sandy deserts.

769. Frequent mention is made of these birds, at places in the vicinity of the Yellow river. "Nous passâmes le *Hoang-ho*" says P. Gerbillon . . . "L'empereur
 "qui marcha tout le jour en chassant, tua grand nombre de ~~cygnes~~ et de faisans :
 "on en prit aussi beaucoup avec les oiseaux de proie et à la main." Du Halde,
 t. iv, p. 345.

770. The bamboo cane (*arundo bambos*), one of the most useful materials with which nature has furnished the inhabitants of warm climates, is known to be common in China. "On trouve" says Du Halde "dans tout l'empire des cannes
 "ou des roseaux, que les Portugais ont appellés *bambous*; mais le *Tche-kiang* en
 "est plus fourni qu'aucune autre province. Il y en a des forêts entières. Ces
 "bambous sont d'un usage infini à la Chine, où ils sont très-gros et très-durs :
 "bien qu'ils soient creux en dedans, et partagés de nœuds, ils sont très-forts, et
 "soutiennent les plus lourds fardeaux." T. i, p. 174. In the *Mém. concern. les Chinois*, t. ii, p. 532, it is observed that the greater part of the houses in the province of *Se-chuen* are constructed of bamboos. The latitude of the part of the *Kara-muran* or *Hoang-ho* here spoken of is about 35°. Further northward the bamboo is not likely to flourish.

CHAPTER XXXIII.

Of the city of Ka-chan-fu.

HAVING crossed this river and travelled two^m days journey, you arrive at a city named *Ka-chan-fu*,⁷⁷¹ whose inhabitants are idolaters. They carry on a considerable traffic and work at a variety of manufactures. The country produces in great abundance, silk, ginger, galangal,⁷⁷² spikenard, and many drugs that are nearly unknown in our part of the world. Here they weave gold tissues, as well as every other kind of silken cloth. We shall speak in the next place of the noble and celebrated city of *Ken-zan-fu*, in the kingdom of the same name.

BOOK II.
CHAP. XXXIII.

NOTES.

771. The name of *Cucianfu* or *Ka-chan-fu*, which in the early Venice epitome is *Cancianfu*, and in the Basle, *Cianfu* (but which does not occur in the B. M. manuscript nor in the early Latin edition) cannot be traced in Du Halde's map, nor does there appear any city of the first class (implied by the adjunct *fu*) between that part of the *Hoang-ho*, and the capital of the province of *Shen-si*, towards which our author's route is here directed.

772. Galanga or galangal, well known in the *materia medica*, is the root of the *Kæmpferia*. By the Italian *spico* I suppose is meant spikenard, *nardus Indica*, concerning which, see Papers in the Philosophical Transactions and the Asiatic Researches.

CHAPTER XXXIV.

Of the city of Ken-zan-fu.

DEPARTING from *Ka-chan-fu* and proceeding seven days journey in a westerly direction, you continually meet with cities and commercial

CHAP. XXXIV.

BOOK II. towns, and pass many gardens and cultivated grounds, with abundance
 CHAP. XXXIV. of the mulberry or tree that contributes to the production of silk. The inhabitants in general worship idols, but there are also found here Nestorian Christians,⁷⁷³ Turkomans,⁷⁷⁴ and Saracens. The wild beasts of the country afford excellent sport, and a variety of birds also are taken. At the end of those seven stages you arrive at the city of *Ken-zan-fu*, which was anciently the capital of an extensive, noble, and powerful kingdom, the seat of many kings, highly descended and distinguished in arms.⁷⁷⁶ At the present day it is governed by a son of the Grand *khan*, named *Mangalu*, upon whom his father has conferred the sovereignty.⁷⁷⁷ It is a country of great commerce, and eminent for its manufactures. Raw silk is produced in large quantities, and tissues of gold, and every other kind of silk are woven there. At this place likewise they prepare every article necessary for the equipment of an army. All species of provisions are in abundance, and to be procured at a moderate price. The inhabitants in general worship idols, but there are some Christians, Turkomans, and Saracens.⁷⁷⁸ In a plain about five miles from the city, stands a beautiful palace belonging to king *Mangalu*, embellished with many fountains and rivulets, both within and on the outside of the buildings. There is also a fine park, surrounded by a high wall, with battlements, enclosing an extent of five miles; where all kinds of wild animals, both beasts and birds, are kept for sport. In its centre is this spacious palace, which for symmetry and beauty cannot be surpassed.⁷⁷⁹ It contains many halls and chambers ornamented with paintings in gold and the finest azure, as well as with great profusion of marble. *Mangalu*, pursuing the footsteps of his father, governs his principality with strict equity, and is beloved by his people. He also takes much delight in hunting and hawking.⁷⁸⁰

NOTES.

773. The province of *Shen-si* is understood to have been the principal seat of Christianity when preached in this country at an early period, by the Nestorians. Being the most western of the provinces that compose the empire of China, it was the easiest of access to those who travelled by land, from Syria and other countries bordering on the Mediterranean.

774. By

774. By Turkomans we are not to understand the Tartars of the Desert, but merchants either from Turkomania of Asia minor (the kingdom of the *Seljuks of Râm*), or from *Bokhâra*, formerly the capital of Turkistan, a place of considerable traffick and civilization. They were probably the same people with those now called Bucharians.

775. However different the name of *Ken-zan-fu* may be from *Si-ngan-fu* or *Si-gan-fu* (as it is more commonly written) circumstances shew that the eminent city described in the text, is meant for the capital of the province of *Shen-si*, which appears to be distant about nine stages from the passage of the *Hoang-ho*. The practice of changing the appellations (always significant) of important places, upon the accession of a new family, is matter of notoriety, and accordingly the several names of *Kan-chug*, *Yun-ghing*, *Chang-gan*, and *Ngan-si*, which under the dynasty of the *Ming* (1370) was reversed and made *Si-ngan*, are recorded as having at different periods belonged to this city. Of which of these, *Ken-zan* might be supposed the corruption, it is difficult to pronounce; nor have we any assurance that this is the true reading; for in the early Italian epitome we find the name written *Guen-gu-mi*, in the Basle, *Quen-qui-na*, in the earlier Latin, *Quin-gian*, and in the B. M manuscript, simply *Gyan-fu*. The last may be considered as approaching nearly to the *Gnan-fu* or *Ngan-fu* of the modern name, to which the *si* had not been prefixed (as we are informed by P. Martini) until a period later than that of our author's residence in China; but from the prevalence of the syllable *Ken* or *Quen* through almost all the readings, it would seem that he must have expressed the word by some orthography conveying the sound of *Ken-gan-fu*.

776. "*Si-gan*" says P. Martini "qui est la ville capitale, cède à fort peu d'autres, si on regarde à sa situation dans un pays fort beau et récréatif, à sa grandeur, à son antiquité, à la force et fermeté de ses murailles, à la beauté de son aspect, et à son commerce . . . Vous pouvez juger de son antiquité, de ce que les trois familles impériales de Cheu, Cin, et Han y ont régné." Thevenot, partie iii, p. 58.

It was near this capital that an ancient inscription on stone was discovered, which, in Syriac and Chinese characters, recorded the state of Christianity in that province or kingdom, set forth the protection and indulgence it received from different emperors, and contained a list of its bishops. "*Cette province*" says P. Martini "*est encore célèbre par une pierre fort antique, sur laquelle la loi de Dieu est écrite en caractères Syriaques et Chinois, apporté à ceux de la Chine par les successeurs des Apostres: on y list le nom des évêques et des prestres de ce temps-là, et celui des empereurs Chinois qui leur furent favorables et leur accordèrent des privilèges: elle contient aussi une courte expli-*"
 " tion

BOOK II.
CHAP. XXXIV.

Notes.

“ tion de la loy Chrestienne, mais tout-à-fait admirable, composée en langage
 “ Chinois très-éloquent . . . On l’a trouvé l’an 1625 dans la cité de *San-yuen*,
 “ comme on creusoit les fondemens d’une muraille : le gouverneur de la ville,
 “ ayant été informé aussi-tôt de ce monument qu’on avoit trouvé, en considéra
 “ l’inscription de plus près, et, comme ils sont grands amateurs de l’antiquité, il
 “ la fit imprimer, et ensuite un écrit à la louange du monument, et puis après
 “ tailler sur une autre pierre de ~~mesme~~ ^{même} grandeur une copie de celle qu’on avoit
 “ trouvée, en observant les ~~mesmes~~ ^{mêmes} traits et caractères, avec toute la fidélité
 “ requise. Les Pères de nostre Société en ont porté à Rome un exemplaire selon
 “ l’original, avec l’interprétation : on la garde à présent avec son interprétation,
 “ dans la bibliothèque de la Maison professe de Jésus : elle fut imprimée à Rome
 “ l’an 1631.” Thevenot, p. 57. Some suspicions were naturally excited in
 Europe, as to the genuineness of a monument of so peculiar a nature, and it has
 been the subject of much discussion ; but those who have been the most forward to
 pronounce it a forgery, seem actuated rather by a spirit of animosity against the
 Order of Jesuits, whose members brought it to notice, than by the pure love of
 truth or a disposition to candid inquiry ; and since that hostile feeling has subsided,
 its authenticity appears to be no longer disputed by those who are best enabled to
 form a correct judgment. “ L’établissement des Nestoriens ” says De Guignes
 f. “ date de 635 ans après J. C. qu’un certain *Olopuen* vint à la Chine sous *Tay-*
 “ *tsong* des *Tang* : ce fait est prouvé par le monument découvert à *Sy-ngan-fou* en
 “ 1625, sous *Hy-tsong* des *Ming*.” T. ii, p. 334. For more particular informa-
 tion respecting this celebrated monument, see the following works : Athanasii
 Kircheri *China illustrata* (1667), where will be found a fac-simile of the inscrip-
 tion, with a literal translation of each character : Andræ Mülleri *Opuscula* ; *De*
monumento Sinico Commentarius, (1695) : Laurentii Moshemii, *ad Historiam*
Ecclesiasticam Tartarorum Appendix, monumenta et epistolas exhibens (1741) :
 and *Mémoires de l’Académie des Inscriptions*, t. xxx, p. 802.

