

BOOK II. themselves as worthy of remark, we shall now proceed to the description of the principal city and metropolis of the province of *Manji*,
 CHAP. LXVII. named *Kin-sai*.

NOTES.

993. By *Sin-gui* is to be understood the eminent city of *Su-cheu*, situated in the line of the canal, and much celebrated by travellers, who compare it, in some respects, to Venice. "C'est une des plus belles et des plus agréables villes qu'il y ait à la Chine; les Européens qui l'ont vue, la comparent à Venise: on s'y promène dans les rues par eau et par terre." Du Halde, t. i, p. 130. "The streets of the city of *Sou-choo-foo*" says Staunton, "through the suburbs of which the yachts now passed, were divided like Venice, by branches from the principal canal. Over each of those branches was erected an elegant stone bridge. The fleet of the embassy was nearly three hours in passing the suburbs of *Sou-choo-foo*, before they arrived at the city walls." T. ii, p. 427. "Les murailles de la ville de *Sucheu* (says Martini) ont quarante stades Chinoises de circuit; mais si vous y comprenez les fauxbourgs, vous en trouverez sans doute plus de cent." P. 124. Forty Chinese *li* are equal to five Italian miles.

994. "The inhabitants, most of whom were clad in silk, (Staunton adds) appeared chearful and prosperous." P. 428. "Ce peuple" says Martini "aime plus que les autres Chinois les beaux habits." P. 125. "Les broderies et les brocardes qu'on y travaille" says Du Halde "sont recherchés de tout l'empire, parce que l'ouvrage en est beau, et le prix modique." P. 131.

995. "*Sou-choo-foo*" says Staunton "appears to be an uncommonly large and populous city." "A voir le mouvement continuel de ce peuple immense" Du Halde observes, "et l'embarras que font de tous côtés, tant ceux qui viennent vendre que ceux qui viennent acheter, on croiroit que toutes les provinces viennent négocier à *Sou-tcheou*." Ibid. "Suivant le rapport des Chinois" says Van Braam "il s'y fait un grand commerce; elle a beaucoup de fabriques, et elle est la résidence d'un nombre considérable de riches capitalistes." T. ii, p. 112.

996. *Su-cheu-fu* being a place of great wealth and luxury, it is natural that the medical art should there be liberally encouraged, and its practitioners skilful. By some writers the Chinese physicians are said to "have made a proficiency that would astonish the ablest of ours in Europe," whilst others consider their elaborate process of feeling the pulse and their pretensions of being from thence enabled

enabled to ascertain the seat of the disorder, as nothing better than solemn mummery. See General Description of China by the Abbé Grosier, vol. ii, p. 480, and Barrow's Travels in China, p. 343.

BOOK AL.
—
CHAP. LXVII.
Notes.

997. By philosophers and magicians he evidently alludes to the disciples of Confucius (commonly termed *literati*) and to those of *Lao-kiun* or the sect of the *tao-tse*, as, in other places, by the appellation of idolaters, he means the worshippers of *Fo* or *Buddha*, who constitute the most numerous class. The first of these study the moral and metaphysical works of their great master, and take regular degrees in philosophy, which qualify them, according to their attainments, for holding the several offices of government, and becoming what Europeans term "mandarins of letters." The *tao-tse* or "sons of immortality," as they style themselves, hold doctrines which some writers describe as resembling those of the Hindu *yogis* or quietists (from whom they seem in fact to be derived), whilst others, judging from their worldly habits, attribute to them those of the Epicurean school; but whatever their dogmas may be, they devote themselves to the practice of magic, and delude their followers by the visions and reveries of the *illuminati*. Many, however, of the professed disciples of Confucius, and amongst them several of the emperors of China, have been the dupes of these charlatans, tempted by the promise of a beverage that should render them immortal. "Les pactes qu'ils font avec le démon" says P. Le Compte, "les sorts qu'ils jettent, leurs magies, ou vraies ou apparentes, les font encore appréhender ou admirer de la canaille; et quoi qu'il arrive, il n'y a presque personne qui n'ait quelque foy à leurs maximes, ou qui n'espère par leur moyen éviter la mort." *Nouv. Mémoires*, t. ii, p. 108.

998. "Le *tai-hoam* (more correctly, according to De Guignes, *ta-hoang* grand jaune) "ou la rhubarbe" says P. Perennin "croît en plusieurs endroits de la Chine. La meilleure est celle de *Sse-tchouen*; celle qui vient dans la province de *Xensi* et dans le royaume de *Thibet*, lui est fort inférieure." *Lett. édif.* t. xix, p. 307. The mountains of the province of *Kiang-ngan* being in the same latitude as the former may likewise produce a good kind, although not noticed by our modern travellers, who in general have had little opportunity of making botanical researches beyond the borders of the canals and high roads. With respect to ginger, the quantity that might be purchased for a Venetian groat is said in the Italian epitome to be five only, not forty pounds weight.

999. "Sa juridiction particulière" says Du Halde "contient huit villes, dont une est du seconde ordre, et les sept autres du troisième." P. 131. The extent of these jurisdictions has frequently undergone changes, and cities of the second order are sometimes elevated to the rank of the first.

BOOK II. 1000. Although our author may be mistaken in his etymology and in his distinctive epithets of celestial and terrestrial paradise, it is plain that his observation refers to a well-known Chinese saying, that, "what the heavens are Above, *Su-cheu* and *Hang-cheu* are upon Earth." P. Martini gives the proverb in the original words. Thevenot, iii^{me} partie, p. 124.

CHAP. LXVII.

Notes.

1001. The city of *Va-giu* of which no mention is made in the other versions, must be either *Ho-cheu*, situated on the side of lake *Tai* opposite to that on which *Su-cheu* stands, or else (and more probably) the city called *Kia-hing* in modern times, and formerly *Siu-cheu*, which is in the direct line of the canal, and midway between *Su-cheu* and *Hang-cheu*. Both of them are celebrated for the richness of their commerce, particularly in silk both raw and manufactured.

CHAPTER LXVIII.

SECTION I.

Of the noble and magnificent city of Kin-sai.

CHAP. LXVIII.

Sect. I.

UPON leaving *Va-giu* you pass, in the course of three days' journey, many towns, castles, and villages, all of them well inhabited and opulent. The people are idolaters, and the subjects of the Grand *khan*. At the end of three days you reach the noble and magnificent city of *Kin-sai*, a name that signifies "the celestial city," and which it merits from its preeminence to all others in the world, in point of grandeur and beauty, as well as from its abundant delights, which might lead an inhabitant to imagine himself in paradise.¹⁰⁰² This city was frequently visited by MARCO POLO,¹⁰⁰³ who carefully and diligently observed and inquired into every circumstance respecting it; all of which he entered in his notes, from whence the following particulars are briefly stated. According to common estimation this city is an hundred miles in circuit.¹⁰⁰⁴ Its streets and canals are extensive, and there are squares or market places, which being necessarily proportioned in size to the prodigious concourse of people by whom they are frequented, are exceedingly

ceedingly spacious. It is situated between a lake of fresh and very clear water, on the one side,¹⁰⁰⁵ and a river of great magnitude, on the other, the waters of which, by a number of canals, large and small, are made to run through every quarter of the city, carrying with them all the filth into the lake, and ultimately to the sea.¹⁰⁰⁶ This, whilst it contributes much to the purity of the air, furnishes a communication by water, in addition to that by land, to all parts of the town; the canals and the streets being of sufficient width to allow of boats on the one, and carriages in the other, conveniently passing, with articles necessary for the consumption of the inhabitants.¹⁰⁰⁷ It is commonly said that the number of bridges, of all sizes, amounts to twelve thousand.¹⁰⁰⁸ Those which are thrown over the principal canals and are connected with the main streets, have arches so high and built with so much skill, that vessels, without their masts, can pass under them,¹⁰⁰⁹ whilst, at the same time, carts and horses are passing over their heads; so well is the slope from the street adapted to the height of the arch. If they were not in fact so numerous, there would be no convenience of crossing from one place to another.¹⁰¹⁰

NOTES.

1002. At the time when this city, the capital of southern China under the dynasty of the *Song*, was surrendered to the arms of *Kublai*, the Chinese annals call it by the name of *Lin-gnan*. This was changed by the *Ming* for that of *Hang-cheu*, which it had borne at an earlier period, and which it still retains. *Quinsai*, *Kin-sai*, or, according to De Guignes, *Kin-lsay*, must therefore be considered only as a descriptive appellation, grounded, perhaps, upon the proverbial saying already noticed, which terms it a celestial abode, although the meaning of the component words may not be precisely that which our author has assigned to them. “Afin que les cosmographes de l’Europe” says P. Martini “ne s’égarent et ne s’abusent pas davantage dans la recherche de la ville de *Quinsai* de Marco Polo de Venise... je la veux représenter comme elle est... Mais pour effectuer ce que je viens de promettre, je prouve en premier lieu, par de bonnes raisons, que cette ville de *Hangcheu* est la mesme que celle de *Quinsai* selon Polo; car elle est éloignée de *Singui*, c’est à dire, de *Sucheu*, de cinq journées de chemin, si nous parlons de la marche d’une armée, autrement à peine y a-t-il quatre journées: c’est, dis-je, cette *Quinsai*, où estoit de son temps la cour de la

“Chine,

BOOK II. "Chine, que les sçavantes et les polis entre les Chinois nomment *King-sa*, et le
 — "vulgaire *King-sai*; c'est de là qu'est venu la *Quinsai* du Venitien: mais *King-sa*
 CHAP. LXVIII. "en cet endroit est un nom de dignité, commun à toutes les villes royales; aussi
 Sect. 1. "signifie-t-il une ville véritablement royale." P. 137. "*King-tsé*" says the
 Notes. editor of l'Hist. gén. de la Chine "exprime l'endroit où l'empereur tient sa
 "cour." T. ix, p. 410. "En 1161, sous l'empereur *Kao-tsong*, la flotte des *Kin*"
 says the younger De Guignes "partit de *Tsien-tsinouey*, à trente lieues à l'est de
 "Peking, pour se diriger vers la ville de *Lin-ngan*, actuellement *Hang-tcheou-*
 "*fou*." "C'est la même (he adds in a Note) que Marco Polo nomme *Kin-tsay*."
 T. iii, p. 32.

1003. The city of *Yang-cheu-fu*, of which he was the provisional governor for three years, being distant only about a week's journey, by the canal, from *Hang-cheu-fu*, he had consequently the opportunity of occasional intercourse with that capital.

1004. These dimensions, taken in their literal sense, must be regarded as extravagant, even although they should be understood to include the suburbs: but there has already been frequent occasion to remark, that when in describing the size of places our author speaks of miles, he must be supposed to mean Chinese miles, or *li*, which are to the Italian in the proportion of three to eight. Even such an extent might seem excessive, were it not that the walls even of the modern city are estimated by travellers at sixty *li*, and that, if in the course of five centuries they have undergone alterations, it is to be presumed their limits may have been considerably contracted; as is known to be the case with respect to the city of *Nan-king*, "qui avoit" says P. Le Comte "trois enceintes de murailles, à la dernière desquelles on donnoit seize grandes lieues de circuit. On en voit encore quelques vestiges." T. i, p. 118. "*Hong-tcheou-fou*" says Van Braam "a soixante *li* de circonférence (six lieues). Sa forme est irrégulière: tantôt le rempart est circulaire, tantôt droit, tantôt encore il se courbe à cause des hautes montagnes." T. ii, p. 146. It is rarely indeed that strangers can have the opportunity of measuring the works of fortified places: they must derive their information from the natives, who from ignorance or vanity are likely to deceive them.

1005. The lake here spoken of is the *Si-hu* or "western lake" so called from its being situated on the western side of the city. Although inconsiderable in point of extent, it is highly celebrated by all travellers on account of the beauty of its surrounding scenery and the peculiar transparency of its waters. "The lake" says Staunton "formed a beautiful sheet of water, about three or four miles in diameter, and surrounded to the north, east, and south, by an amphitheatre of picturesque mountains." "It was in most places shallow, the water
 " perfectly

" perfectly pellucid, and the bottom gravelly." P. 444. " The water " says Barrow, who made an excursion on it " was as clear as crystal." P. 524. " L'eau " de ce lac délicieux " says P. Martini " est claire comme cristal ; de sorte qu'on " y peut voir au fond les plus petites pierres." P. 141.

BOOK II.
—
CHAP. LXVIII.
Sect. 1.
Notes.

1006. The river upon which this ancient capital of southern China stands is the *Tsien-tang-kiung*. " The tide " says Staunton " increases the width of this river " to about four miles, opposite the city. At low water there is a fine level strand " near two miles broad, which extends towards the sea as far as the eye can " reach." P. 438. According to the words of our author there appears to have been, in his time, a passage of water from the river, through the numerous canals of the city into the lake. This would take place at the flood tide, and at the ebb, through the same channels, there would be a reflux from the lake into the river, necessary for the purpose of cleansing them. But in the modern accounts of *Hang-cheu-fu* no mention is made of any such communication between the river and the city or the lake, and to account for the disagreement we might be led to conclude that from the receding of the sea, or other natural causes, a change of circumstances may have been produced in so long a course of time. It is, however, more probable that the passage of the water does actually subsist, although, being inapplicable to the smallest purposes of navigation or transport of goods, it has been unnoticed by our modern travellers ; and this opinion is strengthened by the rude plan of the city given in Du Halde's work, where a channel of communication, with the appearance of a sluice or flood-gate, is distinctly marked. Their silence, indeed, with respect to a water-passage would prove too much ; for as they describe the lake to be fed by a variety of rivulets descending from the gorges of the mountains, and Staunton informs us that it " furnishes a copious " stream, running in a channel round the city walls, in which are turned several " arches for small canals to pass through the principal streets," it follows of necessity that there must be an exit, at least, to the river ; because the town would otherwise be exposed to occasional inundation.

1007. All the modern accounts of this city concur in describing its numerous canals, but they likewise insist upon the narrowness of its paved streets. Our author, it is true, in a subsequent part of his description, speaks of the principal street as being forty paces in width (about equal to that of Peking) ; but it must be considered that at the period when he wrote, *Hang-cheu* still retained the magnificence of a great capital and imperial residence, and that in a country repeatedly ravaged by foreign and domestic conquerors, it cannot be supposed to have escaped repeated destruction, nor, when renewed, to have assumed, in the new arrangement of its streets, any other character than that of a provincial city although of the first class. So perishable, indeed, are the materials with which the

BOOK II. the houses, and even the palaces of the Chinese are built, and so liable are they
 CHAP. LXVIII. to conflagration, that we can expect to find but little interior resemblance between
 Sect. I. a modern and an ancient city, even though the walls should continue to enclose
 Notes. the same space of ground.

1008. Amongst the exaggerations imputed to our author, in his account of China, none has been more commonly pointed out by those who take a part against him, than this assertion, that a city, whatever its extent and magnificence might be, should have contained twelve thousand bridges. It cannot be denied that the truth is here outstepped; but it must be recollected that he does not state the fact upon the authority of any enumeration of his own, but merely as the popular story (*è fama* is the expression) related by the inhabitants of the place, whose vanity, in this and other instances, led them to impose upon admiring credulity. When, on the other hand, we consider that according to the description given of the city, the communication between all its parts was chiefly carried on by water; that through at least every principal street there ~~was~~ a canal; and that in order to facilitate the intercourse of those who dwelt on opposite sides of the same street, it was necessary to have numerous means of crossing, we shall be disposed to allow that the total number of every thing coming under the denomination of a bridge, especially if those of the suburbs are included, must have been prodigious.

1009. In this passage we find a remarkable variation between the text of Ramusio and that of the Latin version, where, instead of the words “una nave vi puo passare di sotto senz’albero,” we read, on the contrary, “naves magnæ erecto malo pertransire possint.” In the early epitome the mast is not spoken of, the expression being simply “si alti, che per sotto passa una gran nave.” From the context, however, it appears the more consistent sense, that the elevation of the arches was intended to be marked by the circumstance of the vessels being enabled to pass under them without the necessity of lowering the mast; as is the general, although by no means the universal practice; nor can this be considered as bordering on the marvellous, unless under the erroneous supposition that by *nave* our author meant *ships*, in our acceptance of the term. But it is evident that the vessels spoken of can be no other than the barges of the inland navigation, the masts of which, like those of the same class employed on our own rivers and canals, are so constructed as to admit of their being lowered or inclined towards the stern, wherever the want of sufficient height in the arch of the bridge renders it necessary. “Oltre ces digues” says P. Le Comte, speaking of the grand canal “on a basti une infinité de ponts pour la communication des terres: ils sont de trois, de cinq, et de sept arches; celle du milieu est “extraordinairement haute, afin que les barques en passant, ne soient pas
 “oblignées

"obligées d'abaisser leurs masts." Nouv. Mém. de la Chine, t. i, p. 161. "De tous les environs" says Du Halde in his description of a neighbouring city "on peut venir, entrer, et aller dans toute la ville en bateau. Il n'y a point de rue où il n'y ait un canal; c'est pourquoi il y a quantité de ponts qui sont fort élevés, et presque tous d'une seule arche." T. i, p. 179. But most directly to our purpose is Barrow's observation that "Over this main trunk and most of the other canals and rivers, are a great variety of bridges... Some have the piers of such an extraordinary height that the largest vessels, of two hundred tons, sail under them without striking their masts." P. 337.

BOOK II
—
CHAP. LXVIII:
Sect I
Notes.