777. In a list of the sons of *Kublai* given by De Guignes (*Hist. gén. des Huns*,
 liv. xvi, p. 189) we find the third, there named *Mangkola*, to have been gover-
 nor of *Shen-si*, *Se-chuen*, and Tibet ; and in a Note to l’*Hist. gén. de la Chine*,
 p. 489, we are told that *Honanta*, the eldest son of *Mangkola*, succeeded his
 father in the same government ; his usual residence being at *Sing-an-fu*.

778. “ Les Mogols ou Yuen ” says the younger De Guignes “ qui s’emparèrent
 “ du trône en 1279 et chassèrent les *Song*, amenèrent un grand nombre de Mussul-
 “ mans. Ceux-ci furent très-nombreux jusqu’à la dynastie des *Ming*, qui commença
 “ à régner en 1368, après avoir détruit les Tartares.” “ Les Mahométans, que
 “ les Chinois appellent *Mosq*, et qui habitent les pays situés à l’extrémité du
 “ *Chensy* jusqu’à *Ily* en *Tartarie*, sont partagés en trois classes.” T. ii, p. 344-45.

779. “ Celuy

779. "Celuy qui est au sud-est de la ville" says P. Martini "est un lac artificiel, fait par le moyen des canaux qu'on y a conduits de la rivière de Guei : l'empereur Hiao le fit embellir d'un palais fort remarquable, avec des bois et des jardins pleins de fleurs qu'il faisoit cultiver avec grand soin." Thevenot, partie iii, p. 59.

BOOK II.
CHAP. XXXIV.
Notes.

780. It may be doubted whether, in the estimation of our author, this latter quality of attachment to field sports, did not raise his character as high, as did the the vigour and policy of his government.

CHAPTER XXXV.

Of the boundaries of Kataia and Manji.

TRAVELLING westward three days from the residence of *Mangahu*,
you still find towns and castles, whose inhabitants subsist by commerce
and manufactures, and where there is an abundance of silk ; but at
the end of these three stages you enter upon a region of mountains and
vallies, which lie within the province of *Kun-kin*.⁷⁸¹ This tract how-
ever has no want of inhabitants, who are worshippers of idols and cul-
ivate the earth. They live also by the chase, the land being much
covered with woods. In these are found many wild beasts, such as
lions (tigers), bears, lynxes, fallow deer, antelopes, stags, and many
other animals ; which are made to turn to good account.⁷⁸² This
region extends to the distance of twenty days journey, during which
the way lies entirely over mountains and through vallies and woods,
but still interspersed with towns where travellers may find convenient
accommodation. This journey of twenty days towards the west being
performed, you arrive at a place called *Ach-baluch Manji*, which signi-
fies the *White city*⁷⁸³ on the confines of *Manji*, where the country be-
comes level and is very populous. The inhabitants live by trade and
manual arts. Large quantities of ginger are produced here, which is
conveyed through all the province of *Kataia*, with great advantage to
the merchants.⁷⁸⁴ The country yields wheat, rice, and other grain
plentifully, and at a reasonable rate. This plain, thickly covered with
habitations,

BOOK II. habitations, continues for two stages, after which you again come to
 CHAP. XXXV. high mountains, vallies, and forests. Travelling twenty days still further to the west, you continue to find the country inhabited, and by people who worship idols, and subsist upon the produce of their soil, as well as that of the chase. Here also, besides the wild animals above enumerated, there are great numbers of that species which produce the musk.⁷⁸⁵

 NOTES.

781. The country to which our author's description here applies, is evidently the province of *Se-chuen*, which lies south-westward from *Si-ngan-fu*, and is a mountainous region. No direct authority appears for its having borne the name of *Cun-chin*, or *Kun-kin*, but which in the Italian epitomes is *Chin-chin*, or *Kin-kin* according to our orthography, in the Basle edition *Cun-chi*, and in the older Latin *Chym* or *Kyn*. The names of *Kin* and *King*, however, will be perceived to abound in this province. One of its principal cities is named *Chan-king*, another *Tchong-king*, its great river is the *Kin-cha-kiang* (or river of golden sands), and P. Martini says: "Sur les plus hautes montagnes de cette province, du costé du
 " nord-est.... est le royaume de *King*, qui ne relève point de l'empereur de la
 " Chine.... Je nomme ce royaume *King*, parce qu'il fut fondé par le peuple de
 " *King*, et des pays voisins." P. 80.

782. Some of the animals here enumerated might serve the inhabitants for food, and the skins of all were more or less valuable.

783. The name here written *Ach-baluch* and said to imply the "White city," is in the Basle and older Latin editions, but probably with less correctness, called *Achalech*, and in the Italian epitomes, still more corruptly, *Acinelech* and *Cinelech*; none of which bear any resemblance to Chinese words. It has been already noticed that *baligh* is a term used in Tartary for "city," and *ak*, in the dialects of Turkistan, is known to signify "white," which justifies our author's interpretation of the name; but why he should express it in the Tartar language, unless on the supposition of his having forgotten the Chinese appellation, does not appear. I confess also that with such imperfect lights I am unable to make any satisfactory conjecture with regard to its position, and this is the more to be regretted as it would have enabled us to ascertain the north-western limits of *Manji* or Southern China. On the bank of the great river *Kiang*, however, and within the province of *Se-chuen*, there is a city named in the Jesuits' map, *Pei-tcheu*, which

which may be presumed to mean (so far as the sounds of Chinese words, without the characters can be trusted) the "White city."

BOOK II.
CHAP. XXXV.

Notes.

784. It may be doubted whether the root here called ginger, was not rather intended for that which we call China-root, and the Chinese, *fu-lin* (smilax), produced in its greatest perfection in this province, and for which, as it was at that period little if at all known in European pharmacy, it might be found necessary to substitute a familiar term. "La vraie racine de Sina" says P. Martini "se trouve seulement dans cette province ; pour la sauvage, on la trouve par tout." P. 79.

785. It has already been observed that the musk-animal is found in Chinese Tartary, in Tibet and in the Chinese provinces bordering on those countries. See Notes 439 and 440.

CHAPTER XXXVI.

Of the province of Sin-din-fu, and of the great river named Kian.

HAVING travelled those twenty stages through a mountainous country, you reach a plain on the confines of *Manji*, where there is a district named *Sin-din-fu* ; by which name also the large and noble city, its capital, formerly the seat of many rich and powerful kings, is called.⁷⁸⁶ The circumference of the city is twenty miles ; but at the present day it is divided, in consequence of the following circumstances. The late old king had three sons, and it being his wish that each of them should reign after his death, he made a partition of the city amongst them, separating one part from the other by walls, although the whole continued to be surrounded by one general enclosure. These three brothers accordingly became kings, and each had for his portion a considerable tract of country ; the territory of their father having been extensive and rich. But upon its conquest by the Grand *khan*, he destroyed these three princes, and possessed himself of their inheritance.⁷⁸⁷

BOOK II. CHAP. XXXVI. The city is watered by many considerable streams, which descending from the distant mountains, surround and pass through it in a variety of directions. Some of these rivers are half a mile in width, others are two hundred paces, and very deep; over which are built several large and handsome stone bridges, eight paces in breadth, their length being greater or less according to the size of the stream.⁷⁸⁸ From one extremity to the other there is a row of marble pillars on each side, which support the roof; for here the bridges have very handsome roofs, constructed of wood, ornamented with paintings of a red colour, and covered with tiles. Throughout the whole length also there are neat apartments and shops, where all sorts of trade are carried on.⁷⁸⁹ One of the buildings, larger than the rest, is occupied by the officers who collect the duties upon provisions and merchandise, and a toll from persons who pass the bridge. In this way, it is said, his majesty receives daily the sum of an hundred besants of gold.⁷⁹⁰ These rivers uniting their streams below the city, contribute to form the mighty river called the *Kian*,⁷⁹¹ whose course, before it discharges itself into the ocean, is equal to an hundred days' journey; ⁷⁹² but of its properties occasion will be taken to speak in a subsequent part of this Book.⁷⁹³

On these rivers and in the parts adjacent are many towns and fortified places, and the vessels are numerous in which large quantities of merchandise are transported to and from the city. The people of this province are idolaters. Departing from thence you travel five stages, partly along a plain, and partly through vallies, where you see many respectable mansions, castles, and small towns. The inhabitants subsist by agriculture. In the city there are manufactures, particularly of very fine cloths and of crapes or gauzes.⁷⁹⁴ This country, like the districts already mentioned, is infested with lions (tigers), bears, and other wild animals. At the end of these five days' journey you reach the desolated country of Thebeth.

NOTES.

786. This city which in the ~~late~~ edition as well as in that of Ramusio is named *Ste-din-fu*, in the older Latin *Syn-dy-fu*, and in the early epitomes, *Sindirifa*, appears

pears from the circumstances mentioned, to be that now called *Ching-tu-fu*, situated on the western side of the province of *Se-chuen*, of which it is the capital. "Ching-tu" says P. Martini "mérite le rang qu'elle tient de capitale, car elle surpasse de beaucoup les autres cités qui en dépendent, par la magnificence de ses bastimens, et par l'affluence de son peuple : elle est extrêmement marchande . . . Les roys de *Cho* y ont tenu leur cour avant qu'elle fust sous l'empire de la Chine : la famille de *Han* l'appella *Quanghan* et y tint le siège de l'empire : les roys de *Cin* luy ont donné le nom qu'elle a à présent : la famille de *Tang* la nomma *Kien-nan*." P. 81. The western boundary of *Manji*, as has been observed, is not well known, but it is evident from the military operations of 1236 and 1238, that the *Song*, who then ruled it, were masters of this city of *Ching-tu*. When taken by the Mungals it is said (with no little exaggeration) that one million four hundred thousand persons were put to the sword. Hist. gén. de la Chine, t. ix, p. 219.

BOOK. H.
CHAP. XXXVI.
Notes.

787. The king here spoken of must have been a tributary either of the *Song* or of the Mungals and might be one of those who received the Chinese title of *Vang*, and were more or less independent, according to the energy of the general government. In the interval between the conquest of *Ching-tu* by *Oktai*, and this occupation of it by *Kublai*, many changes in its fortunes had taken place and the person who governed there in 1260 supported the attempt of *Artigbuga* to wrest the empire from his brother.

788. "Cette ville" adds Martini "est toute coupée d'eaux, et navigable presque par tout, à cause des canaux qu'on y a conduits, revestus de pierre de taille : il y a quantité de ponts de pierre . . . Cette ville est située dans une isle que les rivières ont formée." p. 81.

789. This peculiarity of the bridges in *Se-chuen* is not noticed in the meagre accounts we have of that province, which all resolve themselves into the original information given by P. Martini, in his *Atlas Sinensis* (1655). The Latin edition of our author states, that the shops or booths were set up in the morning, and removed from the bridge at night.

790. In the other versions, instead of an hundred, it is stated at a thousand *besants* (or *sequans*).

791. The numerous streams by which the city of *Ching-tu* is surrounded, form their junction successively, and discharge their united waters into the great river *Kiang*, as is here described, but its distance from the latter is more considerable than the words of the text would lead us to suppose. In the Basle edition, indeed,

BOOK II. the *Kiang* is said to pass through the city; “per medium hujus civitatis transit
 — “fluvius qui dicitur Quian~~us~~ (*Kiang-su*);” but besides that the nature of the river
 CHAP. XXXVI. disproves the fact, the mistake is explained by the Italian reading of the same
 Notes. passage, in the early epitomes, where the expression is, “per mezo questa terra
 “passa uno grande fiume,” by which is to be understood, as *terra* is here distin-
 guished from *città*, that it flowed through the *district*. The remainder of the
 chapter contains an apparent contradiction; for after describing the river as being
half a mile in width, it proceeds to say: “In la città di Sindirifa sopra questo
 “fiume è un ponte di pietra, loquale è longo un migliaro.” Yet this excess is not
 uncommon where the banks are low and the country a marsh.

792. In the Latin it is said to be ninety, and in the early Italian, seventy stages
 or days journey. The distance from the city of *Su-cheu-fu*, which stands at the
 junction of the river that runs from *Ching-tu*, with the *Kiang*, is equal to about
 four-fifths of the breadth of China.

793. See Chap. lxiii.

794. This sentence is a continuation of the account of *Sin-din-fu*, and ought to
 have had place in an earlier part of the chapter. It shews the inartificial manner
 in which the work was composed.

CHAPTER XXXVII.

Of the province of Thebeth.

CHAP.
XXXVII.

THE province named *Thebeth* ⁷⁹⁵ was laid entirely waste at the time
 that *Mangu-kaan* carried his arms into that country.⁷⁹⁶ To the dis-
 tance of twenty days journey you see numberless towns and castles in a
 state of ruin; and in consequence of the want of inhabitants, wild
 beasts, and especially tigers, have multiplied to such a degree, that
 merchants and other travellers are exposed there to great danger during
 the night. They are not only under the necessity of carrying their
 provisions along with them but are obliged, upon arriving at their
 halting places, to employ the utmost circumspection, and to take the
 following

following precautions, that their horses may not be devoured. In this region, and particularly in the neighbourhood of rivers, are found canes (bamboos) of the length of ten paces, three palms in circumference, and three palms also in the space between each knot or joint. Several of these, in their green state, the travellers tie together, and place them, when evening approaches, at a certain distance from their quarters, with a fire lighted around them; when, by the action of the heat, they burst with a tremendous explosion.⁷⁹⁷ The noise is so loud as to be heard at the distance of two miles; which has the effect of terrifying the wild beasts and making them fly from the neighbourhood. The merchants also provide themselves with iron shackles, in order to fasten the legs of their horses, which would otherwise, when alarmed by the noise, break their halters and run away; and from the neglect of this precaution it has happened that many owners have lost their cattle. Thus you travel for twenty days through a desolated country, finding neither inns nor provisions, unless perhaps once in three or four days, when you take the opportunity of replenishing your stock of necessaries. At the end of that period you begin to discover a few castles and strong towns, built upon rocky heights or upon the summits of mountains, and gradually enter an inhabited and cultivated district where there is no longer any danger from beasts of prey.

A scandalous custom, which could only proceed from the blindness of idolatry, prevails amongst the people of these parts; who are disinclined to marry young women so long as they are in their virgin state, but require, on the contrary, that they should have had previous commerce with the other sex; and this, they assert is pleasing to their deities.⁷⁹⁸ Accordingly, upon the arrival of a caravan⁷⁹⁹ of merchants, and as soon as they have set up their tents for the night, those mothers who have marriageable daughters, conduct them to the place, and each, contending for a preference, entreats the strangers to accept of her daughter and enjoy her society so long as they remain in the neighbourhood.⁸⁰⁰ Such as have most beauty to recommend them are of course chosen, and the others return home disappointed and chagrined; whilst the former continue with the travellers until the period of their departure. They then restore them to their mothers, and never attempt to

BOOK II. to carry them away. It is expected, however, that the merchants
 CHAP. should make them presents of ~~blankets~~ rings, or other complimentary
 XXXVII tokens of regard, which the young women take home with them.⁸⁰¹
 When, afterwards, they are designed for marriage, they wear all these
 ornaments about the neck or other part of the body, and she who
 exhibits the greatest number of them is considered to have been the
 most attractive in her person⁸⁰² and is on that account in the higher
 estimation with the young men who are looking out for wives; nor
 can she bring to her husband a more acceptable portion than a quantity
 of such gifts. At the solemnisation of her nuptials she accordingly
 makes a display of them to the assembly; and he regards them as a
 proof that their idols have rendered her lovely in the eyes of men.
 From thenceforward no person can dare to meddle with her who has
 become the wife of another; and this rule is never infringed.⁸⁰³ These
 idolatrous people are treacherous and cruel, and holding it no crime or
 turpitude to rob, are the greatest thieves in the world⁸⁰⁴ They subsist
 by the chase and by fowling, as well as upon the fruits of the earth.