1010. In the Basle edition of our author's work a comparison is made between this city and Venice, in respect to their marshy situation: *Fundus autem civitatis est in loco paludinoso ferè ut Venetiæ: unde si careret pontibus, de vico ad vicum perveniri non posset.* The resemblance, however, would seem to be more strong between Venice and the aquatic city of *Su-cheu-fu*, than even this of *Hang-cheu-fu*. See Lord Macartney's Embassy, Vol. ii, p. 427.

SECTION II.

BEYOND the city, and enclosing it on that side, there is a fosse about forty miles in length, very wide, and full of water that comes from the river before-mentioned. This was excavated by the ancient kings of the province, in order that when the river should overflow its banks, the superfluous water might be diverted into this channel; and to serve at the same time as a measure of defence.¹⁰¹¹ The earth dug out from thence was thrown to the inner side, and has the appearance of many hillocks surrounding the place.¹⁰¹² There are within the city ten principal squares or market-places, besides innumerable shops along the streets. Each side of these squares is half a mile in length,¹⁰¹³ and in front of them is the main street, forty paces in width, and running in a direct line from one extremity of the city to the other. It is crossed by many low and convenient bridges. These market-squares, (two miles in their whole dimension) are at the distance of four miles from each other. In a direction parallel to that of the main street, but on the opposite side of the squares, runs a very large canal, on the nearer bank of which capacious warehouses are built of stone, for the accommodation of the merchants who arrive from India and other parts, toge-

Sect II

BOOK II. ther with their goods and effects; in order that they may be conveniently
 CHAP. LXVIII. situated with respect to the market-places.¹⁰¹⁴ In each of these, upon
 Sect. II. three days in every week, there is an assemblage of from forty to fifty
 thousand persons, who attend the markets and supply them with every
 article of provision that can be desired. There is an abundant quantity
 of game of all kinds, such as roebucks, stags, fallow deer, hares, and
 rabbits, together with partridges, pheasants, francolins, quails, common
 fowls, capons, and such numbers of ducks and geese as can scarcely be
 expressed; for so easily are they bred and reared on the lake, that for
 the value of a Venetian silver groat, you may purchase a couple of
 geese and two couple of ducks.¹⁰¹⁵ There, also, are the shambles,
 where they slaughter cattle for food, such as oxen, calves, kids, and
 lambs, to furnish the tables of rich persons and of the great magistrates.
 As to people of the lower classes, they do not scruple to eat every
 other kind of flesh, however unclean, without any discrimination.¹⁰¹⁶
 At all seasons there is in the markets a great variety of herbs and fruits,
 and especially pears of an extraordinary size, weighing ten pounds
 apiece, that are white in the inside, like paste, and have a very fragrant
 smell.¹⁰¹⁷ There are peaches also, in their season, both of the yellow
 and the white kind,¹⁰¹⁸ and of a delicious flavour. Grapes are not
 produced there, but are brought in a dried state, and very good, from
 other parts.¹⁰¹⁹ This applies also to wine, which the natives do not
 hold in estimation, being accustomed to their own liquor prepared from
 rice and spices.¹⁰²⁰ From the sea, which is twenty-five miles distant,
 there is daily brought up the river, to the city, a vast quantity of fish;
 and in the lake also there is abundance, which gives employment at all
 times to persons whose sole occupation it is to catch them. The sorts
 are various according to the season of the year, and in consequence of
 the fish carried thither from the town, they become large and rich.¹⁰²¹
 At the sight of such an importation of fish, you would think it impossi-
 ble that it could be sold; and yet in the course of a few hours it is all
 taken off; so great is the number of inhabitants, even of those classes
 which can afford to indulge in such luxuries; for fish and flesh are eaten
 at the same meal. Each of the ten market-squares is surrounded with
 high dwelling houses,¹⁰²² in the lower part of which are shops, where
 every kind of manufacture is carried on, and every article of trade is
 sold;

also; such, amongst others as spices, drugs, trinkets, and pearls.¹⁰²³ In certain shops nothing is vended but the wine of the country, which they are continually brewing, and serve out fresh to their customers at a moderate price. The streets connected with the market-squares are numerous, and in some of them are many cold baths, attended by servants of both sexes, to perform the offices of ablution for the men and women who frequent them, and who from their childhood have been accustomed at all times to wash in cold water, which they reckon highly conducive to health. At these bathing places, however, they have apartments provided with warm water, for the use of strangers, who from not being habituated to it, cannot bear the shock of the cold. All are in the daily practice of washing their persons, and especially before their meals.¹⁰²⁴

NOTES.

1011. The existence of this fosse, commencing at the lake, and terminating at the river, may be traced in Du Halde's plan of the city. Its length there appears to exceed the proportion here assigned of four-tenths of the whole extent of the walls, but all the plans in that collection are without scale, and seem to have been drawn by Chinese artists, from memory rather than from actual survey. With regard to the object of this excavation, it may rather be thought intended to carry off the overflowings of the lake, than to receive those of the river, and Staunton accordingly speaks of the stream that flows through it at ordinary times, as being supplied from the former.

1012. This account of the manner in which the earth taken from the fosse was disposed of, does not convey any very clear idea: which may proceed from the original words not having been distinctly understood by the early translators. Some modern descriptions of the place take notice of a hill or mound, within the walls, serving for the site of a watch-tower, to the formation of which the earth in question may have been applied; but our author himself furnishes the best explanation, when in a subsequent part of this chapter, he mentions that "for the purposes of nightly watch, there are mounds of earth thrown up, at the distance of about a mile from each other."

1013. The interior of this and of every other Chinese city (as observed in Note 1007) must have undergone an entire change since the days of our author, and the

BOOK II. bazars or ~~market-places~~ here mentioned are unnoticed by modern travellers; unless indeed indirectly, as in the journal of De Guignes, where he says "On n'entendoit du bruit que dans les carrefours, où les Chinois se pressoient davantage pour nous voir." T. ii, p. 67. According to the length of the Chinese *li*, as established by the most accurate writers, at 296 French toises, each side of these squares would be about 320 English yards, and their distance from each other about 2560.

CHAP. LXVIII.

Sect. II.

Notes

1014. The regulations of the Chinese government with regard to foreign commerce appear to have been nearly the same, at a remote period, as those to which the European concerns at the port of Canton are subjected at the present day. "Lors que les marchands arrivent à la Chine par mer" says the Arabian Traveller of the ninth century "les Chinois saisissent toutes leurs marchandises, et les transportent dans des magasins: ils les empêchent de passer outre pendant six mois, jusqu'à ce que le dernier vaisseau marchand soit arrivé. Ensuite ils prennent trois pour dix de toutes les marchandises, et rendent le reste aux marchands." *Anciennes Relations*, p. 26. It is probable that the accommodation of warehouses for imported goods of which our author boasts, was fully as much intended to facilitate the collection of the emperor's duties as to promote the convenience of the foreign merchants.

1015. Perhaps instead of the conjunction copulative "and," we should here ~~and~~ the disjunctive "or," and consider two of the smaller of these aquatic birds as an equivalent for one of the larger.

1016. Staunton observes that, "of the larger ~~and~~ (of quadrupeds) the common people have little opportunity of ever tasting, unless of such as die by accident or disease. In such cases the appetite of a Chinese surmounts all scruple; whether it be an ox or camel, a sheep or ass, it is equally acceptable. This people know no distinction of clean and unclean meat . . . Quadrupeds that can find some resources for subsistence about dwelling-houses, such as hogs and dogs, are the most common animal food, and are sold at the public markets." P. 399. The Arabian Travellers of the ninth century notice in like manner the indiscriminate style of feeding to which the Chinese were addicted, in their days. *Anciennes Relations*, p. 17. "Les Chinois exposent aussi dans leurs marchés" say the Jesuits "de la chair de cheval, d'anesse et de chien." *Lettres édifiantes*, t. xviii, p. 311.

1017. Pears of the weight of ten pounds are, it must be confessed, an extraordinary production of nature, and must have been of a kind still unknown in Europe, where, I believe, the largest are not found to exceed two pounds; nor have

have I been able to ascertain the weight of any pear grown in England, exceeding twenty-six ounces. It is well known, indeed, that the varieties of the pyrus, as well as of other fruits, not only degenerate in size and quality, but in a long course of years, actually become extinct. But the credibility of our author's assertion does not rest for support upon the mere presumption of what might have been the state of Chinese horticulture in the thirteenth century; for we learn from the accounts of modern travellers that pears of uncommon magnitude are still produced in the eastern provinces of China. "On vendoit, le long du chemin," says Van Braam "des poires qui sont très-grosses ici. Hier on m'en a donné une dans notre logement, dont la circonférence, mesurée dans son sens oblong, avait quinze pouces et demi, et la grosseur quatorze pouces. Cette espèce de poire paraît être la seule qu'on trouve dans les provinces septentrionales. Sa couleur est d'un beau jaune doré. Revêtue de sa peau, elle a une sorte de dureté, mais en la mangeant, le jus en découle; la chaire en est fondante, et le goût assez agréable." T. ii, p. 33. It may be presumed that this measurement is given in French inches, which are rather longer than ours. Had the weight as well as the dimensions been stated, the comparison with those described in the text would have been more satisfactory. The former, it should be observed, were met with by the Dutch travellers, in the vicinity of an inconsiderable village in the northern provinces of *Shan-tung*, where it is probable they had not the advantage of any high degree of culture, whereas those mentioned in our text were raised in a mild climate, for the consumption of a luxurious capital, and consequently might have attained to greater perfection. In modern times the skill of the Chinese gardeners is directed, not to the object of increasing the size of their fruits, but, on the contrary, to that of diminishing both plant and fruit in such a manner as to represent the original productions in miniature. Had such a whimsical process been adverted to by MARCO POLO, it would have fairly required from his readers a stronger degree of faith, than is called for by this account of pears brought to an uncommon magnitude by successful cultivation in the ordinary way. What is said of their inner substance resembling paste, is meant to describe that quality which Van Braam terms *fondante* or melting, and which De Guignes, speaking of the same fruit, expresses by *beurrée*. The latter pronounces them to be "fort grosses et excellentes." T. iii, p. 355.

1018. By peaches of the yellow kind it may be conjectured that our author means apricots, which, as well as peaches, are the produce of that part of China. No mention is made of oranges.

1019. See Chap. xxix of this Book, and Note 759. What is here said of dried grapes will be thought to justify the correction suggested in that note, respecting the supposed transport of wine.

1020. Res-

BOOK II. 1099. Respecting this Chinese liquor see Notes 598 and 709 ; to which we may add the observation of the Arabian traveller : " Leur boisson est une espèce de
CHAP. LXVIII. " vin fait avec du ris ; ils n'ont point d'autre vin dans le país, on n'y en porte
Sect. II. " pas d'ailleurs, ils ne le connoissent pas, et ils n'en boivent pas." Anc. Relat.
Notes. p. 17. De Guignes further remarks that, " La Chine produit du raisin, mais le
 " pays n'est pas vignoble : le raisin même paroît peu propre à faire du vin." T. iii,
 p. 348. For a more particular account of the mode of brewing the *chu, tsieu*, or
tarasun, the reader is referred to t. ii, p. 278 of this writer, and to t. ii, p. 118 of
 Du Halde.

1021. In the mind of a Chinese no idea of indelicacy would be excited by this disgusting circumstance ; and to our author, whose education had been finished amongst these people and the Tartars, it was probably a subject of indifference. It must be observed at the same time that that specific offensive matter which constitutes the bulk of " *le immonditie* " in European cities, is regarded in China as too precious an article to be allowed to run into public sewers and to be ultimately lost in rivers or lakes. Like the dung of our stables it is carefully preserved for the improvement of the land.

1022. The generality of Chinese houses having only one floor, those which are raised to a second story may, comparatively, be termed *case alte*."

1023. " *L'intérieur de la ville* " says Van Braam " est assez bien bâti, et ren-
 " ferme plusieurs belles maisons . . . Les rues ne sont pas fort larges . . . En les
 " traversant j'ai remarqué de grandes boutiques bien assorties, et des magasins de
 " toutes sortes de marchandises." P. 146. " *Celles des parfumeurs* " observes
 De Guignes " sont les plus ornées." P. 67. " The chief streets " says Staunton
 " consist entirely of shops and warehouses ; many not inferior to the most
 " splendid of the kind in London." P. 439.

1024. These attentions to personal cleanliness, so little practised amongst the Tartars, would strike our author, as he advanced from the colder provinces of the north to the milder climate of *Che-kiang*, where luxury at least, if not necessity, (as in the still more southern provinces) would call for frequent ablution.

SECTION III.

Sect. III. In other streets are the habitations of the courtesans, who are here in such numbers as I dare not venture to report : and not only near the squares,

BOOK II.
CHAP. LVIII.
Sect. III.

squares, which is the situation usually appropriated for their residence, but in every part of the city they are to be found, adorned with much finery, highly perfumed, occupying well-furnished houses, and attended by many female domestics.¹⁰²⁵ These women are accomplished, and are perfect in the arts of blandishment and dalliance, which they accompany with expressions adapted to every description of person; inso-much that strangers who have once tasted of their charms, remain in a state of fascination, and become so enchanted by their meretricious arts, that they can never divest themselves of the impression. Thus intoxicated with sensual pleasures, when they return to their homes they report that they have been in *Kin-sai* or the celestial city, and pant for the time when they may be enabled to revisit paradise. In other streets are the dwellings of the physicians and the astrologers, who also give instructions in reading and writing, as well as in many other arts. They have apartments also amongst those which surround the market-squares. On opposite sides of each of these squares there are two large edifices, where officers appointed by his majesty are stationed, to take immediate cognizance of any differences that may happen to arise between the foreign merchants or amongst the inhabitants of the place. It is their duty likewise to see that the guards upon the several bridges in their respective vicinities (of whom mention shall be made hereafter) are duly placed, and in cases of neglect to punish the delinquents at their discretion.¹⁰²⁶

On each side of the principal street, already mentioned as extending from one end of the city to the other, there are houses and mansions of great size, with their gardens, and near to these, the dwellings of the artisans, who work in shops, at their several trades; and at all hours you see such multitudes of people passing and repassing, on their various avocations, that the providing food in sufficiency for their maintenance, might be deemed an impossibility;¹⁰²⁷ but other ideas will be formed when it is observed that on every market-day the squares are crowded with tradespeople who cover the whole space with the articles brought by carts and boats; for all of which they find a sale. By instancing the single article of pepper, some notion may be formed of the whole quantity of provisions, meat, wine, groceries, and the like, required

BOOK II. required for the consumption of the inhabitants of *Kin-sai*; and of this,
 MARCO POLO learned from an officer employed in his majesty's customs,
 the daily amount was forty-three loads, each load being two hundred
 and forty-three pounds.¹⁰²⁸

HAB. LXVIII
 Sect. II.

NOTES.

1025. At *Khanbâlu* or Peking it was the custom in our author's time, as it is at the present day, to restrict the residence of the public women to the suburbs of the city, where the numerous strangers who resort to the capital were likewise quartered. Here, on the other hand, they are described as inhabiting the most frequented parts of the town, and especially the vicinity of the squares or bazars; as if the accommodation of the foreign merchants, in this respect also, was particularly consulted. "Ces femmes" (says the second of the Arabian Travellers, after explaining the manner in which they were registered and licensed by the officers of government) "marchent les soirs habillées d'estoffes (silks) de diverses couleurs, et elles ne portent point de voiles. Elles s'abandonnent à tous les étrangers nouvellement arrivés dans le païs, lors qu'ils aiment la desbauche. Les Chinois les font venir chez eux, et elles n'en sortent que le matin. Louons Dieu, de ce qu'il nous a exemptez de semblables infamies." *Anc. Relat.* p. 57.

1026. In the account given by De Guignes of the several ranks of civil mandarins or magistrates (*kouan*), he mentions "*le nan-hay*, chef de police, et ses assesseurs ou lieutenants de quartiers." ~~The~~ officers spoken of in the text were probably of this latter class.

1027. "It was difficult" says Staunton "to pass along the streets, on account of the vast concourse of people not assembled merely to see the strangers, or on any other public occasion, but each individual going about his own concerns." P. 439. "Il y paroît dans les rues" says Le Comte "autant de monde que dans celles de Paris; et comme d'ailleurs les fauxbourgs en sont immenses, et la multitude de barques qui couvrent tous les canaux infinie, je ne la crois pas moins peuplée que les plus grandes villes de l'Europe." T. i, p. 129.

1028. As our author professes to have obtained his information on this head from an officer of the customs, it follows that the quantity of pepper stated in the text was that of the importation (which alone could come under his cognizance), and not the quantity consumed in the city; with which, however, it was not unlikely to be confounded in the mind of the former. The daily entry being stated

at

at 10,449 lbs. the annual quantity would be 3,813,885 lbs. or (at the customary rate of sixteen hundred-weight to the ton, in this article) about 2130 tons. This may be thought large, but in a paper drawn up by Mr. F. Pigou and published in Dalrymple's *Oriental Repertory* (vol. ii, p. 305), it is asserted that "the usual import, at all the trading ports of China, is about 40,000 *peculs*," or, at 133 lbs. to the *pecul*, about 3,000 tons. "Les Hollandois et les Anglois" says De Guignes, speaking of the modern commerce of the Chinese, "ont vendu 1,465,053 livres pesant de poivre, 46,371 livres de girofle, et 8,979 livres de muscade. Cette quantite d'épicerie, si l'on considère la population de la Chine, est plus qu'insuffisante, et n'est rien en raison de ce que l'empire devoit consommer." T. iii, p. 304. In regard to the inadequacy of this importation, it should be observed that it is not upon the European trade alone the Chinese depend for their supplies of pepper. Their junks frequent many of the eastern islands, and at the port of *Borneo*-proper, in particular, annually take on board large cargoes of that article.

From documents obligingly communicated to me at the East India House, it appears that the quantity brought into the port of London and sold at the Company's sales, has been, upon an average of twenty years, from 1781 to 1800, inclusive, about 2,000 tons, or, if taken upon an average of eleven years, from 1790 to 1800, during which the Dutch commerce was absorbed in that of England, no less than 2,500 tons. Of this quantity a considerable part is again exported; and such we may reasonably conclude to have been the case at *Hang-cheu-fu*, from whence, as one of the grand marts for Indian commodities, all the northern portion of China, and the capital itself, must have had their demands supplied. Under these circumstances the importation stated in the text will not be thought to exceed the bounds of probability; even though it be admitted that the southern provinces may have drawn what was required for their consumption from Canton and the ports of *Fo-kien*.

BOOK II.
CHAP. LXVIII.
Sect. III.
Notes.

SECTION IV.

THE inhabitants of the city are idolaters, and they use paper-money as currency. The men as well as the women have fair complexions, and are handsome.¹⁰²⁹ The greater part of them are always clothed in silk, in consequence of the vast quantity of that material produced in the territory of *Kin-sai*, exclusively of what the merchants import from other provinces.¹⁰³⁰ Amongst the handicraft trades exercised in the place, there are twelve considered to be superior to the rest, as being more generally useful; for each of which there are a thousand work-shops,

Sect. IV.

BOOK II. shops, and each shop furnishes employment for ten, fifteen or twenty workmen, and in a few instances as many as forty, under their respective masters. The opulent principals in these manufactories do not labour with their own hands, but on the contrary assume airs of gentility and affect parade. Their wives equally abstain from work. They have much beauty, as has been remarked, and are brought up with delicate and languid habits.¹⁰³¹ The costliness of their dresses, in silks and jewelry, can scarcely be imagined. Although the laws of their ancient kings ordained that each citizen should exercise the profession of his father, yet they were allowed, when they acquired wealth, to discontinue the manual labour, provided they kept up the establishment, and employed persons to work at their paternal trades.¹⁰³² Their houses are well built and richly adorned with carved work. So much do they delight in ornaments of this kind, in paintings, and fancy buildings, that the sums they lavish on such objects is enormous. The natural disposition of the native inhabitants of *Kin-sai* is pacific, and by the example of their former kings, who were themselves unwarlike, they have been accustomed to habits of tranquillity. The management of arms is unknown to them, nor do they keep any in their houses.¹⁰³³ Contentious broils are never heard among them.¹⁰³⁴ They conduct their mercantile and manufacturing concerns with perfect candour and probity.¹⁰³⁵ They are friendly towards each other, and persons who inhabit the same street, both men and women, from the mere circumstance of neighbourhood, appear like one family. In their domestic manners they are free from jealousy or suspicion of their wives, to whom great respect is shewn, and any man would be accounted infamous who should presume to use indecent expressions to a married woman. To strangers also who visit their city in the way of commerce, they give proofs of cordiality, inviting them freely to their houses, shewing them hospitable attention, and furnishing them with the best advice and assistance in their mercantile transactions. On the other hand, they dislike the sight of soldiery, not excepting the guards of the Grand Khan; as they preserve the recollection, that by them they were deprived of the government of their native kings and rulers.¹⁰³⁶

NOTES.

1029. The Arabian travellers of the ninth century, whose visit was to this part of China, make the same observation respecting the complexion of the inhabitants. "Les Chinois" they say, in Renaudot's translation "sont pour l'ordinaire, beaux, de belle taille, et blancs." P. 37.

BOOK II.
CHAP. LXVIII.
Sect. IV.
Notes.

1030. "The flowered and embroidered satins, and other branches in the manufacture of silk, every part of which is done by women, occupy" says Staunton "vast numbers of them in *Han-choo-foo*. Most of the men were gaily dressed; and appeared to be in comfortable circumstances." Embassy, vol. ii, p. 439. "On peut dire sans aucune exagération" says Du Halde "que *Hang-tcheou* est proprement le pays de la soye, parce que c'est là principalement qu'on le met en œuvre. On prétend qu'elle renferme environ soixante mille ouvriers dans son enceinte." T. i, p. 175. "La Chine" says De Guignes "fournit une prodigieuse quantité de cette matière; presque tout le monde, à l'exception des paysans et du peuple, portent des vêtements de soie. La meilleure provient de *Tche-kiang*." T. ii, p. 225.

1031. The softness of feature, delicacy of shape, and languid habits of the Chinese women of superior rank, may be observed in their paintings. "Though the ladies" says Staunton "reckon corpulence a beauty in a man, they consider it as a palpable blemish in their own sex, and aim at preserving a slimness and delicacy of shape." P. 440. "On assure" says Du Halde "qu'elles se frottent tous les matins d'une espèce de fard, qui relève la blancheur de leur teint." T. ii, p. 80. "Elles s'habillent magnifiquement" says Le Comte "et passent le matin plusieurs heures à se parer, dans la pensée qu'elles pourront estre vues le jour, quoy-que pour l'ordinaire elles ne le soient que de leurs domestiques." T. i, p. 192, ed. 1697.

The practice of reducing the size and impeding the use of their feet, by early bandaging, is not adverted to by our author, unless he may be thought to have had it in view when he employed the phrase of "*allevate morbidamente*." In respect to this and some other instances of extraordinary peculiarities (such as the growth of the finger-nails to the length of two or three inches, and the preserving them in cases) he may have been doubtful of gaining credit, or apprehensive of being exposed to ridicule, should he relate them as facts. It may also admit of question whether such fashions did actually prevail at that period.

1032. If this hereditary exercise of professions was anciently a custom amongst the Chinese, as it is with the people of India, it must be allowed that the traces

BOOK II. of it are not apparent in modern times. Our author, however, is not singular in his assertion. "Beaucoup d'auteurs" observes De Guignes "ont écrit qu'à la Chine les enfans exercent le même métier que leurs pères : selon eux ils ne peuvent en changer : " but he adds * Il est de fait, au contraire, que les fils apprennent rarement le métier de leur père et que ce n'est que la nécessité qui les y contraint." T. ii, p. 454. "Aussitôt qu'ils ont gagné quelque argent" says P. Parennin "ils passent au rang des commerçans, et quelques-uns même tâchent de devenir petits mandarins." Lett. édif. t. xxii, p. 158.

CHAP. LXVIII.
Sect. IV.
Notes.

1033. The unwarlike disposition and habits of the Chinese are generally known ; yet in the defence of their towns they have on many occasions shewn the highest degree of patriotic and desperate resolution ; nor would the Mungals have effected the subjugation of the country, if the people had not been betrayed by their superior officers.

1034. The exterior deportment of these people is grave and placid, but their temper is naturally fuscible and vindictive, and the infrequency of broils is chiefly to be attributed to a rigorous police.

1035. To this character for probity it may be thought that the Chinese traders of the present day have little claim, as all our accounts of their manners abound with stories of the ingenious frauds practised at Canton upon the less cunning Europeans ; but these apply chiefly to the lower class of dealers, who, perhaps, if they could be heard in their own defence, might justify their knavery upon the principle of retaliation. In the long continued intercourse that has subsisted between the agents of the European companies and the more eminent of the Chinese merchants, whatever injustice the former may have experienced from the effects of court intrigue, complaints on the ground of commercial unfairness have been extremely rare, and on the contrary their transactions have been marked with the most perfect good faith and mutual confidence.

1036. The naïveté of this observation is characteristic of our author's ingenuous mind.

SECTION V.

On the borders of the lake are many handsome and spacious edifices belonging to men of rank and great magistrates. There are likewise many idol temples, with their monasteries, occupied by a number of monks,

BOOK II.

CHAP. LXVIII.

Sect V

monks, who perform the service of the idols.¹⁰³⁷ Near the central part are two islands, upon each of which stands a superb building, with an incredible number of apartments and separate pavilions.¹⁰³⁸ When the inhabitants of the city have occasion to celebrate a wedding or to give a sumptuous entertainment, they resort to one of these islands, where they find ready for their purpose every article that can be required, such as vessels, napkins, table-linen, and the like, which are provided and kept there at the common expence of the citizens, by whom also the buildings were erected. It may happen that at one time there are an hundred parties assembled there, at wedding or other feasts, all of whom, notwithstanding, are accommodated with separate rooms or pavilions, so judiciously arranged that they do not interfere with one another. In addition to this, there are upon the lake a great number of pleasure-vessels or barges, calculated for holding ten, fifteen, to twenty persons, being from fifteen to twenty paces in length, with a wide and flat flooring, and are not liable to heel to either side in passing through the water. Such persons as take delight in the amusement, and mean to enjoy it, either in the company of their women or that of their male companions, engage one of these barges, which are always kept in the nicest order, with proper seats and tables, together with every other kind of furniture necessary for giving an entertainment. The cabins have a flat roof or upper deck, where the boatmen take their place, and by means of long poles, which they thrust to the bottom of the lake (not more than one or two fathoms in depth) they shove the barges along, until they reach the intended spot. These cabins are painted within-side, of various colours and with a variety of figures: all parts of the vessel are likewise adorned with painting.¹⁰³⁹ There are windows on each side, which may either be kept shut, or opened to give an opportunity to the company, as they sit at table, of looking out in every direction and feeding their eyes on the variety and beauty of the scenes as they pass them. And truly the gratification afforded in this manner, upon the water, exceeds any that can be derived from the amusements on the land; for as the lake extends the whole length of the city, on one side, you have a view, as you stand in the boat, at a certain distance from the shore, of all its grandeur and beauty, its palaces, temples, convents, and gardens, with trees of the

BOOK II. the largest size growing down to the water's edge, whilst at the same time you enjoy the sight of other boats of the same description, continually passing you, filled in like manner with parties in pursuit of amusement. * In fact, the inhabitants of this place, as soon as the labours of the day have ceased, or their mercantile transactions are closed, think of nothing else than of passing the remaining hours in parties of pleasure, with their wives or their mistresses, either in these barges, or, about the city in carriages; of which it will here be proper to give some account, as constituting one of the amusements of these people.

CHAP. LXVIII.

Sect. V

It must be observed in the first place, that the streets of *Kin-sai* are all paved with stones and bricks,¹⁰⁴⁰ and so likewise are all the principal roads extending from thence through the province of *Manji*, by means of which passengers can travel to every part without soiling their feet; but as the couriers of his majesty who go on horseback, with great speed, cannot make use of the pavement, a part of the road, on one side, is on their account left unpaved.¹⁰⁴¹ The main street of the city, of which we have before spoken, as leading from one extremity to the other, is paved with stone and brick to the width of ten paces on each side, the intermediate part being filled up with small gravel, and provided with arched drains for carrying off the rain water that falls, into the neighbouring canals; so that it remains always dry. On this gravel it is that the carriages are continually passing and repassing. They are of a long shape, covered at top, have curtains and cushions of silk, and are capable of holding six persons. Both men and women who feel disposed to take their pleasure, are in the daily practice of hiring them for that purpose; and accordingly at every hour you may see vast numbers of them driven along the middle part of the street.¹⁰⁴² Some of them proceed to visit certain gardens, where the company are introduced by those who have the management of the place, to shady recesses contrived by the gardeners for that purpose; and here the men indulge themselves all day in the society of their women; returning home, when it becomes late, in the manner they came.

NOTES.

NOTES.

1037. "Les bords du lac" says Du Halde "sont ornés de temples, de grands monastères de bonzes, et d'assez jolies maisons." P. 176. "The lake" says Staunton "formed a beautiful sheet of water, about three or four miles in diameter, and surrounded, to the north, east, and south, by an amphitheatre of mountains, between the base of which and the margin of the lake, the narrow slip of level ground was laid out in a pleasing style suitable to the situation. It was ornamented with houses and gardens of mandarines, as well as a palace belonging to the emperor, together with temples, monasteries for the *hoshuang* or priests of *fo*, and a number of light and fanciful stone bridges that are thrown across the arms of the lake... Upon the summit also were erected pagodas, one of which attracted particular attention." P. 444.

BOOK II.
CHAP. LXVIII.
Sect. V.
Notes.

1038. "Au milieu du lac sont deux petites isles, où l'on se rend d'ordinaire, après avoir pris le plaisir de la promenade sur des barques." Du Halde, p. 176. "Lorsque tout y était bien entretenu" observes Van Braam "ces lieux devaient offrir, dans la belle saison, une espèce de paradis terrestre, un asyle où tout devait appeler le plaisir et la sensualité. C'est avec justice, que ce lac et ses environs sont aussi renommés dans tout l'empire Chinois." T. II, p. 155.

1039. "Navires" says P. Martini "qu'on pourroit appeller avec raison des palais dorés, parce qu'ils sont peints de diverses couleurs, et que tout y brille du plus fin et du meilleur or: de sorte que c'est là où la magnificence et la pompe des festins, des spectacles, et des jeux éclatent tous les jours. Ces Chinois de *Hang-cheu*, qui sont autant d'esclaves de la volupté, y trouvent en abondance tout ce qu'ils peuvent souhaiter." P. 141. "Vast numbers of barges" says Barrow, speaking of the same lake "were sailing to and fro, all gaily decorated with paint and gilding and streaming colours; the parties within them apparently all in pursuit of pleasure." P. 524.

1040. "Les rues" Van Braam remarks "ne sont pas fort larges, mais elles sont bien pavées avec de grands pierres de taille." P. 146. "The streets" says Staunton "are narrow. They are paved with large smooth flags in the middle, and with small stones on each side." P. 439. When it was an imperial city (as observed in Note 1007) the streets were probably wider than they are now found to be, after all the changes incident to a lapse of five centuries.

1041. "Après être rentrés dans nos palanquins" says De Guignes "nous continuâmes notre route. Le chemin est en bon état et pavé; il règne au milieu

BOOK II. "milieu un cordon formé par de grandes pierres, et sur les bords un autre plus
 — "petit d'environ six pouces de largeur; les intervalles sont cailloutés." T. ii,
 CHAP. LXVIII. p. 75. In another place, speaking of the roads in general through China, he
 Sect. V. says: "Ceux qui avoisinent la ville de *Hang-tschou-fou*, et le lac *Sy-hou*, dans
 Notes. "le *Tche-kiang*, sont pavés." P. 216.

1042. The carriages which stand for hire in the streets of Peking are of a smaller size than these described by our author, but in other respects the construction is the same. "Ces voitures" says De Guignes "dont on trouve à Peking une grande quantité à louer, ressemblent à des palanquins ordinaires, mais d'une forme plus allongée; elles sont rondes en dessus, doublées en dehors et en dedans de gros drap bleu, et garnies de coussins noirs. Plusieurs de ces voitures sont fermées en avant, avec une porte sur le côté; mais généralement elles sont ouvertes; il y a en outre de chaque côté deux petits carreaux pour voir ce que se passe: le cocher est assis à l'entrée de la voiture et dirige le cheval, qui est toujours seul." T. i, p. 372. See plate 41, of those annexed to M. De Guignes' work, where it will be observed that the carriages nearly resemble what we term in England a tilted cart. As the habits of the ancient Chinese capital were much more luxurious than those of Peking under the Tartar dominion, at any period, we may conclude that the vehicles of the former were fitted up with more attention to ease and convenience, as well as with more splendour, than the clumsy machines above described. Staunton indeed, speaks of "cushions stuffed with cotton, and covered with silk, to sit upon," in the *waggons* of *Hang-cheu-fu*. P. 447.

SECTION VI.

Sect. VI. It is the custom of the people of *Kin-sai*, upon the birth of a child, for the parents to make a note, immediately, of the day, hour and minute at which the delivery took place. They then inquire of an astrologer under what sign or aspect of the heavens, the child was born, and his answer is likewise committed carefully to writing. When therefore he is grown up, and is about to engage in any mercantile adventure, voyage, or treaty of marriage, this document is carried to the astrologer, who having examined it, and weighed all the circumstances, pronounces certain oracular words, in which these people, who sometimes find them justified by the event, place great confidence. Of these astrologers, or rather magicians, great numbers are to be met with

with in every market-place, and no marriage is ever celebrated until an opinion has been pronounced upon it by one of that profession.¹⁰⁴³

BOOK II.
CHAP. LXVIII
Sect VI.

It is also their custom, upon the death of any great and rich personage, to observe the following ceremonies. The relations, male and female, clothe themselves in coarse dresses, and accompany the body to the place appointed for burning it. The procession is likewise attended by performers on various musical instruments, which are sounded as it moves along, and prayers to their idols are chaunted in a loud voice. When arrived at the spot they throw into the flame many pieces of cotton-paper, upon which are painted representations of male and female servants, horses, camels, silk wrought with gold, as well as of gold and silver money. This is done in consequence of their belief that the deceased will possess in the other world all these conveniences, the former in their natural state of flesh and bones, together with the money and the silks. As soon as the pile has been consumed, they sound all the instruments of music at the same time, producing a loud and long continued noise; and they imagine that by these ceremonies their idols are induced to receive the soul of the man whose corpse has been reduced to ashes, in order to its being regenerated in the other world, and entering again into life.¹⁰⁴⁴

NOTES.

1043. Repeated notice has already been taken of the degree to which the eastern people are addicted to astrology. "Les Chinois" observes De Guignes "croient aux jours heureux et malheureux. Le gouvernement publie tous les ans un almanach, dans lequel les momens favorables sont indiqués." T. ii, p. 358. "On y mêle aussi" says P. Le Comte "divers points de l'astrologie judiciaire que l'ignorance et la superstition ont inventé, touchant les jours heureux et malheureux, et les temps propres aux mariages, aux bâtimens, au commencement des voyages." T. ii, p. 76.