Here are found the animals that produce the musk, and such is the
 quantity, that the scent of it is diffused over the whole country. Once
 in every month the secretion takes place, and it forms itself as has already
 been said, into a sort of imposthume or boil full of blood, near the navel,
 and the blood thus issuing, in consequence of excessive repletion, be-
 comes the musk.⁸⁰⁵ Throughout every part of this region the animal
 abounds, and the odour generally prevails. They are called *gudder* in the
 language of the natives,⁸⁰⁶ and are taken with dogs. These people use
 no coined money, nor even the paper-money of the Grand *khan*, but for
 their currency employ coral.⁸⁰⁷ Their dress is homely, being of leather,
 undressed skins, or of canvas. They have a language peculiar to the pro-
 vince of Thebeth, which borders on *Manji*. This was formerly a country
 of so much importance as to be divided into eight kingdoms, contain-
 ing many cities and castles. Its rivers, lakes, and mountains are nu-
 merous. In the rivers is found gold-dust in very large quantities.⁸⁰⁹
 Not only is the coral, before mentioned, used for money, but the women
 also wear it about their necks and with it ornament their idols.⁸¹⁰ There
 are manufactures of camlet and of gold cloth, and many drugs are
 produced

produced in the country that have not been brought to ours. These people are necromancers, and by their infernal art, perform the most extraordinary and delusive enchantments that were ever seen or heard of. They cause tempests to arise, accompanied with flashes of lightning and thunderbolts, and produce many other miraculous effects.⁸¹¹ They are altogether an ill-conditioned race. They have dogs of the size of asses,⁸¹² strong enough to hunt all sorts of wild beasts, particularly the wild oxen, which are called *beyamini*,⁸¹³ and are extremely large and fierce. Some of the best laner falcons are bred here, and also sakers, very swift of flight, and the natives have good sport with them. This province of Thebeth is subject to the Grand *khan*, as well as all the other kingdoms and provinces that have been mentioned. Next to this is the province of *Kaindu*.

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795. The name of Thebeth, Thibet, or Tibet is sometimes confined to that country, on the northern side of the *Himalaya* mountains, which is under the immediate government of the *Dalai lama* and *Panchin lama*, and sometimes is made to embrace the whole of what is otherwise called *Tangut*, including the nations bordering on the provinces of *Se-chuen* and *Shen-si*, whom the Chinese term the *Su-fan* or *Tu-fan*. It appears to be of this eastern part, commencing at about five days journey from the city of *Ching-tu*, that our author proceeds to speak. " Nations Tibetanes : Je comprends sous ce nom " says the historian of the Huns " tous les peuples qui sont situés à l'occident des provinces de Chen-si " et de Sse tchuen, et qui s'étendent vers l'occident jusqu'aux sources de l'*Iadus*. " Ce pays porte en général le nom de *Toufan*, mais les différentes branches des " nations qui y sont répandues ont multiplié les noms, et chaque canton a le sien " particulier." " Royaume des *Tou-fan* : Ce royaume est ce que nous appelons " précisément le Tibet, ou le Boutan, que l'on distingue en grand et petit Tibet. " C'est un pays plein de montagnes, où peu de voyageurs ont pénétré." T. I, p. 158-163.

796. The war which ended in the destruction of the *Tu-fan*, is thus uncircumstantially mentioned in l'*Hist. générale de la Chine* : " *Oulcang-hotai* (the general of *Mangu*, or more immediately of *Kublai*, his lieutenant) après l'entière " réduction du royaume de *Tali* (*Yün-nan*), est allé aux *Toufan* qui l'occu- " pèrent plus long-temps qu'il n'auroit cru. Le *Toufan*, pays gras, fertile en " grains

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“ grains et peuplé de plus de trois cents mille familles, étoit défendu par une
 “ milice excellente, bien exercée et redoutable à ses voisins. Lorsque *Ouleang*—
 “ *holai* attaqua ces peuples, leurs chefs soutinrent long-temps les efforts de
 “ Mongous, qu'ils battirent même en plusieurs rencontres et auxquels ils ne se
 “ soumirent que lorsqu'ils se virent épuisés Ce général, partant du pays des
 “ *Toufan*, soumit les *Pamans*, les *Oumans*, les *Koueman*, et d'autres hordes de
 “ ces quartiers.” T. ix, p. 259–262. “ Il (*Mangou-khan*) nomma encore le
 “ général *Holilai* pour aller soumettre le Tibet. Tout ce pays fut désolé, ses
 “ villes et ses châteaux rasés.” De Guignes. Hist. gén. des Huns. liv. xv,
 p. 123.

797. The very loud explosion of burning bamboos is well known to those who have witnessed the conflagration of a village or a bazar, in countries where the buildings are of that material. What most resembles it is the irregular but incessant firing of arms of all descriptions, during a night of public rejoicing in England.

798. It may be remarked that the places mentioned by our author, as the resort of travelling merchants, are described as the scenes of mercenary prostitution, either of wives or daughters, which the natives affect to justify or excuse, upon some imaginary principle, attributing the practice to any but the real motive; that of extracting from the wealthy traders as large a contribution as possible. See Note 339. P. Martini, speaking of the province of *Yun-nan*, which adjoins to that of Tibet, says of its inhabitants: “ Personne n'épousoit de fille parmi eux, qu'un autre n'eust eu premièrement sa compagnie : ce sont les paroles de notre auteur Chinois.” P. 196.

799. This is the first instance in the course of the work of the employment of the word “caravan,” taken from the Persian *کاروان* *karwân*, and adopted into most European languages. The Arabic term, which we might have thought more likely to have been introduced by the Crusaders, is *قافلة* *kâfilah*.

800. Such is the depravity of human nature, that not only the moral but the instinctive principles may be subdued by the thirst of gain or the cravings of appetite. In his journey through *Cooch Bahar*, on the road to Tibet, Turner observes that “nothing is more common than to see a mother dress up her child, and bring it to market, with no other hope, no other view than to enhance the price she may procure for it.” Embassy to Tibet, p. 11.

801. The object of this feigned complaisance, however disguised by religious pretences, is sufficiently apparent from this part of the ceremony.

802. It

802. It may perhaps be our author's meaning that the influence of superior charms had the effect of drawing several presents from the same lover; but the passage would lead us rather to conclude that their variety was the produce of successive connexions. In the Latin text the plurality is distinctly asserted.

803. "Very precise chastity before marriage" says Turner, "is not expected in the fair sex, though when they have once formed a contract, they are by no means permitted, with impunity, to break it." p. 353. "Quisquis alienum thorum fœdaverit... eam pœnam subire cogitur quam maritus adulteræ statuerit. At mulier tanquam infamis domo expellitur." Alphab. Tibetanum, p. 459.

804. This thievish character may have belonged to the *Si-fun* who border on the Chinese provinces, (as it has belonged to most borderers), but travellers describe the manners of the people of Tibet-proper as particularly ingenuous and honest.

805. For an account of this animal see Notes 439 and 440. With respect to the supposed lunar influence on the secretion of musk, Strahlenberg informs us that it is not at all times of the same strength, but "is best in summer, in the rutting time, and at the full of the moon." P. 340.

806. The word *gudder*, or any other approaching to it, is not to be found in the vocabularies we have of the languages of Tartary. In the northern parts, according to Bell, the animal is named *kaberda*, or *kabardyn* according to Strahlenberg; and Kirkpatrick, in his account of Nepaul names it *kastoora*. It is not indeed improbable that *gudder* or *gadder* (as it is written in the Latin text) may be a corruption of the Persian word *kastûri*, which is the common term for the drug in every part of the east, and would be used by the Mahometan merchants even on the borders of China. A striking instance of the degree to which words may be disfigured in transcription presents itself in the name of the country that forms the subject of this Chapter, which, in the early Italian epitomes, is *Chelet* at the commencement, although towards the conclusion of the chapter it is correctly printed *Tibeth*.

807. It may not appear likely that the valuable red coral, produced in the Mediterranean, should have been carried to the borders of China in sufficient quantity to be there made use of as currency; nor is it a substance so readily divisible as to be convenient for the purpose; but of its general use in the way of ornament ample proof is furnished by Tavernier, who says, at the conclusion of his remarks on this article: "Pour revenir au corail et en finir le discours, il faut ajouter que tout le menu peuple s'en pare et s'en sert d'ornement au col et au

- BOOK II. " bras dans toute l'Asie, et principalement vers le nord sur les terres du Grand
 — " Mogol, et au dessus dans les montagnes en tirant au royaume d'Asen (*Assam*)
 CHAP. " et de Boutan." Voyage des Indes, t. ii, p. 281, 12^{mo}. It is remarkable that to
 XXXVII. the present day the people of Tibet have no coinage of their own, but are supplied
 Notes. with a currency by their neighbours of *Nepal*.

808. In the Alphabetum Tibetanum of Georgi we find an enumeration of these kingdoms, as they are termed, under the head of, " Regna omnia et provinciæ ditionis Tibetanæ," p. 417; where their number, as far as can be ascertained from the confused nature of the work, appears to be ten instead of eight. " Le gouvernement présent des *Si-fan* ou *Tou-fan*" say Du Halde " est bien différent de ce qu'il étoit autrefois. . . Anciennement leur royaume étoit fort peuplé : également bien fortifié et très-puissant." T. i, p. 42.

809. Several of the streams which take their rise in the eastern parts of Tibet, and by their junctions form the great rivers of China, yield much gold, which is collected from their beds in grains or small lumps. This is principally remarked of the *Kin-sha-kiang*. " De tant de rivières qu'on voit sur la carte" says Du Halde, " on ne peut dire quelles sont celles qui fournissent tout l'or qui se transporte à la Chine . . . Il faut qu'on en trouve dans les sables de plusieurs de ces rivières : il est certain que la grande rivière *Kin-sha-kiang* qui entre dans la province d'*Yun-nan*, en charie beaucoup dans son sable, car son nom signifie, fleuve à sable d'or." T. iv, p. 470. " Les *Tou-fan*, appelés *Nan-mo*, ont une rivière qui porte le nom de *Ly-nicou*, dans laquelle il se trouve beaucoup d'or." Mém. conc. les Chinois, t. xiv, p. 183.

The term here translated "gold-dust," which both in Ramusio and in the epitomes is "oro di paiola, in the B. M. and Berlin manuscripts, *paglola*, in the older Latin edition, *payolo*, and omitted altogether in that of Basle, is in the Vocabolario della Crusca written *paglivola* (as it would seem, from the Latin *parvula*) and defined to be "minutissima parte d'oro."

810. In describing the manners of a certain people in the Ava or Birmah country, Dr. F. Buchanan observes that "some of the women wore rich strings of coral round their necks." *Stymer's Embassy*, p. 465.

811. See Book I. Chap. lvi. where the character of sorcerers is particularly attributed to the natives of *Tebeth* and *Kasmir*. This consistency in the different parts of the work, with respect to the same fact, is deserving of notice. See also Note 472.

812. This may appear to be an exaggeration, but other travellers describe the dogs of Tibet as of an uncommon size. "On the left" says Turner "was a row of wooden cages, containing a number of huge dogs, tremendously fierce, strong, and noisy. They were natives of Tibet; and whether savage by nature, or soured by confinement, they were so impetuously furious, that it was unsafe, unless the keepers were near, even to approach their dens." And in another place: "The instant I entered the gate, to my astonishment, up started a huge dog, big enough, if his courage had been equal to his size, to fight a lion." Embassy to Tibet, p. 155-215. Under this sanction our author must stand excused of hyperbole; although some other accounts do not convey an idea of the same magnitude. "One of them" says Capt. Raper "was a remarkably fine animal, as large as a good-sized Newfoundland dog, with very long hair and a head resembling a mastiff's. His tail was of an amazing length, like the brush of a fox, and curled half way over his back. He was however so fierce, that he would allow no stranger to approach him." Asiat. Res. Vol. xi, p. 529. This description might serve as the portrait of a fine Newfoundland dog in my possession, who stands two feet three inches at the shoulder, is four feet in girth at the chest, and measures six feet from the nose to the extremity of the tail. His colour is white marked with brown, the hair long and curling. In disposition, however, he is the contrast of the Tibet breed, being as remarkable for the gentleness and sociability of his habits, as he is for his size and beauty.

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813. For an account of this animal, the *bos grunniens*, see Book I. Chap. li. and Note 436. Of the word *beyamini* (which does not occur either in the Latin or the Italian epitomes) I can discover no trace. It may be a corruption of *brahmini*. The animal is said to be called *yak* in Tartary, *chowri* in Tibet, and *suragâi* in Hindustan.

CHAPTER XXXVIII.

Of the province of Kain-du.

KAIN-DU is a western province which was formerly subject to its own princes, but since it has been brought under the dominion of the Grand *khan*, it is ruled by the governors whom he appoints. We are not to understand, however, that it is situated in the western part (of Asia), but only that it lies westward with respect to our course from the north-

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BOOK II. eastern quarter. Its inhabitants are idolaters. It contains many cities and castles, and the capital city, standing at the commencement of the province, is likewise named *Kain-du*.⁸¹⁴ Near to it there is a large lake of salt water, in which are found abundance of pearls, of a white colour, but not round.⁸¹⁵ So great indeed is the quantity, that if his majesty permitted every individual to search for them, their value would become trifling; but the fishery is prohibited to all who do not obtain his licence. A mountain in the neighbourhood yields the turquoise stone, the mines of which cannot be worked without the same permission.

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The inhabitants of this district are in the shameful and odious habit of considering it no mark of disgrace, that those who travel through the country should have connexion with their wives, daughters, or sisters; but, on the contrary, when strangers arrive, each householder endeavours to conduct one of them home with him, and committing all the females of the family to his charge, leaves him in the situation of master of the house, and takes his departure. The women immediately place a signal over the door, which is not removed until the guest proceeds on his journey; when the husband is at liberty to return. This they do in honour of their idols, believing that by such acts of kindness and hospitality to travellers, a blessing is obtained, and that they shall be rewarded with a plentiful supply of the fruits of the earth.⁸¹⁶

The money or currency they make use of is thus prepared. Their gold is formed into small rods, and (being cut into certain lengths) passes according to its weight, without any stamp.⁸¹⁷ This is their greater money: the smaller is of the following description. In this country there are salt-springs, from which they manufacture salt by boiling it in small pans.⁸¹⁸ When the water has boiled for an hour, it becomes a kind of paste, which is formed into cakes of the value of two pence each. These, which are flat on the lower, and convex on the upper side, are placed upon hot tiles, near a fire, in order to dry and harden. On this latter species of money the stamp of his majesty is impressed, and it cannot be prepared by any other than his own officers.⁸¹⁹ Eighty of the cakes are made to pass for a *saggio* of gold.⁸²⁰ But when these
are

are carried by the traders amongst the inhabitants of the mountains and other parts little frequented, they obtain a *saggio* of gold for sixty, fifty, or even forty of the salt-cakes, in proportion as they find the natives less civilized, further removed from the towns, and more accustomed to remain on the same spot; inasmuch as people so circumstanced cannot always have a vend for their gold, musk, and other commodities. And yet even at this rate, it answers well to them, who collect the gold-dust from the beds of the rivers, as has been mentioned.⁸²¹ The same merchants travel in like manner through the mountainous and other parts of the province of Tebeth, last spoken of, where the money of salt has equal currency. Their profits are considerable, because these country people consume the salt with their food, and regard it as an indispensable necessary; whereas the inhabitants of the cities use for the same purpose only the broken fragments of the cakes; putting the whole cakes into circulation as money. Here also the animals which yield the musk are taken in great numbers, and the article is proportionably abundant.⁸²² Many fish, of good kinds, are caught in the lake. In the country are found tigers, bears, deer, stags, and antelopes. There are numerous birds also, of various sorts. The wine is not made from grapes, but from wheat and rice, with a mixture of spices; which is an excellent beverage.⁸²³

This province likewise produces cloves. The tree is small, the branches and leaves resemble those of the laurel, but are somewhat longer and narrower. Its flowers are white and small, as are the cloves themselves, but as they ripen they become dark coloured. Ginger grows there and also cassia in abundance, besides many other drugs, of which no quantity is ever brought to Europe.⁸²⁴ Upon leaving the city of *Kain-du* the journey is fifteen days to the opposite boundary of the province; in the course of which you meet with respectable habitations, many fortified posts, and also places adapted to hunting and fowling. The inhabitants follow the customs and manners that have already been described. At the end of these fifteen days you come to the great river *Brius* which bounds the province, and in which are found large quantities of gold-dust.⁸²⁵ It discharges itself into the
ocean

BOOK II. ocean. We shall now leave this river, as nothing further that is worthy of observation presents itself, and shall proceed to speak of the province of *Karaian*.
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814. The city that in point of situation and other circumstances appears to answer best to this description of *Kain-du*, is *Yung-ning-tu*, which stands on the western side of the *Ya-long-kiang*, in about latitude 28°; although from some resemblance of sound, we might rather suppose it to be *Li-kiang-tu*, a city at no great distance from the former, but standing on the western side of the *Kin-sha-kiang*, above its junction with the former river. "C'est à l'extrémité (septentrionale) de la province" says Du Halde, speaking of *Yun-nan* "qu'est bâtie cette ville" (de *Yung-ning-tu-fu*): elle touche presque aux terres des lamas. A son orient "elle a un beau lac." T. i, p. 252. It may be objected that these towns are situated to the eastward, not to the westward of Tibet; but our author only says that *Kain-du* lay next to Tibet, and *Yung-ning-tu* lying south of *Si-fan*, is in the general south-western line of all the places already mentioned, as well as of those which immediately follow. When our author speaks of Tibet, it is evident that he does not mean the western part of that extensive region of which *Lhasa* is the capital, but the country of the *Si-fan*, bordering on *Se-chuen* and *Yun-nan*. "Au nord-ouest" says P. Martini, speaking of the latter province "les royaumes que les Chinois appellent généralement *Si-fan*, que je croy estre le royaume de Tibet, continent à cette province." P. 194.

815. I do not find it elsewhere asserted that the lake near *Yung-ning-tu* yields pearls, but they are enumerated by Martini amongst the valuable productions of that part of China: "On tire encore de cette province des rubis, des saphirs, des agathes . . . avec plusieurs pierres précieuses, et des perles." P. 194. The fishery of pearls in a river of eastern Tartary is noticed by many writers.

816. On the subject of licentious hospitality, see Notes 339 and 798.

817. This substitute for coin resembles the *larin* of the Gulf of Persia, but with the difference, that the latter bears an imperfect stamp. In those districts of Sumatra where gold-dust is procured, commodities of all kinds, even so low as the value of a single grain, are purchased with it. The forming the metal into rods, and cutting off pieces as they are wanted for currency, may be considered

sidered as one step towards a coinage. The Chinese of Canton cut the Spanish dollar in the same manner, to make up their fractional payments.