1044. The reader is referred to Notes 905 and 963, for a discussion of the difficulties attending this uniform assertion of our author respecting the practice of burning corpses in China. In the following passage from De Guignes he will

BOOK II.

CHAP. LXVIII

Sect. VI.

Notes.

find a confirmation of many particulars of the funeral ceremony detailed in the text, and also a strong allusion to those circumstances which might be regarded as the most doubtful. "Le jour de funérailles" says this traveller "les parens et les amis se rassemblent pour accompagner le corps; la marche est ouverte par des musiciens; viennent ensuite plusieurs personnes, portant différentes figures d'animaux, les marques de dignité du mort, &c. Les bonzes précèdent le cercueil, qui est élevé sur un brancard porté par une vingtaine d'hommes, et surmonté quelquefois d'un baldaquin. Le fils aîné vient immédiatement après, suivi de ses frères; il est couvert d'un sac de grosse toile, avec un bonnet de la même étoffe; suivent les amis et les domestiques, et plus loin les femmes, à pied ou en palanquins, habillées de la même étoffe que les hommes; elles poussent de gémissemens et des cris et versent des pleurs, en s'interrompant par intervalles, pour recommencer ensuite toutes en même temps." "Lorsque le cercueil est entièrement recouvert de terre, les Chinois font de libations, &c. Ils brûlent des papiers dorés, ainsi que des chevaux, des habits et des hommes, le tout en papier, dans la ferme persuasion que ces offrandes faites aux morts, les accompagnent dans l'autre monde." "Il est difficile de dire si les anciens Chinois se sont bornés à brûler des habits et des hommes de papier, et si cette coutume n'est pas la représentation d'un ancien usage barbare qui a existé chez beaucoup de peuples de l'antiquité, et qui se pratiquoit encore, il n'y a pas long-temps, chez les Tartares Mantchoux, actuellement maîtres de la Chine. L'empereur *Chun-ty*, dont le règne finit en 1661, ordonna, à la mort d'une de ses femmes, que l'on immolât trente personnes aux manes de cette princesse, et que son corps fût déposé dans un cercueil précieux, et brûlé avec une prodigieuse quantité d'or, d'argent, de soieries et de meubles. A la mort de la mère de *Kang-hy* (en 1718), quatre jeunes filles voulurent s'immoler sur la tombe de leur maîtresse; mais l'empereur ne voulut pas le permettre et défendit de brûler désormais des étoffes, des meubles ou des esclaves." T. ii, p. 302-304. These instances prove that their ceremonies with respect to the dead have undergone changes; and the presumption is strong, that, at an earlier period, when the custom of burning slaves, in order to accompany and attend upon their deceased master, was prevalent, the bodies were all consumed at the same time, if not upon the same pile. The doctrine of successive regeneration appears to have been received from India, along with the religion of *Buddha*. "Proche de la cité de *Kiung*" says Martini, speaking of places dependent on *Siang-yang* "est la grande montagne de *Vu-tang*... Il y a plusieurs temples magnifiques, avec des couvents de sacrificateurs (*bonzes*); car c'est là que les autres sacrificateurs de la Chine prennent leurs cérémonies: ceux, dis-je, qui suivent la doctrine des idoles la plus subtile, et croient la métempsychose ou le passage des âmes, entendant par là une séparation morale de l'âme d'avec le corps; c'est pourquoi ils sont toujours dans la contemplation: ceux qui croient le sens littéral de la

"métempsychose"

“*métempsychose et le passage de l'ame d'un animal dans le corps d'un autre, reçoivent leur ordre et institution de la montagne de Tien-tai dans la province de Chekiang, où demeurent les principaux sacrificateurs de leur secte.*” P. 93.

BOOK II.

CHAP. LXVIII.

Sect. VI.

Notes.

SECTION VII.

IN every street of this city there are stone buildings or towers, to which, in case of a fire breaking out in any quarter (an accident by no means unusual, as the houses are mostly constructed of wood) the inhabitants may remove their effects for security.¹⁰⁴⁵ By a regulation which his majesty has established, there is a guard of ten watchmen stationed, under cover, upon all the principal bridges; of whom five do duty by day, and five by night. Each of these guard-rooms is provided with a sonorous wooden instrument as well as one of metal, together with a *clepsydra* (*horiuolo*) by means of which latter, the hours of the day and night are ascertained.¹⁰⁴⁶ As soon as the first hour of the night is expired, one of the watchmen gives a single stroke upon the wooden instrument, and also upon the metal *gong* (*bacino*) which announces to the people of the neighbouring streets that it is the first hour.¹⁰⁴⁷ At the expiration of the second, two strokes are given; and so on progressively, increasing the number of strokes as the hours advance.¹⁰⁴⁸ The guard is not allowed to sleep, and must be always on the alert. In the morning, as soon as the sun begins to appear, a single stroke is again struck, as in the evening; and so onwards, from hour to hour. Some of these watchmen patrol the streets, to observe whether any person has a light or fire burning after the hour appointed for extinguishing them. Upon making the discovery, they affix a mark to the door, and in the morning the owner of the house is taken before the magistrates, by whom, if he cannot assign a legitimate excuse for his offence, he is condemned to punishment. Should they find any person abroad at an unseasonable hour, they arrest and confine him, and in the morning he is carried before the same tribunal.¹⁰⁴⁹ If in the course of the day they notice any person who from lameness or other infirmity is unable to work, they place him in one of the hospitals of which there are several in every part of the city, founded by the ancient kings, and

Sect. VII.

BOOK II. liberally endowed. When cured, he is obliged to work at some trade.¹⁰⁵⁰
CHAP. LXVIII. Immediately upon the appearance of fire breaking out in a house, they
Sect. VII. give the alarm by beating on the wooden machine, when the watchmen from all the bridges within a certain distance, assemble to extinguish it, as well as to save the effects of the merchants and others, by removing them to the stone towers that have been mentioned. The goods are also sometimes put into boats, and conveyed to the islands in the lake. Even on such occasions the inhabitants dare not stir out of their houses, when the fire happens in the night-time, and only those can be present whose goods are actually removing,¹⁰⁵¹ together with the guard collected to assist, which seldom amounts to a smaller number than from one to two thousand men. In cases also of tumult or insurrection amongst the citizens, the services of this police guard are necessary; but independently of them, his majesty always keeps on foot a large body of troops, both infantry and cavalry, in the city and its vicinity; the command of which he gives to his ablest officers, and those in whom he can place the greatest confidence, on account of the extreme importance of this province, and especially its noble capital, which surpasses in grandeur and wealth every other city in the world. For the purposes of nightly watch, there are mounds of earth thrown up, at the distance of above a mile from each other,¹⁰⁵² on the top of which a wooden frame is constructed, with a sounding board, which being struck with a mallet by the guard stationed there, the noise is heard to a great distance. If precautions of this nature were not taken, upon occasions of fire, there would be danger of half the city being consumed; and their use is obvious also in the event of popular commotion, as, upon the signal being given, the guards at the several bridges arm themselves, and repair to the spot where their presence is required.

NOTES.

1045. It does not appear that this precaution against the effects of conflagration, in towns built of wood or canes, is noticed in the journals of our modern embassies. With the difference only of the brick receptacles being in the houses of the individuals, instead of the public street, I have had the opportunity of seeing it employed

employed in a Chinese colony. The Arabian Travellers remark "qu'ils mettent tout ce qu'ils ont dans des caisses montées sur des roues; et lors que le feu prend en quelque endroit, ils tirent ces caisses dehors." **BOOK II.**
CHAP. LXVIII.
Sect. VII.
Notes.
 Anc. Relat. P. 59.

1046. "On y voit" says P. Martini "un horologe rempli d'eau, qui marque les heures: car quand l'eau coule et tombe d'un vaisseau dans l'autre, elle élève en mesme (tems) une tablette et escriteau qui marque les heures." P. 17.
 "Dans l'enceinte de la ville de *Hangcheu* il y a une montagne (mound of earth) nommée *Chinghoang*, au midi de la ville, où l'on voit cette tour, où les heures se marquent par le moyen d'une clepsydre ou horologe à l'eau." P. 138.

1047. "Les soldats" says De Guignes "marquent les veilles de la nuit en frappant sur une cloche ou sur un tambour." T. iii, p. 105. The nature of the instrument called a *gong* by Europeans (from the Malayan word *gong* 𑖪𑖯𑖫𑖮) and by the Chinese, *lu*, is too well known to require description. With respect to the sounding board, its principle or construction has not been satisfactorily explained. "Two pieces of wood" says Staunton "struck against each other, and producing a sound like that of a great rattle, serve to give notice from authority, on most occasions, especially among the troops." P. 15. De Guignes, speaking of the same kind of machine, says, "Un soldat frappe sur un instrument fait en forme de poisson de bois." T. ii, p. 218: and again; "Ils ont aussi des cymbales et des instrumens entièrement de bois; tel est le poisson de bois creux dont les soldats se servent dans le *Kiang-nan*. Ce poisson a deux pieds et demi de long sur six pouces de diamètre." P. 319. These wooden instruments, although perhaps not in the form of a fish, appear to have been in use in the time of the Arabian Travellers, who say "Ils sont précédés par des hommes qui portent des morceaux de bois, semblables à ceux dont les Chrestiens de Levant se servent au lieu de cloches. Le bruit qu'ils font s'entend de fort loin." P. 60.

1048. "On distingue ordinairement" says Le Comte "cinq (veilles de la nuit) qui commencent à sept ou huit heures du soir. Au commencement de la première on frappe un seul coup, un moment après on redouble encore, ce qu'on répète continuellement durant deux heures, jusqu'à la seconde veille. Car alors on frappe deux coups, et on continue toujours à frapper jusqu'à la troisième veille, &c. . . augmentant le nombre des coups, à mesure qu'on passe d'une veille à l'autre, de sorte que ce sont autant d'horloges à répétition, qui font connoître à tout moment quelle heure il est. On sert encore pour marquer les mesmes veilles d'un tambour, d'une grandeur extraordinaire, sur lequel on frappe toute la nuit selon les mesmes proportions." T. i, p. 127. This continued repetition of the strokes, during the intervals of the several watches (similar to calling the hours in the streets of our own metropolis) is not stated in the

BOOK II.
 CHAP. LXVIII.
 Sect. VII.
 Notes.

the text. The practice may have undergone a change ; but it seems more likely that our author's words may have been misunderstood by those who, being accustomed to the mechanical striking of a town-clock, have brought his meaning to that standard. It is remarkable at the same time that what P. Le Comte has so distinctly explained is not adverted to in the journals of the late embassies. "La première veille" says De Guignes "s'annonce par un coup de tambour ; la troisième, par trois coups, et ainsi de suite." T. ii, p. 426.

1049. "D'espace en espace, il y a des sentinelles qui arrêtent ceux qui ne seroient pas retirés dans leurs maisons... Cette loi est si bien observée qu'il n'y a point d'honnêtes gens qui se trouvent pendant la nuit dans les rues : si par hazard on trouve quelqu'un, on le regarde, ou comme de la plus vile populace, ou comme un voleur, et on l'arrête." Du Halde, T. ii, p. 50. "Une des ordonnances de la police Chinoise" says De Guignes "défend à toute personne quelconque de sortir le soir sans lumière." T. iii, p. 104.

1050. In the modern descriptions of China we do not observe any mention of hospitals of this kind ; but it will be allowed that a regulation so wise and just is more likely to have been a part of the actual system of police in a great nation, than merely the speculative idea of an European writer of the thirteenth century. Every thing indeed shews that since the expulsion of the native dynasty of the *Ming*, by the present race of Eastern Tartars all public establishments have been in a state of decay ; and it requires no extraordinary foresight to predict, that the Chinese will, before long, attempt to renovate their empire by another revolution.

1051. "Le mesme homme" continues P. Martini "prend garde au feu, et comme il regarde toute la ville de fort haut, si le feu vient à se mettre dans quelque maison, il bat le tambour." P. 17. But however prudent and efficacious may be the precautions of the Chinese against the breaking out of fires, it seems to be agreed that their exertions to stop the progress of the flames, are ill-directed and seldom attended with success. "Si c'est dans la ville" says De Guignes "que le feu prend, la méfiance des mandarins l'emporte sur le danger ; ils n'appellent aucun secours, et l'incendie ne cesse qu'avec la destruction totale des maisons." T. iii, p. 104. This remark may perhaps apply more particularly to the city of Canton, where the jealousy of European interference is excessive.

1052. Respecting these mounds see Note 1012.

SECTION VIII.

WHEN the Grand *khan* reduced to his obedience the province of *Manji*, which until that time had been one kingdom, he thought proper to divide it into nine parts,¹⁰⁵³ over each of which he appointed a king or viceroy, who should act as supreme governor of that division, and administer justice to the people.¹⁰⁵⁴ These make a yearly report to commissioners acting for his majesty, of the amount of the revenue, as well as of every other matter pertaining to their jurisdiction. Upon the third year they are changed, as are all other public officers.¹⁰⁵⁵ One of these nine viceroys resides and holds his court in the city of *Kin-sai*, and has authority over more than an hundred and forty cities and towns, all large and rich.¹⁰⁵⁶ Nor is this number to be wondered at, considering that in the whole of the province of *Manji* there are no fewer than twelve hundred, containing a large population of industrious and wealthy inhabitants.¹⁰⁵⁷ In each of these, according to its size and other circumstances, his majesty keeps a garrison, consisting, in some places, of a thousand, in others of ten or twenty thousand men, accordingly as he judges the city to be, in its own population, more or less powerful.¹⁰⁵⁸ It is not to be understood that all these troops are Tartars. On the contrary they are chiefly natives of the province of *Kataia*.¹⁰⁵⁹ The Tartars are universally horsemen, and cavalry cannot be quartered about those cities which stand in the low, marshy parts of the province, but only in firm, dry situations, where such troops can be properly exercised.¹⁰⁶⁰ To the former he sends Kataians, and such men of the province of *Manji* as appear to have a military turn; for it is his practice to make an annual selection amongst all his subjects, of such as are best qualified to bear arms; and these he enrolls to serve in his numerous garrisons, that may be considered as so many armies. But the soldiers drawn from the province of *Manji* he does not employ in the duty of their native cities, on the contrary, he marches them to others at the distance of perhaps twenty days journey, where they are continued for four or five years, at the expiration of which they are allowed to return to their homes, and others are sent to replace them. This regulation applies equally to the Kataians.¹⁰⁶¹ The greater part

BOOK II.
CHAP. LXVIII.
Sect. VIII.

BOOK II. part of the revenues of the cities, paid into the treasury of the Grand
 CHAP. LXVIII. *khan*, is appropriated to the maintenance of these garrisons.¹⁰⁶² When
 Sect. VIII. it happens that a city is in a state of rebellion (and it is not an uncommon occurrence for these people, actuated by some sudden exasperation, or when intoxicated, to murder their governors), a part of the garrison of a neighbouring city is immediately dispatched with orders to destroy the place where such guilty excesses have been committed;¹⁰⁶³ whereas it would be a tedious operation to send an army from another province, that might be two months on its march. For such purposes the city of *Kin-sai* constantly supports a garrison of thirty thousand soldiers; and the smallest number stationed at any place is one thousand.¹⁰⁶⁴

NOTES.

1053. There is reason to believe that the boundaries of the several provinces were not, in former times, exactly the same as we find them at present. Generally, however, these nine parts into which *Manji*, or southern China, was divided, may be considered as the provinces of *Kiang-nan*, *Kiang-si*, *Che-kiang*, *Fo-kien*, *Kuan-tong*, *Kuang-si*, *Koei-cheu*, *Hu-kuang*, and *Ho-nan*. *Kataia* or *Khatai* appears to have consisted of *Pe-che-li*, *Shan-tung*, *Shan-si*, and the eastern part of *Shen-si*. The remaining provinces of the fifteen, namely *Se-chuen* and *Yun-nan*, as well as the western portion of *Shen-si*, had been but imperfectly subdued by the Chinese emperors, and seem not to have belonged, in our author's time, to either of the two grand divisions.

1054. The great officer or mandarin here styled a king (*re*), or, more properly, viceroy, is by the Chinese termed *tsong-tu*; of whom there are eleven throughout the empire; some of them having jurisdiction over more than one province. The proper governor of each province is named *fu-yuen*, whom the missionaries frequently style the viceroy, although avowedly subordinate to the former.

1055. "Les mandarins" says De Guignes "sont changés tous les trois ans." T. ii, p. 455. "De trois en trois ans" says Du Halde "on fait une revue générale de tous les mandarins de l'empire." T. ii, p. 39. "Les trois années de son employ estant achevées" says P. Magalhães "il fut élevé à la charge de mandarin d'une ville du premier ordre." P. 250.

1056. *This*

1056. This number much exceeds what is allotted to the jurisdiction of any of the great cities at the present day; but it must be considered that *Hang-chou-fu* had then recently been the capital of the proper Chinese empire, and its municipal influence might not have been brought down to the level of other provincial cities.

BOOK II.
—
CHAP. LXVIII.
Sect. VIII.
Notes

1057. According to Du Halde's list, the nine provinces of the south-eastern part of China, enumerated in Note 1055, contain 101 cities of the first class, 84 of the second, and 625 of the third, making together 810 cities; independently of any portions of *Yun-nan* or *Se-chuen* that might then have belonged to the kingdom of *Manji*. This, it will be seen, does not fall very far short of our author's statement, who might, besides, have intended to include some populous towns of the fourth order. With respect to those of the third, Du Halde observes: "Quand on parle de *hien* ou ville du troisième ordre, il ne faut pas s'imaginer que ce soit un district de peu d'étendue: il y a tel *hien* qui a 60, 70, et même 80 lieues de circuit, et que paye à l'empereur plusieurs millions de tribut." T. i, p. 2. P. Le Compte makes the number of cities more considerable than Du Halde: "On les divise ordinairement" he observes "en trois ordres. Dans le premier, il y en a plus de 160; dans le second 270, et dans le troisième, près de 1200; sans compter 300 autres villes murées qu'on met hors de rang, quoy qu'elles soient presque toutes fort peuplées et qu'on y fasse un grand commerce." T. i, p. 118. This seems to exceed also the enumeration of our author; but it must be recollected that the latter speaks of *Manji* only, which excludes the three northern provinces of China.

1058. "On compte" says the same writer "plus de dix-huit mille mandarins de guerre (military officers of a certain rank) et plus de sept cens mille soldats répandus dans toutes les provinces." Of these, a great proportion must be regarded in the light of militia or *landwehr*; but whatever their numbers may have been in the last or the preceding century, it is obvious that in the reign of *Kublai*, by whom the whole country was subdued and held in obedience by force of arms, the number of troops must have been prodigiously greater.

1059. "Les trois provinces septentrionales donnent beaucoup de soldats pour le service de l'empereur." P. 44.

1060. Our author's perfect acquaintance with the local circumstances of this part of China is evinced by the observation in the text. A country intersected by canals, and causeways over marshes, is obviously unfit for the operations of cavalry.

BOOK II. 1061. Here we find a striking instance of a departure, in the modern military institutions of these people, from the system of *Kublai*, which was founded on more extensive experience in the art of disciplining armies, and a deeper knowledge of mankind. "Comme la Chine jouit d'une paix profonde, l'état de soldat dans ce pays" De Guignes observes "expose à peu de dangers, il est même lucratif, et par conséquent recherché. Les soldats sont enrôlés dans les provinces où ils sont nés, et attachés aux corps qui y résident. Ces corps ne changent jamais de garnison: le gouvernement pense que l'officier et le soldat vivant ainsi auprès de leurs familles, et ne les perdant point de vue, combattront avec plus de courage pour les défendre, si l'occasion s'en présente." T. iii, p. 15. See also Du Halde, t. ii, p. 44. The change of system is more likely to have been produced by the facility of this enrolment, the comparatively small expence of such local corps, and the want of energy in the government, than by the motives which M. De Guignes has assigned.

1062. "Une grande partie des deniers impériaux" says Du Halde "se consomment dans les provinces, par les pensions, le payement des troupes, les ouvrages publics, &c. Le surplus est porté à Peking." P. 16.

1063. "Ces troupes" observes the same writer "ne servent guères, sur tout depuis que la Tartarie est soumise, qu'à prévenir les révoltes des peuples, ou à appaiser les premiers mouvemens qui s'éleveroient dans une ville, ou dans une province." P. 45.

1064. That it should be found necessary to station an army of that number of men, in or near the populous capital of a newly conquered empire, is by no means improbable; nor that a thousand men should, at that period, have constituted the ordinary garrison of cities of the first or second class; however deficient of troops they may be found (according to some travellers) at the present time. In the seventeenth century, as we are told by P. Le Comte, the garrison of *Hang-cheu* consisted of ten thousand men, of whom three thousand were Chinese. T. i, p. 129.

SECTION IX.

Sect. IX. It now remains to speak of a very fine palace that was formerly the residence of king *Fanfur*,¹⁰⁶⁵ whose ancestors enclosed with high walls an extent of ground ten miles in compass and divided it into three parts. That in the centre was entered by a lofty portal, on each side of which was

was a magnificent colonnade, on a flat terrace, the roofs of which were supported by rows of pillars highly ornamented with the most beautiful azure and gold. The colonnade opposite to the entrance, at the further side of the court, was still grander than the others, its roof being richly adorned, the pillars gilt, and the walls on the inner side ornamented with exquisite paintings representing the histories of former kings.¹⁰⁶⁶ Here, annually, upon certain days consecrated to the service of their idols, king *Fanfur* was accustomed to hold his court, and to entertain at a feast his principal nobles, the chief magistrates, and the opulent citizens of *Kin-sai*. Under these colonnades might be seen, at one time, ten thousand persons suitably accommodated at table. This festival lasted ten or twelve days, and the magnificence displayed on the occasion, in silks, gold, and precious stones, exceeded all imagination; for every guest, with a spirit of emulation, endeavoured to exhibit as much finery as his circumstances would possibly allow. Behind the colonnade last mentioned, or that which fronted the grand portal, there was a wall, with a passage, that divided this exterior court of the palace, from an interior court, which formed a kind of large cloister, with its rows of pillars sustaining a portico that surrounded it, and led to various apartments for the use of the king and queen. These pillars were ornamented in a similar manner, as were also the walls. From this cloister you entered a covered passage or corridor, six paces in width, and of such a length as to reach to the margin of the lake. On each side of this there were corresponding entrances to ten courts, in the form of long cloisters, surrounded by their porticos, and each cloister or court had fifty apartments, with their respective gardens, the residence of a thousand young women, whom the king retained in his service.¹⁰⁶⁷ Accompanied sometimes by his queen, and on other occasions by a party of these females, it was his custom to take amusement on the lake, in barges covered with silk, and to visit the idol temples on its borders. The other two divisions of this seraglio were laid out in groves, pieces of water, beautiful gardens stored with fruit-trees, and also enclosures for all sorts of animals that are the objects of sport, such as antelopes, deer, stags, hares, and rabbits. Here likewise the king amused himself, in company with his damsels, some in carriages and some on horseback. No male person was allowed to be of these parties,

BOOK II. but on the other hand, the females were practised in the art of coursing
 CHAP. LXVIII. with dogs, and pursuing the animals that have been mentioned. When
 Sect. IX. fatigued with these exercises, they retired into the groves on the banks
 of the lake, and there quitting their dresses, rushed into the water in
 a state of nudity, sportively swimming about, some in one direction
 and some in another, whilst the king remained a spectator of the exhibi-
 tion. After this they returned to the palace. Sometimes he ordered
 his repast to be provided in one of these groves, where the foliage of
 lofty trees afforded a thick shade, and was there waited upon by the
 same damsels. Thus was his time consumed amidst the enervating
 charms of his women, and in profound ignorance of whatever related
 to martial concerns, the consequence of which was, that his depraved
 habits and his pusillanimity enabled the Grand *khan* to deprive him of
 his splendid possessions, and to expel him with ignominy from his
 throne;¹⁰⁶⁸ as has been already stated.¹⁰⁶⁹ All these particulars were
 communicated to me, when I was in that city, by a rich merchant of
Kin-sai, then very old, who had been a confidential servant of king
Fanfur, and was acquainted with every circumstance of his life.¹⁰⁷⁰
 Having known the palace in its original state, he was desirous of con-
 ducting me to view it. Being at present the residence of the Grand
khan's viceroy, the colonnades are preserved in the style in which they
 had formerly subsisted, but the chambers of the females had been suf-
 fered to go to ruin, and the foundations only were visible. The wall
 likewise that enclosed the park and gardens was fallen to decay, and
 neither animals nor trees were any longer to be found there.¹⁰⁷¹

NOTES.

1065. Respecting this title (a corruption of the Arabic word *Faghfur* فغفور) applied by the Mungals to the monarchs of Southern China, see Note 935.

1066. The plans of Chinese palaces seem nearly to resemble each other, and particularly in respect to this kind of court, on a raised terrace, in front of the principal part of the building, where those persons assemble, whose rank entitles them to the privilege of paying their compliments to the sovereign. In the "Gezandtschaft" of Nieuhof (p. 172) will be found a representation of the
 anterior

anterior court of the palace of Peking, which Van Braam commends for its fidelity. The hotel or palace of a great officer of state or wealthy individual seems to be built upon the same plan and decorated in the same manner. "Elle est toujours précédée" says De Guignes "d'une grande cour où logent les portiers, et qui est entourée de galeries et d'un grand péristyle dont le toit est soutenu par des colonnes. Cette cour est fermée par trois grandes portes en bois. . . . Après ces trois portes on trouve une autre cour. . . . et enfin une troisième cour qui fait face à l'appartement principal. . . . Cet appartement composé de plusieurs pièces, donne par derrière sur les jardins, et communique par des galeries avec celui des femmes." T. ii, p. 176. "Par les mots colonnes et galeries" the same writer observes "il ne faut pas entendre des colonnes ou des galeries, dans le style Grec; le vrai mot, celui qui convient le mieux à la colonne Chinoise, c'est pilier, puisque son diamètre est toujours le même dans toute sa longueur." P. 173. "Some of the walls" says Staunton "were covered with paintings, representing the pleasures of the chase in Tartary." P. 242.

1067. "Avant que les Tartares se fussent emparés de l'empire" says De Guignes "certains empereurs Chinois ont eu jusqu'à dix mille femmes." T. ii, p. 284.

1068. "Les débauches auxquelles cet empereur s'abandonna, lui furent funestes, et à son empire." Du Halde, t. i, p. 492.

1069. See Chap. Iv of this Book, and Note 943.

1070. *Tu-tsung*, the *faghfur* or emperor of the *Song*, here alluded to, having ceased to reign in 1274, and the Polo family having quitted China in or about the year 1291, our author might well have conversed with the domestics of that prince, and particularly whilst he held the government of *Yang-cheu*, in the adjoining province.

1071. "Les jardins que nous avons vus auprès du lac *Sy-hou*, à *Hang-tcheou-fou*, ont dû être très-beaux lorsqu'ils étoient en bon état; mais, comme je l'ai dit plus haut, les ouvrages des Chinois demandent un entretien continu, et pour peu qu'on les néglige, ils sont bientôt détruits." De Guignes, t. ii, p. 194.

SECTION X.

BOOK II. AT the distance of twenty-five miles from this city, in a direction to
 CHAP. LXVIII. the northward of east, lies the sea, near to which is a town named *Gan-
 pu*, where there is an extremely fine port, frequented by all the ships
 Sect X. that bring merchandise from India.¹⁰⁷² The river that flows past the
 city of *Kin-sai* forms this port, at the place where it falls into the sea.
 Boats are continually employed in the conveyance of goods up and down
 the river, and those intended for exportation are there put on board of
 ships bound to various parts of India and of Kataia.

MARCO POLO happening to be in the city of *Kin-sai*, at the time of
 making the annual report to his majesty's commissioners of the amount
 of revenue and the number of inhabitants, had an opportunity of ob-
 serving that the latter were registered at one hundred and sixty *tomans*
 of fire-places, that is to say, of families dwelling under the same roof,
 and as a *toman* is ten thousand, it follows that the whole city must have
 contained one million six hundred thousand families¹⁰⁷³ amongst which
 multitude of people there was only one church of Nestorian Christians.
 Every father of a family, or housekeeper, is required to affix a writing to
 the door of his house specifying the name of each individual of his family,
 whether male or female; as well as the number of his horses. When
 any person dies or leaves the dwelling, the name is struck out, and upon
 the occasion of a birth it is added to the list. By these means the great
 officers of the province and governors of the cities are at all times ac-
 quainted with the exact number of the inhabitants. The same regula-
 tion is observed throughout the province of Kataia as well as of
Manji.¹⁰⁷⁴ In like manner all the keepers of inns and public hotels in-
 scribe in a book the names of those who take up their occasional abode
 with them, particularising the day and the hour of their arrival and de-
 parture; a copy of which is transmitted daily to those magistrates who
 have been spoken of as stationed in the market-squares. It is a custom
 in the province of *Manji*, with the indigent class of the people, who
 are unable to support their families, to sell their children to the rich, in
 order that they may be fed and brought up in a better manner than their
 own poverty would admit.¹⁰⁷⁵

NOTES.

BOOK II.

CHAP. LXVIII.

Sect. X.

Notes.

1072. *Gan-pu*, here described as the seaport of *Kin-sai* or *Hang-cheu*, answers to the port of *Ning-po*, situated on a river the entrance of which is sheltered by the islands of *Chu-san*, where H. M. ship *Lion* and the East India Company's ship *Hindostan* lay, in the year 1793. To those islands Captain Macintosh who had accompanied Lord Macartney, proceeded from *Hang-cheu-fu*, to rejoin his ship; passing through *Ning-po* in his route.

"*Ning-po*, que les Européens ont appelé *Liam-po*" says Du Halde "est un très-bon port sur la mer orientale de la Chine." "A dix-huit ou vingt lieues de *Ning-po* dans la mer, est une île nommée *Tcheou-chan*. Le port est très-bon, mais peu commode pour le commerce. C'est où les Anglois abordèrent par hazard la première fois n'ayant pu démêler ni trouver le chemin de *Ning-po*, parmi toutes les îles de cette côte." P. 177. "Sur la vaste étendue des côtes de la Chine, trois ports seulement, savoir, *Quanton*, *Emouy*, *Ning-po*, expédient pour les pays étrangers." De Guignes, t. iii, p. 301. At this port it was that P. le Comte and the other French missionaries, in the year 1687, arrived in China, and from *Nimpo*, as he writes the name, they proceeded directly to *Ham-tcheou*, the capital of the province. By the expression of "all the ships that bring merchandise from India" must be understood, all that were bound to that part of China.

1073. This statement of the number of families in *Hang-cheu*, even admitting that the suburbs are meant to be included, appears excessive; but it is unfair to measure the population of an ancient capital of China, by the standard of a modern city. Yet Staunton observes that "its population is indeed immense;" "and is supposed to be not very much inferior to that of *Pekin*," which he computes at about three millions; remarking, at the same time, that few of the circumstances take place in the metropolis of China, which contribute to the aggrandizement of other capitals; *Pekin* being merely the seat of government of the empire. It is neither a port nor a place of inland trade or manufacture, and forms no rendezvous for pleasure and dissipation. P. 149, 439. The former, on the other hand, possessed these advantages in an eminent degree.

In the Basle edition the number of families is stated at six hundred thousand only, which would give a population of about three millions; but in the earlier Latin and the Berlin and B. M. manuscripts the enumeration corresponds with Ramusio's text. Upon the whole it is to be presumed that our author was misled, as others have been since his days, by exaggerated accounts received from the natives. The *toman* of the Tartars and Persians, it may be observed, is equivalent

BOOK II. lent to the *nan* or *wan* of the Chinese, and large numbers are expressed, by the
 CHAP. LXVIII. latter, in multiples of ten thousand, exactly in the manner he has stated.

Sect. X.

Notes.

1074. It does not appear in the writings either of the missionaries or of modern travellers, that mention is made of such lists of the inhabitants being affixed (at stated periods we may presume) on the outside of houses; but I have the verbal assurance of Mr. Reeves, who resided many years in China and is lately returned to that country (of whose authority I have already availed myself in Note 980), that the regulation exists at the present day: to which he added his opinion that it was established not merely on account of the facility it gives to the officers of revenue and police, but from a regard to delicacy, that there might be no pretence for intrusion into the apartments of the females.

1075. "Les famines et la misère" observes De Guignes "forcèrent dans la suite les parens à vendre leurs enfans, et établirent ce droit funeste, qu'un père peut engager son fils et même le vendre. Mais, si l'infortune est souvent la cause de cet acte dénaturé, l'intérêt l'est encore bien davantage; et l'on ne trouve beaucoup de petites filles à vendre, que parce qu'il se rencontre un grand nombre d'acheteurs." "Pendant notre voyage à Peking, un de nos domestiques Chinois ayant acheté un petit garçon, remit quelque argent au père, et fit un écrit par lequel il s'engageoit à nourrir et à habiller l'enfant; le contrat terminé il l'appela son frère, et le traita comme s'il l'eût été réellement." T. ii, p. 2923. In the part of the country of which our author is here treating it has at all periods been a prevalent custom to educate young females with every kind of meretricious accomplishment, for the purpose of disposing of them to rich debauchees.

CHAPTER LXIX.

Of the Revenues of the Grand khan.

CHAP. LXIX. WE shall now speak of the revenue which the Grand *khan* draws from the city of *Kin-sai* and the places within its jurisdiction, constituting the ninth division or kingdom of *Manji*. In the first place, upon salt, the most productive article, he levies a yearly duty of eighty *tomans* of gold, each *toman* being eighty thousand *saggi*, and each *saggio* fully equal

equal to a gold florin, and consequently amounting to six millions four hundred thousand ducats.¹⁰⁷⁶ This vast produce is occasioned by the vicinity of the province to the sea, and the number of salt lakes or marshes in which, during the heat of summer, the water becomes crystallized, and from whence a quantity of salt is taken, sufficient for the supply of five of the other divisions of the province.¹⁰⁷⁷ There is here cultivated and manufactured a large quantity of sugar,¹⁰⁷⁸ which pays, as do all other groceries, three and one-third per cent. The same is also levied upon the wine or fermented liquor made of rice. The twelve classes of artisans, of whom we have already spoken, as having each a thousand shops, and also the merchants, as well those who import the goods into the city, in the first instance, as those who carry them from thence to the interior, or who export them by sea, pay, in like manner, a duty of three and one-third per cent. ; but goods coming by sea from distant countries and regions, such as from India, pay ten per cent. So likewise all native articles of the country, as cattle, the vegetable produce of the soil, and silk, pay a tithe to the king.¹⁰⁷⁹ The account being made up in the presence of MARCO POLO, he had an opportunity of seeing that the revenue of his majesty, exclusively of that arising from salt, already stated, amounting in the year to the sum of two hundred and ten *tomans* (each *toman* being eighty thousand *saggi* of gold), or sixteen million eight hundred thousand ducats.¹⁰⁸⁰

NOTES.