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818. P. Martini, in describing the town of *Yao-gan*, in the same province, says : " Près de la ville il y a un puits d'eau salée ; on en puise pour faire du sel, qui est très-blanc, dont on se sert dans tout le pays, et s'appelle *Pe-yen-cing*, c'est-à-dire le puits du sel blanc." P. 204. The name of *Pe-yen-cing*, appears in Du Halde's map of *Yun-nan*.

819. It is by no means an uncommon practice to employ the staple commodity of a country, instead of specie, as the medium of valuation for all other articles. Cakes of gum-benzoin are used for this purpose in the part of Sumatra where the drug is produced ; and in England, it is well known that subsidies and benevolences granted to the crown, were, directly or indirectly, paid in packs of wool.

820. The *saggio* of Venice was the sixth part of an ounce, and consequently the cake of salt was in value the four hundred and eightieth part of an ounce of gold, which at the price of four pounds sterling, is exactly two pence for the value of each cake : a coincidence that could hardly have been expected. Its precision, however, must depend on a comparison between the English pence and Venetian *denari* of that day.

821. This we must allow to be fair and natural reasoning, and to bear strong internal evidence of genuine observation.

822. The western parts of China and eastern of Tibet, or the country of the *Si-fan*, are those in which the best musk is found. Martini, in his *Atlas Sinensis*, speaks of it as the production of various places in *Yun-nan*. See Notes 439, 440, 805, and 806.

823. Respecting the manufacture of what is termed Chinese wine, see Note 709.

824. This appears to be the most unqualified error that has hitherto occurred in the course of the work, as cloves (*garofali*) and cassia or cinnamon (*canella*), certainly do not grow in that part of the world, nor any where beyond the tropics. The only manner in which it is possible to account for an assertion so contrary to fact, is by supposing that a detached memorandum of what our author had observed in the spice islands (which there is great probability of his having visited whilst in the service of the emperor) has been introduced in a description where it is entirely irrelevant. An instance of the same kind of confused insertion (on the subject of cannibalism) has already been pointed out in

BOOK II. in Note 474. Major Rennel informs me that he has traced the like kind of transposition in the *Anabasis*, although Xenophon himself is understood to have arranged it.

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S25. However unlike a Chinese or Tartar word, all the editions agree in the orthography of the name of *Brius* given to this river, which seems to be intended for the *Kin-sha-kiang* or "river with the golden sands." But if on the other hand, *Li-kiang-tu*, which is situated on its south-western side, should be considered as the *Kain-du* of the text, it will follow that the *Brius* is either the *Lan-tsan-kiang* or the *Ni-kiang*, presumed to be the *Irabatty* of the kingdom of Ava. "The river *Nou-kian*," says Major Rennell, "little, if at all inferior to the Ganges, runs to the South, through that angle of *Tunan* which approaches nearest to Bengal." Memoir, ed. 3, p. 295.

CHAPTER XXXIX.

Of the great province of Karaian, and of Yachi its principal city.

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HAVING passed the river abovementioned, you enter the province of *Karaian*, which is of such extent as to be divided into seven governments.⁸²⁶ It is situated towards the west; the inhabitants are idolaters; and it is subject to the dominion of the Grand *khan*, who has constituted as its king, his son named *Cen-Temur*, a rich, magnificent, and powerful prince, endowed with consummate wisdom and virtue, and by whom the kingdom is ruled with great justice.⁸²⁷ In travelling from this river five days journey, in a westerly direction, you pass through a country fully inhabited, and see many castles. The inhabitants live upon flesh meat and upon the fruits of the earth. Their language is peculiar to themselves, and is difficult to be acquired.⁸²⁸ The best horses are bred in this province.⁸²⁹ At the end of these five days you arrive at its capital city, which is named *Yachi*, and is large and noble.⁸³⁰ In it are found merchants and artisans, with a mixed population, consisting of (the native) idolaters, Nestorian Christians, and Saracens or Mahometans;⁸³¹ but the first is the most numerous class.

The

The land is fertile in rice and wheat. The people, however, do not use wheaten bread, which they esteem unwholesome, but eat rice; and of the other grain, with the addition of spices, they make wine, which is clear, light-coloured, and most pleasant to the taste.⁸³² For money they employ the white porcelain shell, found in the sea, and these they also wear as ornaments about their necks.⁸³³ Eighty of the shells are equal in value to a *saggio* of silver or two Venetian groats, and eight *saggi* of good silver, to one of pure gold.⁸³⁴ In this country also there are salt-springs, from which all the salt used by the inhabitants is procured.⁸³⁵ The duty levied on this salt produces a large revenue to the king.⁸³⁶

The natives do not consider it as an injury done to them, when others have connexion with their wives, provided the act be voluntary on the woman's part.⁸³⁷ Here there is a lake nearly an hundred miles in circuit, in which great quantities of various kinds of fish are caught; some of them being of a large size.⁸³⁸ The people are accustomed to eat the undressed flesh of fowls, sheep, oxen, and buffaloes; but cured in the following manner.⁸³⁹ They cut the meat into very small particles, and then put it into a pickle of salt, with the addition of several of their spices. It is thus prepared for persons of the higher class, but the poorer sort only steep it, after mincing, in a sauce of garlic, and then eat it as if it were dressed.

NOTES.

826. *Karaian* is generally understood to be the province of *Yun-nan*, or rather its north-western part, which is bounded, in great measure, by the *Kin-sha-kiang*. "Ce qu'il appelle *Corayan*" says P. Gaubil, speaking of our author "est le *Yun-nan*." P. 201. "Ils soumirent d'abord" says De Guignes "un pays que Marc Paul appelle *Caraiam*, et qui fait partie de *Yun-nan*." Livre xvi, p. 176. In the "Account of an embassy to Ava" we find mention made of a race of people, whose name corresponds with that of *Karaian* and who may have been prisoners of war brought from the neighbouring country of *Yun-nan*, with which the people of *Ava* were often in hostility, and distributed in the latter as colonists. "He told me" says Colonel Symes, speaking of a respectable Italian missionary "of a singular description of people called *Carayners* or *Carianers*, that

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" inhabit different parts of the country... He represented them as a simple, innocent race, speaking a language distinct from that of the Birmans, and entertaining rude notions of religion. They lead quite a pastoral life, and are the most industrious subjects of the state... Agriculture, the care of cattle, and rearing poultry, is almost their only occupation. A great part of the provisions used in the country is raised by the *Carianers* and they particularly excel in gardening." P. 207-467. By Dr. F. Buchanan the name is written *Kanayn*; and he speaks also of the *Ka-kiayn*, " a wild people on the frontiers of China." *Asiat. Res.* Vol. vi, p. 228.

827. This prince is named in the B. M. and Berlin Manuscripts, *Gusen-temur*, in the Basle edition, *Esen-temur*, and in the Italian epitomes, *Hensen-temur*. In the *Tables chronologiques* of De Guignes he is simply called *Timou-khan*; but one of his successors (a nephew) appears in the same list by the name of *Ycson-timour*, which whether more or less correct in its orthography than any of the preceding, is evidently intended for the same appellation. He was, however, the grandson, not the son, of *Kublai*, whom he succeeded in consequence of the premature death of his father *Chingis*. For the circumstances of this prince's accession, see Note 533. " La droiture, la clémence et la libéralité de ce prince, mirent plus que ses armées, toutes ces provinces à couvert... Les soins extraordinaires qu'il a pris pour soulager le peuple, l'ont fait regarder par les Chinois comme un prince accompli." Liv. xvi, p. 195.

828. Their language might probably partake of that of Ava or Pegu, and would consequently be unintelligible both to the Chinese and to the people of Tibet. " *King-tung* est la seule " says P. Martini " entre toutes les villes qui sont dans ces hautes et larges montagnes (de *Yun-nan*) qui soit libre. Ses habitants ont esté les derniers à recevoir les sciences des Chinois: plusieurs mesme retiennent encore la façon d'écrire du royaume de *Mien* (Ava), qui ne diffère pas beaucoup de celle dont les marchands de Bengala et des Indes ont accoustumé de se servir." P. 201.

829. " Ce pays " says the same writer " produit de très bons chevaux, de basse taille pour la plupart, mais forts et hardis." P. 196. This is probably the same breed as the *tangun* or *tanyan* horses of Lower Tibet, carried from thence for sale to Hindustan. The people of Bütan informed Major Rennell that they brought their *tanyans* thirty-five days journey to the frontier.