1076. Estimating the gold ducat of Venice at ten shillings English (for the sake of round numbers) this revenue derived from the article of salt would amount to the sum of £3,200,000 which may be thought excessive, as applying, not to the empire at large. but to that portion of China of which *Hang-chu-fu* was the capital. It must, however, be considered that all the northern provinces, as well as those of the interior, are supplied from the south-eastern parts of the coast, and that the quantity exported from the places of manufacture must consequently be enormous. One half of the duties upon articles of produce is understood to be paid in kind, and we are informed that the stock of salt collected upon government account at *Tien-sing* on the *Pe-ho*, was calculated by the gentlemen of Lord Macartney's embassy, at three millions of bags or six hundred millions

BOOK II. of pounds weight. Vol. ii, p. 21. The *gabelle* or revenue from salt, in France, about the year 1780, is stated by M. Necker to have been 54,000,000 livres, or £2,250,000.

Notes.

1077. Sea salt is produced by a similar process of solar evaporation, in many of the southern parts of Europe, as well as on the coasts of India.

1078. "The vallies along the river" says Staunton, speaking of that which flows by *Hang-cheu-fu* "were cultivated chiefly in sugar-canes, then almost ripe "and about eight feet high." T. ii, p. 460.

1079. "L'impôt" says De Guignes "est le dixième de l'évaluation des terres." "Tous ceux qui ont parlé des revenus de la Chine, disent positivement qu'on "prélève un second dixième sur la récolte du riz, dans la province de *Quan-long*." T. iii, p. 90. It appears that the grand revenue of China has at some periods arisen from a capitation tax, and at others from an impost on the produce of the land. "Il est à propos d'observer" says the same writer "que l'état des "revenus à l'époque dont les missionnaires ont parlé, ne doit plus être le même "pour le temps actuel, le mode de perception ayant été changé sous l'empereur "Yong-tching, qui fit substituer la taille ou impôt sur les terres à la capitation." P. 87. When that country was visited by the Arabian travellers of the ninth century, the capitation existed.

1080. This sum is equal to £8,400,000 of our money, and the aggregate to £11,600,000 : an amount which the revenues and expences of our own country, in recent times, have taught us to consider as almost insignificant ; and yet it was for such statements that our author's countrymen and contemporaries, who deemed them fabulous, were pleased to bestow upon him the title of Messer Million.

In the attempts that have been made to ascertain the modern revenue of the emperors of China (but which affords no adequate criterion for judging of that of *Kublai*), we find a remarkable discordance between the calculations of different writers ; for whilst the Account of Lord Macartney's embassy, on the authority of a respectable Chinese magistrate, makes it to amount to sixty-six millions of our money, M. De Guignes, who accompanied the Dutch embassy, states the total at seven hundred and ten millions of livres or about thirty millions sterling. The former estimate, it must be observed, derives strength from the testimony of Du Halde, who says : "En supputant tous ce que l'empereur " (*Kang-hi*) perçoit, et le réduisant à nos livres de France, tous ses revenus "ordinaires sont estimées d'environ deux cens millions de taëls. Un taël est une "once (Chinoise) d'argent qui vaut cent sols de notre monnoye valeur intrinsèque." T. ii, p. 15. The current value of the *taël* is six shillings and eight pence.

pence or one-third of a pound sterling, and consequently the sum here stated is about sixty-six millions of English money. It is not, however, my intention to controvert the probability of some exaggeration on the part of the Chinese authorities; but it will be thought a coincidence not a little remarkable, that for the year 1816, the total nett revenue of Great Britain, exclusively of Ireland and the Indian dependencies, amounted to the sum of £66,292,135.

BOOK II.
—
CHAP. LXIX.
Notes.

CHAPTER LXX.

Of the city of Ta-pin-zu.

LEAVING the city of *Kin-sai* and travelling one day's journey towards the south-east, continually passing houses, villas, and delightful gardens, where every kind of vegetable is produced in abundance, you arrive at the city of *Ta-pin-zu*, which belongs to the jurisdiction of *Kin-sai*.¹⁰⁸¹ The inhabitants worship idols, use paper money, burn the bodies of their dead, are subjects of the Grand *khan*, and gain their subsistence by trade and manual arts. This place not demanding any more particular notice, we shall proceed to speak of the city of *Uguu*.

CHAP. LXX.

NOTES.

1081. No name resembling the *Ta-pin-zu* of our text or the *Tam-pin-gui* of the Latin versions presents itself, at the distance of one day's journey, in a southerly direction, from *Hang-cheu-fu*, nor could it under those circumstances be a place of more importance than the second rank of cities. P. Magalhães (p. 10) asserts without hesitation that it is intended for *Tui-ping-fu* in the province of *Nan-king* or *Kiang-nan*; but however unexceptionable the agreement in sound may be, the situation of the latter, to the north-west of *Hang-cheu*, presents a formidable difficulty, which cannot otherwise be resolved than by supposing that liberties have been taken with our author's words, and that places which he has thought proper to notice, although lying out of the direct road, have been forced by his translators into the line of an itinerary, to which he never professes to adhere. This remark will be found to apply equally to the city spoken of in the next chapter.

CHAPTER LXXI.

Of the city of Uguiu.

BOOK II. FROM *Ta-pin-su* travelling three days towards the south-east, you come
 CHAP. LXXI. to the city of *Uguiu*,¹⁰⁸² and still further, in the same direction, two days journey, you pass in continual succession, so many towns, castles, and other inhabited places, and such is their vicinity to each other, that to a stranger they have the appearance of one extended city. All of them are dependent upon *Kin-sai*. The people are idolaters, and the country supplies the necessaries of life in great abundance. Here are found canes of greater bulk and length than those already noticed, being four spans in girth and fifteen paces long.¹⁰⁸³

NOTES.

1082. The name of *U-guiu* or *U-giu*, which is *U-gui* in the Italian epitomes, but is omitted in the Basle edition, has an obvious affinity to that of *Hu-cheu* on the bank of the lake *Tai*, not far from *Hang-cheu*, but like *Tai-ping* is situated in a direction opposite to that of south-east, as expressed in the text. "Elle passe" says P. Martini "pour une des plus grandes et florissantes villes pour le négoce" "et pour ses richesses, considérable pour la splendeur et magnificence de ses" "bastimens, pour la beauté de ses campagnes, de ses eaux, &c." P. 143.

1083. *Hu-cheu* and the places subsequently mentioned being surrounded by a low country, and situated in a warm climate, it is reasonable to suppose that the bamboo cane should there be found in abundance and perfection, and accordingly Du Halde says: "Le *Tche-liang* en est plus fourni qu'aucune autre province." "Il y en a des forêts entières." T. i, p. 174.

CHAPTER LXXII.

Of the cities of Gen-gui, Zen-gian, and Gie-za.

PROCEEDING further two days journey in the same direction, you reach the town of *Gen-gui*,¹⁰⁸⁴ and still advancing to the south-east you never cease to meet with towns full of inhabitants, who are employed at their trades and cultivate the soil. In this part of the province of *Manji* there are not any sheep to be seen, but many oxen, cows, buffaloes, and goats, and of swine a vast number.¹⁰⁸⁵ At the end of the fourth day you arrive at the city of *Zen-gian*, built upon a hill that stands insulated in the river, which by dividing itself into two branches appears to embrace it. These streams take opposite directions, one of them pursuing its course to the south-east and the other to the north-west.¹⁰⁸⁶ The cities last mentioned are likewise under the dominion of his majesty, and dependent upon *Kin-sai*. The people worship idols and subsist by trade. There is in the country abundance of game, both beasts and birds. Proceeding further, three days journey, you reach the large and noble city of *Gie-za*, which is the last within the jurisdiction of *Kin-sai*.¹⁰⁸⁷ Having passed this city, you enter upon another kingdom or viceroyalty of *Manji*, named *Kon-cha*.

BOOK II.
CHAP. LXXII.

NOTES.

1084. *Gen-gui*, which in the B. M. and Berlin manuscripts is written *Cheu-gui*, appears to be the *Tchu-ki* of Du Halde's map, a town of the third order. From the mention of this place it may be inferred that our author's journey was not prosecuted (as were those of the English and Dutch embassies, in returning from *Peking* to *Canton*, by *Hang-chu-fu*) against the stream of the river, but by land from town to town, as these happened to lie more or less directly in his way to the southern provinces.

1085. In the journals of our modern travellers, as well as in the writings of the missionaries, we find repeated remarks on the paucity of sheep and abundance of pork in this part of China. "Les terres de cette province" says Du Halde, speaking

BOOK II.
CHAP. LXXII.
Notes.

speaking of *Leao-tong* "nourrissent de grands troupeaux de bœufs et de moutons, " ce qu'on ne voit presque point dans les provinces de la Chine." T. iv, p. 5. "On some small spots" says Staunton, when passing through a northern province, "a few sheep are fed." P. 361. "La viande la plus ordinaire, et dont on fait une grande consommation" say De Guignes "est celle de cochon." "Le mouton est très-bon; il est commun dans les provinces septentrionales; mais il est fort cher à Canton. Le bœuf est excellent à Wampou." T. ii, p. 276. In passing the part of the country of which we are now speaking, the same writer says: "Nous aperçûmes des buffles et des vaches, mais en petit nombre." T. ii, p. 90. "J'ai observé aussi" says Van Braam "que les pourceaux de cette partie (*Kiang-si*) diffèrent absolument de ceux de *Quang-tong*." T. i, p. 93.

1086. That *Zen-gian* which in the early Italian epitome is *Eian-giari* and in the early Latin, *Cyangy*, was intended for the city of *Yen-cheu* (called also *Nian-cheu*) will hardly admit of a doubt; the names approaching as near as the usual corruptions of the syllable *cheu* or *giu* can be expected to allow. With respect to local circumstances it must be admitted, that the modern city is not built upon a hill, but at the foot of high mountains and just at the meeting (which in ascending rivers is often termed the branching) of two streams that contribute to form the *Tsien-tang-kiang*. Its position is thus described by Van Braam: "A quatre heures nous nous sommes trouvés en face de la ville de *Yen-tcheou-fou*, où nous nous sommes arrêtés... La ville est assez grande et bien bâtie... Elle est située dans une grande vallée entièrement entourée de montagnes, et a, le long de son côté ouest, la rivière qui s'y sépare en deux branches. Son mur d'enceinte passe, en divers points, dans des endroits où les montagnes sont moins élevées... Précisément en face de la ville, sur une haute colline... est une haute tour hexagone à sept étages... A six heures nous avons poursuivi notre route en prenant la branche méridionale de la rivière." T. ii, p. 188-90.

1087. This name of *Gie-za*, or, as it appears in the other versions, *En-giu* and *Cu-gui*, belongs evidently to the city of *Kiu-cheu*, situated as it is, at the south-western extremity of the province of *Che-kiang*, on the border of a distinct viceroyalty, and in the usual, perhaps the only route to the provinces of *Fo-kien* and *Kuang-tong*. "Cette ville de *Kiu-cheu*" observes P. Martini "est une des plus méridionales de cette province; c'est pourquoi M. Polo la met la dernière de la province de *Quin-sui*." P. 145.

CHAPTER LXXIII.

Of the kingdom or viceroyalty of Kon-cha, and its capital city named Fu-giu.

UPON leaving the last city of the kingdom or viceroyalty of *Kin-sai*,
 named *Gie-za*, you enter that of *Kon-cha*,¹⁰⁸⁸ the principal city of which
 is named *Fu-giu*.¹⁰⁸⁹ In the course of six days journey through this
 country, in a south-east direction, over hills and along vallies,¹⁰⁹⁰ you
 continually pass towns and villages, where the necessities of life are in
 abundance, and there is much field-sport, particularly of birds. The
 people are idolaters, the subjects of the Grand *khan*, and are engaged
 in commerce. In these parts there are tigers of great size and strength.
 Ginger and also galangal¹⁰⁹¹ are produced in large quantities, as well
 as other drugs.¹⁰⁹² For money equal in value to a Venetian silver groat
 you may have eighty pounds weight of fresh ginger; so common is its
 growth. There is also a vegetable which has all the properties of the
 true saffron, as well the smell as the colour, and yet it is not really saf-
 fron. It is held in great estimation, and being an ingredient in all their
 dishes, it bears, on that account a high price.¹⁰⁹³

BOOK II.
 CHAP. LXXIII.

The people in this part of the country are addicted to eating human
 flesh, esteeming it more delicate than any other; provided the death of
 the person has not been occasioned by disease. When they advance to
 combat they throw loose their hair about their ears, and they paint their
 faces of a bright blue colour. They arm themselves with lances and
 swords, and all march on foot excepting their chief, who rides on horse-
 back. They are a most savage race of men, insomuch that when they
 slay their enemies in battle, they are anxious to drink¹⁰⁹⁴ their blood,
 and afterwards they devour their flesh. Leaving this subject we shall
 now speak of the city of *Kue lin-fu*.

NOTES.

NOTES.

BOOK II. 1088. *Kon-cha* or *Kon-ka* as an Italian would pronounce the word, which is
 — *Kon-chay* in the early Latin version and *Tonza* in the Italian epitome, seems to
 CHAP. LXXIII. have been the name of a viceroyalty that included the provinces of *Fo-kien*,
 Notes. *Kiang-si*, and *Kuang-tong*; but at the present day, *Che-kiang* and *Fo-kien* are
 governed by one viceroy or *tsong-tu*, as *Kuang-tong* and *Kiang-si* are by another.

1089. The *Fu-giu* of our author is the city of *Fu-chou-fu*, the capital of the province of *Fo-kien*. It is here mentioned incidentally, and not as lying in the direction of his route, but it appears to be the city afterwards described in chapter lxxvi.

1090. These hills or, more properly, mountains, constitute the chain which separates the province of *Che-kiang* from those of *Kiang-si* and *Fo-kien*. "Le chemin" says P. Martini "est de trois journées, fort difficile et malaisé à cause des montagnes." P. 145. The distance from *Kiu-chou* to the first considerable town on the south-western side of the mountains, may be considered as a journey of six days.

1091. De Guignes, in his account of the articles exported from China, speaking of the galanga, says: "C'est la racine noueuse d'une plante qui croît à près de deux pieds de hauteur, et dont les feuilles ressemblent à celles du myrte." T. iii, p. 254. It is remarkable that ginger (*amomum zinziber*) is not mentioned as a production of southern China, either by Staunton or De Guignes; and we are tempted to conjecture, either that some other plant is here meant, or that the passage (as is evidently the case with respect to the concluding paragraph of the chapter) belonged to the account of the eastern islands, and has been introduced into a wrong part of the work. The *ga lang* of Java, *kampferia galanga* (called by the Malays, *lonchô** كنجور) is well known in the *materia medica*.

1092. If I am warranted in the conjecture (which will be found to gain strength, as we advance) that our author's original notes have been transposed in this place, it will account for the circumstance of the article tea, the production of this part of China, and distinctly mentioned by the Arabian travellers of the ninth century, being here omitted in the enumeration of drugs.

1093. By this yellow dye is indubitably meant the *curcuma longa*. "Le turmeric, ou terra merita, ou curcuma" says De Guignes "est appelé en Chinois, *cha-kiang*; il vient du *Quang-long*: cette racine est bonne pour la
 "teinture :

“teinture : la plus longue est la meilleure.” T. iii, p. 264. But in China it is not commonly, if it is at all employed in cookery; whereas, amongst the Malays and other people of the eastern islands, it enters into the composition of every dish, whilst it is by them equally applied to the purposes of a dye-stuff. BOOK II.
—
CHAP. LXXIII

1094. In Book i, Chap. lvi, will be found a passage similar to this, in substance, where certain people of Tibet and Kashmîr are represented as cannibals, and which, in Note 474, I have endeavoured to shew, must rather have been intended to apply to the *Batta* people of Sumatra, amongst whom our author resided during several months, and with whose peculiar manners he must have been well acquainted. To suppose that this character belonged to the inhabitants of the most civilised, rich, and industrious part of China, would not only be inconsistent with what is known of the country, but also with his own description of the people, whom he speaks of as devoted to all the arts of luxury, unhabituated to the use of arms, and in every respect the reverse of savages. With regard to the *Battas*, on the contrary, all travellers by whom they have been mentioned, attribute to them the practice of cannibalism, and under those circumstances precisely, which are stated in the text. The custom of throwing loose the hair, upon the occasion of any desperate attack, is also strongly characteristic of these islanders. “*Auru è fra terra*,” says Barbosa in his description of Sumatra (written in 1516), “dove habitano huomini gentili che mangiano carne humana, et principalmente di quelli che ammazzano nella guerra.” Ramusio, vol. i, fol. 318-2.

It is asserted indeed by the second of the two early Arabian travellers that the practice did exist in China. “Cette cruauté” he says “leur est permise selon les loix de leur religion, jusques là mesme, qu’ils vendent de la chair humaine dans leurs places publiques.” Ancien. Relat. p. 55. His account however was written immediately after a civil war, in which (according to his information) one hundred and twenty thousand Mahometans and other foreigners were massacred; and he may therefore be suspected of violent prejudice. The traveller who preceded him and who saw the country under more favourable circumstances makes no allusion to such an atrocious custom. Upon the whole there is reason to suspect that not only what relates to it, but the whole of the passage beginning with the words: “In these parts there are tigers of great size and strength” and concluding with: “and afterwards devour their flesh,” has been interpolated at this place, and ought to have been reserved for the Third Book.

CHAPTER LXXIV.

Of the city of Kue-lin-fu.

BOOK II. THE journey of six days' (mentioned in the preceding chapter) being
 CHAP. LXXIV. accomplished, you arrive at the city of *Kue-lin-fu*, which is of considerable size, and contains three very handsome bridges, upwards of an hundred paces in length, and eight paces in width.¹⁰⁹⁵ The women of the place are very handsome, and live in a state of luxurious ease. There is much raw silk produced here, and it is manufactured into silk pieces of various sorts. Cottons are also woven, of coloured threads,¹⁰⁹⁶ which are carried for sale to every part of the province of *Manji*.¹⁰⁹⁷ The people employ themselves extensively in commerce, and export quantities of ginger and galangal.¹⁰⁹⁸ I have been told, but did not myself see the animal, that there are found at this place a species of domestic fowls which have no feathers, their skins being clothed with black hair, resembling the fur of cats.¹⁰⁹⁹ Such a sight must be extraordinary. They lay eggs like other fowls, and they are good to eat. The multitude of tigers renders travelling through the country dangerous, unless a number of persons go in company.¹¹⁰⁰

NOTES.

1095. From its position with respect to the road across the mountains, and other circumstances, there appears to be reason for agreeing in opinion with P. Martini, that this is the city of *Kien-ning-fu*, in the province of *Fo-kien*. "Elle est située" he says "sur le bord oriental de la rivière de *Min*: elle cède bien à sa capitale pour les marques de noblesse, mais non pas en grandeur. J'ai déjà fait voir que l'endroit où Marco Polo l'a placée témoigne assez que c'estoit sa *Quelin-fu*. Cette ville a esté fort ruinée dans ces dernières guerres... Le feu et l'embracement n'ont pas épargné une église que nostre Compagnie y avoit, n'y ayant que ce beau pont qui est sur la rivière de *Min* qui ait esté conservée de sa violence... Il y a aussi un autre pont magnifique qui se nomme *cho-king*... si long qu'il y a dessus soixante et treize boutiques." P. 157. It must at the same

same time be observed that the name of *Quci-ling-fu* belongs to the capital of the province of *Kuang-si*; but this lies at so great a distance from the places already mentioned, and is so entirely unconnected with them, that it cannot be considered as the city here meant; unless on the supposition that the accounts of intermediate parts have been omitted.

1096. The words of the text express no more than that the cotton received its colour in the yarn and not in the piece; which would scarcely deserve notice as a peculiarity; but the *Nan-king* cotton, which is known to be, in its raw state, of the colour it bears in the manufacture, may perhaps be that which is meant to be described. "La toile de *Nam-king*" says Van Braam "qu'on fabrique fort loin du lieu du même nom... est faite d'un coton roussâtre... La couleur de la toile de *Nam-king* est donc naturelle, et point sujette à pâlir." T. ii, p. 73.

1097. "La ville de *Kien-ning*" says P. Martini "est assez marchande; car toutes les denrées qui montent et descendent sur la rivière passent par là; et lors qu'elles sont arrivées à la cité de *Pu-ching*, on les débarque pour les faire porter... à travers des montagnes qui sont fort hautes et de profondes vallées." P. 158.

1098. Respecting these productions, see Note 1091.

1099. The account of this uncommon species of fowl appears to have been thought too incredible by some early translators; for in the notes or various readings, in Muller's edition, we find at this place the following remark: "Hæc autor MS. etiam in hac voce, cui itidem spatium reliquit." P. 126. Yet the same breed, or one equally singular, is thus described by Du Halde: "On y trouve" he says, speaking of the province of *Se-chuen* "de ces poules dont la laine est semblable à celle de brebis, qui sont fort petites, qui ont les pieds courts, et qui plaisent infiniment aux dames Chinoises, lesquelles en élèvent par amusement." T. i, p. 215.

1100. "On trouve dans ce pays" says P. Martini, speaking of *Che-kiang* "des tigres presque par tout, que Marco Polo de Venise appelle improprement des lions." P. 140.

CHAPTER LXXV.

Of the city of Un-guen.

BOOK II. UPON leaving the city of *Kue-lin-fu* and travelling three days, during
 CHAP. LXXV. which you are continually passing towns and castles, of which the inhabitants are idolaters, have silk in abundance, and export it in considerable quantities, you reach the city of *Un-guen*.¹¹⁰¹ This place is remarkable for a great manufacture of sugar, which is sent from thence to the city of *Kanbalu* for the supply of the court.¹¹⁰² Previously to its being brought under his majesty's dominion, the natives were unacquainted with the art of manufacturing sugar of a fine quality, and boiled it in such an imperfect manner, that when left to cool it remained in the state of a dark-brown paste.¹¹⁰³ But at the time when this city became subject to his majesty's government, there happened to be at the court some persons from Babylon¹¹⁰⁴ who were skilled in the process, and who, being sent thither, instructed the inhabitants in the mode of refining the sugar by means of the ashes of certain woods.¹¹⁰⁵

NOTES.

1101. With whatever modern name that of *Un-guen*, or *U-gueu* (as it appears in the early Venice epitome) may be thought to accord, it is evident from the circumstances, that it must be one of the cities of the second or third class, within the jurisdiction of *Fu-gui* or *Fu-cheu-fu*, and in the neighbourhood of that capital.

1102. "On fait dans son territoire" says P. Martini, speaking of *Fu-cheu* "une très-grande quantité de sucre fort blanc, et c'est la première province de l'Orient où on le fasse: par là on peut juger que cette ville est la *Fu-gui* du Vénitien." P. 153. This priority must be meant of the refining only, for the early manufacture of sugar in the province of *Se-chuen*, where it was introduced by an Indian, is mentioned by the same writer in the following manner: "Ce pays produit aussi des roseaux à sucre, dont on tire beaucoup et d'excellent, et bien qu'il y en ait eu de tout temps, si est-ce qu'ils n'en sçavoient point tirer le
 " sucre,

“ sucre, comme ils disent eux mesmes, jusqu'à ce qu'un certain prestre Indien en
 “ eust enseigné la manière aux habitans du pays.” P. 87.

BOOK II.
 —
 CHAP. LXXV.
 Notes.

1103. Sugar in that moist and imperfect state is termed *jaggri* in most parts of the East Indies.

1104. By Babylon is to be understood the city of *Baghdad*, where the arts flourished, although under the dominion of the Moghul Tartars.

1105. It is well known that alkaline substances are used in the process of granulating sugars. “ Towards the end of this boiling ” says the dictionary of arts and sciences “ they throw into the juice a strong lixivium of wood-ashes, with “ some quick-lime.”

CHAPTER LXXVI.

Of the city of Kan-giu.

TRAVELLING fifteen miles further in the same direction, you come to the city of *Kan-giu*, which belongs to the kingdom or viceroyalty of *Kon-cha*, one of the nine divisions of *Manji*.¹¹⁰⁶ In this place is stationed a large army for the protection of the country, and to be always in readiness to act, in the event of any city manifesting a disposition to rebel. Through the midst of it passes a river a mile in breadth, upon the banks of which, on either side, are extensive and handsome buildings. In front of these, great numbers of ships are seen lying, having merchandise on board, and especially sugar, of which large quantities are manufactured here also.¹¹⁰⁷ Many vessels arrive at this port from India, freighted by merchants who bring with them rich assortments of jewels and pearls, upon the sale of which they obtain a considerable profit. This river discharges itself into the sea, at no great distance from the port named *Zai-tun*. The ships coming from India ascend the river as high up as the city,¹¹⁰⁸ which abounds with every sort of provision, and has delightful gardens producing exquisite fruits.

CHAP. LXXVI.

NOTES.

BOOK II. 1106. It cannot be doubted that the word *Kan-giu* is here intended for *Kuang-cheu* or *Quang-cheu*, the name of the city improperly termed by Europeans, Canton, being a corruption of *Kuang-tong*, which belongs to the province of which it is the capital; but however clear the identity of the name may be, its application to the place is attended with insuperable difficulty; for not only the distances stated could not have led us beyond the province of *Fo-kien*, but the circumstance of the river being said to discharge itself not far from the port of *Zai-tun* or *Zarten* (afterwards described) obliges us to consider our author as again speaking of the city of *Fu-cheu*, which he had before incidentally mentioned as the capital of that province. The inference here drawn is also strengthened by the texts of the Basle and the early Italian editions, both of which speak of the latter city as that which was distant fifteen miles from *Un-quen*, *Un-guen*, or *U-gueu*, without noticing the name of *Kan-giu* or *Kuang-cheu*. Yet it must be allowed that the latter could not have been introduced in Ramusio's version, unless it had been found in some of the manuscripts which he consulted, nor is it likely that a place of its great commercial importance should be passed entirely unnoticed in our author's original account. It seems therefore most probable that as there are in this south-eastern part of China at least three considerable ports frequented by foreign traders (although not by ships from Europe), it may have appeared to persons ignorant of and indifferent about the geography, that there was too much sameness in the descriptions, and that one or other of them might be conveniently omitted. Upon any other supposition it will not be an easy matter to account for the same chapter, containing substantially the same facts, being said in some editions to treat of *Fu-gui*, answering to *Fu-cheu* the capital of *Fo-kien*, and in another, to treat of *Kan-giu*, answering to *Kuang-cheu* (Canton) the capital of *Kuang-tong*: neither of which were known to Europeans through any other channel, for two centuries after the date of these travels.

1107. "On fait dans toute l'étendue de son ressort" says Du Halde, speaking of *Fu-cheu* "du sucre extrêmement blanc." T. i, p. 155.

1108. "Mesme les plus grands vaisseaux de la Chine" says P. Martini speaking of the same city "peuvent, sortans de la mer, monter jusqu'aux murailles qui sont vers le midy, par une grande embouchure, où est le fauxbourg de *Nantai*." P. 153. These qualities may be thought to apply equally to Canton, which lies more directly open to the trade from India, and was certainly the *Can-su* of the early Arabian travellers, but by some well-informed persons the port of *Fu-cheu* is considered, under all its circumstances as the best adapted to foreign trade of any in China.

CHAPTER LXXVII.

Of the city and port of Zai-tun, and the city of Tin-gui.

Upon leaving the city of *Kan-giu* and crossing the river to proceed in a south-easterly direction, you travel during five days through a well inhabited country, passing towns, castles and substantial dwellings, plentifully supplied with all kinds of provisions. The road lies over hills, across plains, and through woods, in which are found many of those shrubs from whence the camphor is procured.¹¹⁰⁹ The country abounds also with game. The inhabitants are idolaters. They are the subjects of the Grand *khan*, and within the jurisdiction of *Kan-giu*. At the end of five days journey you arrive at the noble and handsome city of *Zai-tun*, which has a port on the sea-coast celebrated for the resort of shipping, loaded with merchandize that is afterwards distributed through every part of the province of *Manji*.¹¹¹⁰ The quantity of pepper imported there is so considerable, that what is carried to Alexandria, to supply the demand of the western parts of the world, is trifling in comparison, perhaps not more than the hundredth part. It is indeed impossible to convey an idea of the concourse of merchants and the accumulation of goods, in this which is held to be one of the largest and most commodious ports in the world.¹¹¹¹ The Grand *khan* derives a vast revenue from this place, as every merchant is obliged to pay ten per cent. upon the amount of his investment. The ships are freighted by them at the rate of thirty per cent. for fine goods, forty-four for pepper, and for lignum aloes, sandal-wood, and other drugs, as well as articles of trade in general, forty per cent. : so that it is computed by the merchants, that their charges, including customs and freight, amount to half the value of the cargo ; and yet upon the half that remains to them, their profit is so considerable, that they are always disposed to return to the same market with a further stock of merchandise. The country is delightful, the people are idolaters, and have all the necessaries of life in plenty. Their disposition is peaceable, and they are fond of ease and indulgence.¹¹¹² Many persons arrive in this city from the interior parts
of

BOOK II.
CHAP. LXXVII.

BOOK II. of India for the purpose of having their persons ornamented by puncturing with needles (in the manner before described), as it is celebrated for the number of its artists skilled in that practice.¹¹¹³

CHAP. LXXVII.

The river that flows by the port of *Zai-tun* is large and rapid, and is a branch of that which passes the city of *Kin-sai*.¹¹¹⁴ At the place where it separates from the principal channel, stands the city of *Tin-gui*. Of this place there is nothing further to be observed, than that cups or bowls and dishes of porcelain-ware are there manufactured.¹¹¹⁵ The process was explained to be as follows. They collect a certain kind of earth, as it were from a mine, and laying it in a great heap, suffer it to be exposed to the wind, the rain, and the sun, for thirty or forty years, during which time it is never disturbed. By this it becomes refined and fit for being wrought into the vessels abovementioned.¹¹¹⁶ Such colours as may be thought proper are then laid on, and the ware is afterwards baked in ovens or furnaces.¹¹¹⁷ Those persons therefore who cause the earth to be dug, collect it for their children and grand children. Great quantities of the manufacture are sold in the city, and for a Venetian groat you may purchase eight porcelain cups.

We have now described the viceroyalty of *Kon-cha*, one of the nine divisions of *Manji*, from whence his majesty draws as ample a revenue as even from that of *Kin-sai*. Of the others we shall not attempt to speak, because MARCO POLO did not himself visit any of their cities, as he has done those of *Kin-sai* and *Kon-cha*.¹¹¹⁸ It should be observed that throughout the province of *Manji* one general language prevails, and one uniform manner of writing; yet in the different parts of the country there is a diversity of dialect, similar to what is found between the Genoese, the Milanese, the Florentine, and the dialects of other Italian states, whose inhabitants, although they have each their peculiar speech, can make themselves reciprocally understood.¹¹¹⁹

Not having yet completed the subjects upon which MARCO POLO purposed to write, he will now bring this Second Book to a close and will commence another with a description of the countries and provinces of India, distinguishing it into the Greater, the Lesser, and the Middle India;

India;¹¹²⁰ parts of which he visited whilst employed in the service of the Grand *khan*, who ordered him thither upon different occasions of business,¹¹²¹ and afterwards when, accompanied by his father and uncle, in their returning journey they escorted the queen destined for king *Argon*.¹¹²² He will have the opportunity of relating many extraordinary circumstances observed by himself personally in those countries, but at the same time shall not omit to notice others of which he was informed by persons worthy of credit, or which were pointed out to him in the sea-chart of the coasts of India.¹¹²³

BOOK II.

CHAP.
LXXVII.

NOTES.

1109. This tree, the *laurus camphora* of China and Japan, grows to a large size and is improperly termed by Ramusio an *arboscello* or shrub. In the Basle edition it is said: "ex nemorum arboribus colligitur *pix*," but in the older Latin version it is mentioned by its proper name. In the Italian epitome the production is unnoticed. Staunton speaks of "the shining leaves of the thick and spreading "camphor tree" . . . the only species of the laurel genus growing in China, and there a large and valuable timber tree. It is not to be confounded with the camphor tree of Borneo and Sumatra, which is also remarkable for its great size, but is of a genus entirely distinct from the *laurus*."

1110. This famous port of *Zai-tun*, named *Zarten* in the Basle edition, *Zai-zen* in the older Latin, and *Jaitoni* in the epitome, is generally supposed to be the place named *Tsuen-cheu* by the Chinese (the *Suen-tcheou* of Du Halde's map). "Rien ne flatta tant leur ambition et celle de *Kublai* " says the historian of the Huns "que l'arrivée d'un très-grand nombre de vaisseaux venus d'occident dans "les ports de la province de *Fo-kien*, et sur-tout dans celui de *Tsuen-tcheou*. C'est "un très-bon port où tous les vaisseaux de l'Inde apportent des denrées qui se "vendent dans une grande foire, d'où on les transporte dans tout le reste du "monde." Liv. xvi, p. 180. "M. Paul" says the same writer, in another place, "le nomme *Zarten* ou *Zaiten*: Marakeschi l'appelle *Zaitoun*." P. 169. Yet it may be thought that the description applies with equal justness to the nearly adjoining port of *Hia-nuen*, called *Emoui* by the French and *Amoy* by the English navigators, which, until the last century, participated largely with Canton in the foreign commerce of the empire. "Les Anglois" says the younger De Guignes "visitèrent dans ces premiers temps les ports d'*Emouy* dans le *Fokien* "et de *Ning-po* dans le *Tchekiang*." T. iii, p. 194.

BOOK II.

CHAP.
LXXVII.

Notes.

1111. As a port or road for vessels of the largest class it is probable that *Hiamuen* has the advantage of *Tsuen-cheu*. "Les plus gros vaisseaux" says P. Le Comte "y sont en seureté et s'approchent du bord autant qu'ils veulent, tant la mer y est profonde. Le grand commerce qui s'y fait depuis quelques années par les étrangers et par les gens du païs, y attire beaucoup de monde." *Nouv. Mém.* t. i, p. 151. ed. 1701.

1112. "Ses marchands" says P. Martini "ont de l'industrie. Ceux de ce pays sont naturellement trompeurs, et addonnés à leurs plaisirs." P. 157.