830. The present capital of the province of *Yun-nan* is a city of the same name; but there appears reason to conclude that although the *Karaian* of our author be a part of that province, its city of *Jaci* or *Yachi* was not *Yun-nan-fu* but
Tali-fu,

Tali-fo, now considered as the second in rank. This, as we are informed by P. Martini, was named *Ye-chu* by the prince who founded it, and *Yao-cheu* by a subsequent dynasty; whilst the name of *Tali* was given to it by one of the *Yuen* or family of *Kublai*. BOOK II.
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831. Ramusio's text says *Saracens and Mahometans*; but this is probably a typographical error, as no distinction of the kind is made in any preceding passage. The former term seems indeed to have been more especially applied, by the historians of the crusades, to the subjects of the sultans of Egypt; but *Saracens* are spoken of by Ammianus Marcellinus in the fourth century, or more than two centuries before the time of Mahomet. See Note 87. In the western provinces of China the Mahometans were numerous at this period.

832. Our author, who seems to have been of a sociable disposition, misses no opportunity of praising the good qualities of this liquor; but modern travellers, from prejudices perhaps, do not speak of it in such advantageous terms. It is a kind of beer rather than of wine.

833. These are the well-known cowries (*Kari*) of Bengal, called by our naturalists *Cypræa Moneta*, which in former times may have found their way, through the province of *Silhet*, to the countries bordering on China, and were probably current in *Yun-nan* before its mountaineers were brought under regular subjection and incorporated with the empire; which was a difficult and tedious measure of policy, chiefly effected by transplanting colonies of Chinese from the interior. "In 1764" says Major Rennell "I was told that *Silhet* (an inland province to the north-east of Bengal) produced cowries, and that they were dug up. This, of course I disbelieved; but when I was there in 1767 and 1768, I found no other currency of any kind in the country, and upon an occasion when an increase in the revenue of the province was enforced, several boat-loads (not less than fifty tons each) were collected and sent down the *Burrampooter*, to Dacca. Their accumulation was probably the consequence of *Silhet* being, at that period, the most remote district in which they passed current, and from whence they could not find a way out, but by returning to *Bélgal*." Might not the accumulation have been the effect of a change of system in the countries reduced to Chinese subjection, which not only checked the further exportation of cowries, but caused those already in circulation to be thrown back to the Bengal province, where however depreciated, they retained some value as currency? "Certains petits coquillages" says Du Halde "appellés *poci* à la Chine et *coris* dans le royaume de Bengale, ont servi pareillement de petite monnoye. Il en falloit donner plusieurs pour égaler la valeur d'une denier. L'usage d'une pareille monnoye n'a pas été de longue durée." T. ii, p. 165.

BOOK II. It is not uncommon to suppose that this genus of shells, called *porcellana*, derives its appellation from the variegated appearance of its polished coat, resembling the glazed earthenware or porcelain of China; but the early use of the

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word by our author renders it more likely that the shell having already obtained the name of *porcellana* (a diminutive of *porco*), on account of the gibbous form of its back, the foreign ware was subsequently called porcelain, in Europe, from its possessing some of the most beautiful qualities of the shell. This at least is more plausible than the French etymology of "pour cent années," founded on the belief that the materials were matured under ground one hundred years. See Johnson's dictionary, at the word Porcelain.

834. According to this estimation, if the numbers be correct, the value of the cowries must have been enormously increased by their carriage from Bengal to the frontiers of China. Their average price in the bazar of Calcutta is said to be about five thousand for a rupee, which may be considered as equal to three *saggi* of silver; and if sold at eighty for the *saggio*, the profit would consequently be at the rate of five thousand for two hundred and forty, or more than twenty for one. Perhaps therefore instead of eighty, we should read eight hundred cowries to the *saggio*, which would still leave a profit of cent per cent. It must be observed at the same time that the improvements of European navigation in the Indian seas may have reduced the value of cowries in the Bengal market to a tenth part of what it was in the thirteenth century.

835. "Je vis tirer du sel par nos domestiques proche de nos tentes," says P. Gerbillon, then on a journey in Chinese Tartary; "ils ne firent que creuser environ un pied en terre, et ils trouvèrent une espèce de mine de sel." T. iv, p. 134.

836 "Elle paye" says P. Martini, speaking of the province of *Yun-nan* "56,965 pesées de sel, outre plusieurs autres imposts qui se lèvent sur les marchandises et sur les terres." P. 195.

837. "Comme cette province" observes the same writer "est proche des Indes, aussi tient-elle quelque chose des mœurs et de la façon de vivre des gens de ces pays là; on n'y observe point ce qui se pratique presque dans toute la Chine que les femmes demeurent renfermées dans la maison, sans voir les hommes, et sans avoir aucune familiarité ny conversation avec eux." P. 195.

838. "*Tali* est bastie sur le bord occidental du lac *Siul*... Ceux de la Chine " lui donnent le nom de mer à cause de sa grandeur." "Le lac s'étendant fort
" en

“ en longueur, divertit les habitans par son bel aspect, comme aussi par la
 “ diversité et abondance de ses poissons.” P. 197-198. BOOK II.

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839. It is said of the *Sj-fan*, the neighbours of these people and resembling them in manners, “ Ils mangent la viande presque entièrement crue, quand elle
 “ est fraîche, ou qu'elle est séchée au soleil: ils ne connoissent aucun de nos
 “ assaisonnemens.” *Mém. conc. les Chinois*, t. xiv, p. 235. “ During the winter”
 says Turner “ a practice is adopted in the neighbourhood of these mountains . . .
 “ that of preparing meat and fish for carriage, by the action of extreme cold . . .
 “ I was accustomed to eat heartily of the meat thus prepared, without any
 “ further dressing . . . My Tibet friends, however, gave an uniform and decided
 “ preference to the undressed crude meat.” P. 301-2.

CHAPTER XL.

Of the province named Karazan.

LEAVING the city of *Yachi*, and travelling ten days in a westerly CHAP. XL.
 direction, you reach the province of *Karazan*, which is also the name
 of its chief city.⁸⁴⁰ The inhabitants are idolaters. The country be-
 longs to the dominion of the Grand *khan*, and the royal functions are
 exercised by his son, named *Kogatin*.⁸⁴¹ Gold is found in the rivers,
 both in small particles and in lumps; and there are also veins of it in
 the mountains. In consequence of the large quantity obtained, they
 give a *saggio* of gold for six *saggi* of silver.⁸⁴² They likewise use the
 before-mentioned porcelain shells in currency; which, however, are not
 found in this part of the world, but are brought from India.⁸⁴³

Here are seen huge serpents, ten paces in length, and ten spans in
 the girth of the body. At the fore-part, near the head they have two
 short legs, having three claws like those of a tiger, with eyes larger
 than a four-penny loaf (*pane da quattro denari*) and very glaring. The
 jaws are wide enough to swallow a man, the teeth are large and sharp,
 and their whole appearance is so formidable, that neither man, nor any
 kind

BOOK II. kind of animal, can approach them without terror.⁸⁴⁴ Others are met
 CHAP. XL. with of a smaller size, being eight, six, or five paces long, and the following method is used for taking them. In the day time, by reason of the great heat, they lurk in caverns, from whence, at night, they issue to seek their food, and whatever beast they meet with and can lay hold of, whether tiger, wolf, or any other, they devour; after which they drag themselves towards some lake, spring of water, or river in order to drink. By their motion in this way along the shore, and their vast weight, they make a deep impression, as if a heavy beam had been drawn along the sands. Those whose employment it is to hunt them, observe the track by which they are most frequently accustomed to go, and fix into the ground several pieces of wood, armed with sharp iron spikes, which they cover with the sand in such a manner as not to be perceptible. When therefore the animals make their way towards the places they usually haunt, they are wounded by these instruments, and speedily killed.⁸⁴⁵ The crows, as soon as they perceive them to be dead, set up their scream; and this serves as a signal to the hunters, who advance to the spot, and proceed to separate the skin from the flesh, taking care immediately to secure the gall, which is most highly esteemed in medicine.⁸⁴⁶ In cases of the bite of a mad dog, a penny-weight of it, dissolved in wine, is administered. It is also useful in accelerating parturition, when the labour pains of women have come on. A small quantity of it being applied to carbuncles, pustules, or other eruptions on the body, they are presently dispersed; and it is efficacious in many other complaints. The flesh also of the animal is sold at a dear rate, being thought to have a higher flavour than other kinds of meat, and by all persons it is esteemed a delicacy.⁸⁴⁷ In this province the horses are of a large size, and whilst young, are carried for sale to India. It is the practice to deprive them of one joint of the tail, in order to prevent them from lashing it from side to side, and to occasion its remaining pendent; as the whisking it about, in riding, appears to them a vile habit.⁸⁴⁸ These people ride with long stirrups, as the French do in our part of the world; whereas the Tartars, and almost all other people, wear them short, for the more conveniently using the bow; as they rise in their stirrups above the horse, when they shoot their arrows. They have complete armour of buffalo-leather, and

and carry lances, shields and cross-bows.⁸⁴⁹ All their arrows are poisoned. I was assured, as a certain fact, that many persons, and especially those who harbour bad designs, always carry poison about them, with the intention of swallowing it, in the event of their being apprehended for any delinquency, and exposed to the torture, that, rather than suffer it, they may effect their own destruction. But their rulers, who are aware of this practice, are always provided with the dung of dogs, which they oblige the accused to swallow immediately after, as it occasions their vomiting up the poison,⁸⁵⁰ and thus an antidote is ready against the arts of these wretches. Before the time of their becoming subject to the dominion of the Grand *khan*, these people were addicted to the following brutal custom, When any stranger of superior quality, who united personal beauty with distinguished valour, happened to take up his abode at the house of one of them, he was murdered during the night; not for the sake of his money, but in order that the spirit of the deceased, endowed with his accomplishments and intelligence, might remain with the family, and that through the efficacy of such an acquisition, all their concerns might prosper. Accordingly the individual was accounted fortunate who possessed in this manner the soul of any noble personage; and many lost their lives in consequence. But from the time of his majesty's beginning to rule the country, he has taken measures for suppressing the horrid practice, and from the effect of severe punishments that have been inflicted, it has ceased to exist.⁸⁵¹

NOTES.

840. This name of *Karazan*, which a Chinese might be supposed to pronounce *Ka-la-shan*, seems to be only another portion of the province of *Yun-nan*; as the places mentioned in the subsequent chapter unquestionably are; but so imperfect is our information respecting this part of the country, that the means are wanting by which its particular situation might be ascertained. It should be remarked at the same time, that the name of *Karazan*, as distinct from that of *Karaiian*, does not occur either in the Latin or in the early epitomes; all the circumstances related in this chapter being there considered as applying to the last-mentioned province or district.

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Notes.

841. The name of *Kogatin* does not appear in the list of the legitimate sons of *Kublai*; but he had many others. The orthography, however, is more than usually uncertain. In the B. M. and Berlin manuscripts the name is written *Coguam*, in the old Latin edition it is *Cogatuy*, in the Basle, *Cogracam* (*Cogra-khan*), and in the early Italian epitomes, *Cocagio*.

842. This proportion between the two precious metals is extraordinary, but in places so much out of the way of foreign commerce we cannot expect the prices of these or any other articles to find the general level.

843. See Note 833. The shells are chiefly brought from the Maldivé islands, but also from the eastern coast of Africa. The former are considered more valuable as merchandise, because, being smaller, a greater number lie in an equal compass, and they are supposed to wear better; but as currency they pass indiscriminately. Cowries are also imported into England and re-shipped from thence to the coast of Guinea.

844. This distorted account of the alligator or crocodile is less creditable to our author's fidelity than any other of his natural history descriptions, although generally more or less defective. His terming an animal that has feet, a serpent, however incorrect, is excusable, as we give the name of flying-serpent to the dragon (no matter how fabulous), and the alligator itself is by the Chinese termed the water-serpent: but he leaves the reader to infer (although he does not directly assert it) that the animal had legs only to the forepart of the body, and none to the hinder, and he is incorrect as to the number, as well as the nature of its toes or claws. With respect to the voracious and destructive qualities of the alligator, he cannot be charged with exaggeration, and to its size it would be hazardous to set limits. The books of zoology describe it as "growing to twenty-five feet in length, and about the thickness of a man's body;" but this, which is fully equal to ten common paces, is known to be exceeded in particular instances. Hamilton mentions one of twenty-seven feet and a half. The following description of an *uncommon* species of dragon, water-serpent, or crocodile, taken from the Chinese dictionary of De Guignes, No. 13,287. "*Draco, bellua squamatorum rex, quæ habet cornua ut cervus, aures ut bos, caput ut camelus, collum ut serpens, pedes ut tigris, ungues ut accipiter, squamas ut pisces; cujus sunt duo genera, unum sic natum, alterum è serpente vel pisce in draconem mutatum.*" Our author might have read this article in the original.

845. The natives of India are particularly ingenious in their contrivances for destroying beasts of prey, particularly the tiger, which is sometimes made to fall upon

upon sharp-pointed stakes, after walking up an inclined plane: but the alligator is most commonly taken in the water, with a large hook.

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846. Were we to examine the *materia medica* of our forefathers, we should probably find the gall of the crocodile amongst the many substances to which sanative properties were attributed, for no other reason than their being nauseous and disgusting, "The Chinese physicians" says l'Abbé Grosier "use the flesh, gall, skin, bones, and ivory of the elephant, in curing various distempers." Vol. ii, p. 486.

847. The flesh of the guana or inguana, an animal intermediate in size between the lizard and the alligator, I have known to be eaten both by Chinese and Europeans, and by the former at least, to be considered as a delicacy. I cannot assert the same of the alligator, but in a book of Natural history I read that "the Africans and Indians eat its flesh, which is white and of a kind of perfumed (musk) flavour."

848. It appears from hence that the practice of docking the tails of horses, by separating one or more of the vertebræ, which has become so common in England, existed many hundred years ago amongst the people of *Yun-nan*, in the remotest part of China: and yet this may have been one of the incredible stories with which our author's writings have been charged. "The horses in Persia" Malcolm observes have long tails: but it is the custom of the country to tie them up, which not only improves the animal's appearance, but prevents their tails trailing on the ground, or being whisked about, when wet or dirty, to the annoyance of the rider." Hist. of Persia, Vol. i, p. 358, Note.

849. "Tous leurs arts se réduisent à savoir faire des flèches, des cuirasses, des casques, des habits, et autres petites choses de l'usage ordinaire." Mœurs des *Si-fan*. Mém. conc. les Chinois, t. xiv, p. 235. "Ils savent très-bien" says Martini, describing the western part of *Yun-nan* "monter à cheval et tirer de l'arc." P. 206.

850. Such might have been the vulgar belief respecting the substance employed as an emetic on these occasions, although perhaps with as little foundation as the idea entertained by the common people in England, that ipecacuanha is the powder of human bones.

851. The barbarous custom having ceased to exist, it is not to be expected that we should find an allusion to it in any modern account. It has been indeed the policy

BOOK II. policy of the Chinese government, upon conquering the countries on this frontier,
 ——— to people them with colonists from the interior; by which the traces of original
 CHAP. XL. manners have been in a great measure obliterated.
 Notes.

CHAPTER XLI.

Of the province of Kardandan and the city of Vochang.

CHAP. XLI. PROCEEDING five days journey in a westerly direction from *Karazan*, you enter the province of *Kardandan*, belonging to the dominion of the Grand *khan*, and of which the principal city is named *Vochang*.⁸⁵² The currency of this country is gold by weight, and also the porcelain shells. An ounce of gold is exchanged for five ounces of silver, and a *saggio* of gold for five *saggi* of silver, there being no silver mines in this country, but much gold; and consequently the merchants who import silver obtain a large profit. Both the men and the women of this province have the custom of covering their teeth with thin plates of gold, which are fitted with great nicety to the shape of the teeth, and remain on them continually.⁸⁵⁴ The men also form dark stripes or bands round their arms and legs, by puncturing them in the following manner. They have five needles joined together, which they press into the flesh until blood is drawn, and they then rub the punctures with a black colouring matter, which leaves an indelible mark. To bear these dark stripes is considered as an ornamental and honourable distinction.⁸⁵⁵ They pay little attention to any thing but horsemanship, the sports of the chase, and whatever belongs to the use of arms and a military life; leaving the entire management of their domestic concerns to their wives, who are assisted in their duties by slaves, either purchased or made prisoners in war.

These people have the following singular usage. As soon as a woman has been delivered of a child, and rising from her bed, has washed and
 swathed

swathed the infant, her husband immediately takes the place she has left, has the child laid beside him, and nurses it for forty days. In the mean time the friends and relations of the family pay to him their visits of congratulation, whilst the woman attends to the business of the house, carries victuals and drink to the husband in his bed and suckles the infant at his side.⁸⁵⁶ These people eat their meat raw or prepared in the manner that has been described, and along with it eat rice. Their wine is manufactured from rice, with a mixture of spices, and is a good beverage.

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In this district they have neither temples nor idols, but pay their worship to the elder or ancestor of the family, from whom, they say, as they derive their existence, so to him they are indebted for all that they possess.⁸⁵⁷ They have no knowledge of any kind of writing, nor is this to be wondered at, considering the rude nature of the country, which is a mountainous tract, covered with the thickest forests. During the summer season the atmosphere is so gloomy and unwholesome, that merchants and other strangers are obliged to leave the district, in order to escape from death.⁸⁵⁸ When the natives have transactions of business with each other, which require them to execute any obligation for the amount of a debt or credit, their chief takes a square piece of wood and divides it in two. Notches are then cut on it, denoting the sum in question, and each party receives one of the corresponding pieces; as is practised in respect to our tallies. Upon the expiration of the term, and payment made by the debtor, the creditor delivers up his counterpart, and both remain satisfied.⁸⁵⁹

Neither in this province, nor in the cities of *Kaindu*, *Vochang*, or *Yachi* are to be found persons professing the art of physic. When a person of consequence is attacked with a disorder, his family send for those sorcerers who offer sacrifices to the idols, to whom the sick person gives an account of the nature of his complaint.⁸⁶⁰ The sorcerers thereupon give directions for the attendance of persons who perform on a variety of loud instruments, in order that they may dance and sing hymns in honour and praise of their idols, and which they continue to do, until the evil spirit has taken possession of one of them, when their