1113. This assertion may well appear strange and improbable, and must have been occasioned by some mistake either of arrangement of the matter or translation of the passage; for it cannot be supposed that the inhabitants of this most frequented and civilised part of China were then, or at any historical period, in the habit of puncturing or tattooing their skins. It may be that a memorandum on the subject (as in other instances we have had strong grounds to suspect) belonging to a description either of the Malayan islands or of Ava, where the practice prevails, has been introduced in the wrong place; or, as I am more inclined to think, that what has been here misunderstood for puncturing the face, was meant by our author for the art of portrait-painting, in which the Chinese are such adepts that few strangers visit Canton without employing a native to take their likeness, or, as it is expressed in the jargon of the factories, "make handsome face." That they were equally skilful in former times appears from the second relation of the early Arabian travellers, where it is said: "Les Chinois sont les plus adroits de toutes les nations du monde, en toutes sortes d'arts, et particulièrement dans la peinture." *Anc. Relat.* p. 62. The passage in Ramusio is: "Vengono à questa città molti della superior India, per causa de farsi dipingere la persona con gli aghi, (come di sopra habbiamo detto) per essere in questa molti valenti maestri di questo officio:" in which it is probable that the words "con gli aghi, with needles" have been injudiciously added as explanatory of the sense in which the translator understood it.

1114. Into this geographical error our author must have been led by the report of the natives. In all parts of the East there seems to be a disposition to believe and to persuade others, that several rivers proceed from one common source (generally a lake), and afterwards diverge, in their progress towards the sea; however contrary this may be to the known operations of nature. That there is no such community of origin between the river *Tsien-tang*, upon which *Hang-cheu* or *Kin-sai* stands, and the river *Chang*, which empties itself at *Amoy*, is obvious from inspection of the maps of China; but at the same time it will be seen that the sources of the *Chang* and those of the great river that passes by *Fu-cheu*, the capital

capital of the province, are in the same mountains and may be said to be intermingled. It may also be observed that the northern branch of the latter river, which passes the city of *Kien-ning*, is separated only by another ridge from the sources of the *Tsien-tang* or river of *Hang-cheu*; and this sort of connexion of the extremes, by the intervention of a middle term, may have given rise to the mistaken idea adopted by our author, upon a subject of which he was not likely to have any practical knowledge.

BOOK II.

CHAP.
LXXVII.

Notes.

1115. The city of *Ting-cheu* answering to the name of *Tin-gui* or *Tin-giu*, stands near the western border of the province of *Fo-kien*, amongst the mountains that give source to the *Chang*, mentioned in the preceding Note, but upon a river that empties itself near the city of *Chao-cheu*, in the province of *Kuang-tong*. It is not, however, at the present day, the seat of porcelain works, which are principally carried on at the town of *King-to-ching*, in the neighbouring province of *Kiang-si*. We may presume that the seat of the manufacture, at any period, is determined by the facility of procuring the proper earths, which will naturally be exhausted in one place and discovered in another. In a modern map of *Fo-kien* that has just reached my hands, I perceive that *Ting-cheu* stands in fact near the sources of two rivers which empty themselves at the principal ports of that province.

1116. "Le meuble commun pour le service de la table" says P. Trigault "est de terre, que la plus-part des Européens (je ne sçay pourquoy) appellent *porcelaine*... Il s'en fait de très-belle en un champ de la province de *Kiam* (*Kiang-si*), où il y a une masse de terre dont on a accoustumé la former." P. 11. "C'est un erreur" says P. Le Comte "de s'imaginer qu'il faille cent et deux cens ans (our author states it to be thirty or forty) pour préparer la matière de la porcelaine, et que la composition en soit fort difficile. Si cela estoit elle ne seroit ni si commune, ni à si bonne marché." T. i, p. 236. In Note 833 I have endeavoured to shew that the word "porcelain" or "porcellana" was applied by Europeans to the earthenware of China, from the resemblance of its varnish or glazing, and perhaps of its colours also, to that of the beautiful shell so named, whilst the shell itself derived its appellation from the curved or gibbous shape of its upper surface, which was thought to resemble the back of a *porcella* or little hog.

1117. "Ainsi les vases sechent peu à peu" says the same writer, "et on y applique la peinture à loisir, lorsqu'on juge que le fond est propre à la recevoir...Après toutes ces préparations, on met les vases dans les fourneaux, ou on allume un feu lent et uniforme, qui les cuit sans les rompre." P. 237.

BOOK II.

CHAP.
LXXVII.

Notes.

1118. There is in this avowal a character of ingenuousness that strongly pervades the whole of our author's relation, but more especially those parts in which he makes any allusion to himself personally.

1119. "Les Chinois" says Du Halde "ont deux sortes de langues; l'un vulgaire et propre du peuple, qui est différente selon les diverses provinces; l'autre qu'ils appellent la langue mandarine, qui est à peu près ce qu'est parmi nous la langue Latine pour les ecclésiastiques et les sçavans... La langue mandarine est proprement celle qu'on parloit autrefois à la cour dans la province de *Kiang-nan*, et qui s'est répandue dans les autres provinces parmi les personnes polies." T. ii, p. 224. "Le *kouan-hoa*" says De Guignes "est le langage des mandarins, des lettrés et de toutes les personnes instruites. Le *Hiang-tan* est le patois ou le langage du peuple." "Le *Hiang-tan* n'est qu'un *kouan-hoa* corrompu; c'est un patois qui varie suivant les provinces où l'on prononce mieux, principalement dans le *Kiang-nan*." T. ii, p. 393-5. "Le langage des mandarins" says Van Braam "est le seul qui soit semblable dans tout l'empire; mais d'une province à une autre, il y a changement de dialecte, et nos domestiques de Canton avaient beaucoup de peine à entendre le langage des Chinois des autres parties" T. ii, p. 170.

1120. This division of India (to which name our author gives a very extensive signification) will be adverted to more particularly in the Notes to Chap. xxxvii, of the following Book.

1121. See B. I, Chap. i, Note 45, and B. II, Chap. xxvii, Note 738.

1122. See B. I, Chap. i, Note 63.

1123. It may be presumed that the sea-charts here spoken of were chiefly in the hands of Arabian pilots, who navigated from the Persian gulf to India and China, and who might have added the results of their experience to the information derived from the geographical work of Ptolemy.

 BOOK III.

CHAPTER I.

Of India, distinguished into the Greater, Lesser, and Middle ; of the manners and customs of its inhabitants ; of many remarkable and extraordinary things to be observed there ; and, in the first place, of the kind of vessels employed in navigation.

HAVING treated in the preceding parts of our work, of various provinces and regions, we shall now take leave of them, and proceed to the account of India, the admirable circumstances of which shall be related. We shall commence with a description of the ships employed by the merchants, which are built of fir-timber.¹¹²⁴ They have a single deck, and below this, the space is divided into about sixty small cabins, fewer or more, according to the size of the vessels ; each of them affording accommodation for one merchant.¹¹²⁵ They are provided with a good helm. They have four masts, with as many sails, and some of them have two masts which can be set up and lowered again, as may be found necessary.¹¹²⁶ Some ships of the larger class have, besides (the cabins), to the number of thirteen bulk-heads or divisions in the hold, formed of thick planks let into each other (*incastrati*, mortised or rabbeted). The object of these is to guard against accidents which may occasion the vessel to spring a leak, such as striking on a rock or receiving a stroke from a whale ; a circumstance that not unfrequently occurs ; for, when sailing at night, the motion through the waves causes a white foam that attracts the notice of the hungry animal. In expectation of meeting with food, it rushes violently to the spot, strikes the ship, and often forces in some part of the bottom.¹¹²⁷ The water running in at the place where the injury has been sustained, makes its way to the well, which is always kept clear. The crew, upon

BOOK III.
 CHAP. I.

BOOK III. upon discovering the situation of the leak, immediately remove the
CHAP. I. goods from the division affected by the water, which, in consequence of the boards being so well fitted, cannot pass from one division to another. They then repair the damage, and return the goods to that place in the hold from whence they had been taken.¹¹²⁸ The ships are all double-planked: that is, they have a course of sheathing-boards laid over the planking in every part. These are caulked with oakum both withinside and without, and are fastened with iron nails. They are not coated with pitch, as the country does not produce that article, but the bottoms are smeared over with the following preparation. The people take quick-lime and hemp, which latter they cut small, and with these, when pounded together, they mix oil procured from a certain tree, making of the whole a kind of unguent, which retains its viscous properties more firmly, and is a better material than pitch.¹¹²⁹

Ships of the largest size require a crew of three hundred men; others, two hundred, and some, one hundred and fifty only, according to their greater or less bulk. They carry from five to six thousand baskets (or mat-bags) of pepper.¹¹³⁰ In former times they were of greater burthen than they are at present; but the violence of the sea having in many places broken up the islands, and especially in some of the principal ports, there is a want of depth of water for vessels of such draught, and they have, on that account, been built, in latter times, of a smaller size. The vessels are likewise moved with oars or sweeps, each of which require four men to work them. Those of the larger class are accompanied by two or three large barks, capable of containing about one thousand baskets of pepper, and are manned with sixty, eighty, or one hundred sailors. These small craft are often employed to tow the larger, when working their oars, or even under sail, provided the wind be on the quarter, but not when right aft; because in that case, the sails of the larger vessel must becalm those of the smaller, which would, in consequence, be run down. The ships also carry with them as many as ten small boats, for the purpose of carrying out anchors, for fishing, and a variety of other services. They are slung over the sides, and lowered into the water, when there is occasion to use them. The barks ~~again~~ in like manner, provided with their small boats.

boats. When a ship having been on a voyage for a year or more, stands in need of repair, the practice is, to give her a course of sheathing over the original boarding, forming a third course, which is caulked and paid in the same manner as the others; and this, when she needs further repairs, is repeated even to the number of six layers; after which she is condemned as unserviceable and not sea-worthy.¹¹³¹ Having thus described the shipping, we shall proceed to the account of India; but in the first instance we shall speak of certain islands in the part of the ocean where we are at present, and shall commence with the island named *Zipangu*.

NOTES.

1124. The vegetable productions and especially the timber of southern or maritime India being different from the kinds known in Europe, it is improperly (if our author is actually speaking of Indian ships) that the ship-timber is said in the text to be the *abete* and *zapino*, as neither the abies nor pinus are found (in any accessible situation) between the tropics. But, irregular as it may seem, there will in the sequel be found reason to conclude that he is describing ships built in China, although for the Indian trade.

1125. In the Latin of the Basle edition the number of these cabins is stated at forty, and they are said to be upon, not beneath the upper deck. We know little of the interior of Indian vessels before the period of European intercourse, but in modern times their cabins are usually upon the after part of the quarter deck.

1126. On the subject of vessels with four masts see Note 60. No mention is made of topmasts in any modern description of Chinese *junks*; nor is it clear that such are here meant. The expressions may rather be understood of masts capable of being raised or lowered in the manner of those belonging to our lighters, and the sense of the passage may be: "They have four masts (with as many sails); two of which may be set up or lowered, as occasion may require."

1127. That accidents not unfrequently happen to ships from running against or receiving the stroke of whales, is matter of notoriety; but it is probable that these are seldom the aggressors, and exert their prodigious force only in self-defence, when struck by the ship; in their sleep as it is generally supposed.

1128. "La

BOOK III. 1128. "La cale des sommes" says De Guignes, speaking of the Chinese *junks* which make voyages to *Java* and other islands "est divisée en plusieurs compartimens faits de planches de deux pouces d'épaisseur, et calfatées soigneusement, ainsi que les dehors, avec de la galeale, espèce de mastic composé de chaux et d'huile appelée *tong-ycou*, et mêlé avec des fils déliés de bambou. La galeale se durcit dans l'eau et devient impénétrable. Un seul puits placé au pied du grand mât suffit pour tenir la jonque à sec; on le vide avec des seaux. C'est un grand avantage pour ces bâtimens que d'avoir leur cale divisée en compartimens... car si un navire touche sur un rocher et en est enfoncé, l'eau ne pénètre que dans un endroit, et ne se répand pas par-tout." T. ii, p 206. Had the page of MARCO POLO lain before M. De Guignes when he wrote, he could not have furnished any matter more illustrative of the description in our text. By comparing what is said in the last sentence, of this chapter, with the conclusion of chapter iv, it will be seen that our author has not yet proceeded to the account of India, nor finally taken leave of the Chinese ports. The shipping here described is consequently that of the latter country.

CHAP. I.
Notes.

1129. This mode of preserving the bottoms of their vessels is common to the Chinese and the Indians. "At Surat" says Grose "they excel in the art of ship-building. Their bottoms and sides are composed of planks let into one another, in the nature, as I apprehend, of what is called rabbet work, so that the seams are impenetrable. They have also a peculiar way of preserving their ships-bottoms, by occasionally rubbing into them an oil they call wood-oil, which the planks imbibe." Voy. to the East Indies, vol. i, p. 107. The mixture of *chunam* or lime with a resinous oil, or with melted *dammar*, is commonly known in the dock-yards of India by the name of *gul-gul*. "There would be no exaggeration" adds Grose "in averring that they (the natives) build incomparably the best ships in the world for duration, and that of any size, even to a thousand tons and upwards... It is not uncommon for one of them to last a century." P. 108.

1130. Of the burthen of these vessels we cannot judge without knowing the dimensions or capacity of the *sporta*, which may perhaps be intended for those large baskets, called "canisters" by our people, in which sugar is packed for exportation at Batavia. "The ship I saw building" says Stavorinus "was intended to load 1,900 *canassers* of sugar, or 190 lasts." Voy. to the East Indies, vol. iii, p. 23. The *last* is said to be equal to twelve barrels.

1131. This, it must be allowed, is a very extraordinary mode of repairing a ship's bottom. Such a practice may have been the consequence of the cement, above described, becoming ~~so hard~~, between the original plank and the sheathing,
that

that the latter could not be stripped off, without injuring the former. It may be conjectured, indeed, that these additional coatings were not of boards, but only of the *gul-gul* or composition, laid on without scraping away the former incrustation; yet I am assured that it is not uncommon, in the East Indian dock-yards, to lay one coat of sheathing over another.

BOOK III.
CHAP. I.

CHAPTER II.

*Of the island of Zipangu.*¹¹³²

ZIPANGU is an island in the eastern ocean, situated at the distance of about fifteen hundred miles from the main land or coast of *Manji*.¹¹³³ It is of considerable size; its inhabitants have fair complexions, are well made, and are civilised in their manners. Their religion is the worship of idols. They are independent of every foreign power, and governed only by their own kings.¹¹³⁴ They have gold in the greatest abundance, its sources being inexhaustible,¹¹³⁵ but as the king does not allow of its being exported, few merchants visit the country, nor is it frequented by much shipping from other parts. To this circumstance we are to attribute the extraordinary richness of the sovereign's palace, according to what we are told by those who have access to the place. The entire roof is covered with a plating of gold, in the same manner as we cover houses, or more properly churches, with lead. The ceilings of the halls are of the same precious metal; many of the apartments have small tables of pure gold considerably thick; and the windows also have golden ornaments.¹¹³⁶ So vast, indeed, are the riches of the palace, that it is impossible to convey an idea of them. In this island there are pearls also, in large quantities, of a red (pink) colour, round in shape, and of great size; equal in value to, or even exceeding that of the white pearls.¹¹³⁷ It is customary with one part of the inhabitants to bury their dead, and with another part, to burn them.¹¹³⁸ The former have a practice of putting one of these pearls into the mouth of the corpse. There are also found there a number of precious stones.

CHAP. II.

BOOK III.

CHAP. II.

Of so great celebrity was the wealth of this island, that a desire was excited in the breast of the Grand *khan*, *Kublai*, now reigning, to make the conquest of it, and to annex it to his dominions.¹¹³⁹ In order to effect this, he fitted out a numerous fleet, and embarked a large body of troops, under the command of two of his principal officers, one of whom was named *Abbacatan*, and the other, *Vonsancin*.¹¹⁴⁰ The expedition sailed from the ports of *Zaitun* and *Kinsai*,¹¹⁴¹ and crossing the intermediate sea, reached the island in safety; but in consequence of a jealousy that arose between the two commanders, one of whom treated the plans of the other with contempt and resisted the execution of his orders, they were unable to gain possession of any city or fortified place, with the exception of one only, which was carried by assault, the garrison having refused to surrender. Directions were given for putting the whole to the sword, and in obedience thereto the heads of all were cut off, excepting of eight persons, who by the efficacy of a diabolical charm, consisting of a jewel or amulet introduced into the right arm, between the skin and the flesh, were rendered secure from the effects of iron, either to kill or wound. Upon this discovery being made, they were beaten with a heavy wooden club, and presently died.¹¹⁴²

It happened after some time that a north wind began to blow with great force, and the ships of the Tartars, which lay near the shore of the island, were driven foul of each other. It was determined thereupon, in a council of the officers on board, that they ought to disengage themselves from the land; and accordingly, as soon as the troops were reembarked, they stood out to sea. The gale however increased to so violent a degree, that a number of the vessels foundered. The people belonging to them, by floating upon pieces of the wreck, saved themselves upon an island lying about four miles from the coast of *Zipangu*. The other ships, which not being so near to the land, did not suffer from the storm, and on which the two chiefs were embarked, together with the principal officers, or those whose rank entitled them to command an hundred thousand or ten thousand men, directed their course homewards, and returned to the Grand *khan*. Those of the Tartars who remained upon the island where they were wrecked, and who amounted to about thirty thousand men, finding themselves left without shipping,

shipping, abandoned by their leaders, and having neither arms nor provisions, expected nothing less than to become captives or to perish; especially as the island afforded no habitations where they could take shelter and refresh themselves. As soon as the gale ceased and the sea became smooth and calm, the people from the main island of *Zipangu* came over with a large force, in numerous boats, in order to make prisoners of these shipwrecked Tartars, and having landed, proceeded in search of them; but in a straggling, disorderly manner. The Tartars, on their part, acted with prudent circumspection, and being concealed from view by some high land in the centre of the island, whilst the enemy were hurrying in pursuit of them by one road, made a circuit of the coast by another, which brought them to the place where the fleet of boats was at anchor. Finding these all abandoned, but with their colours flying, they instantly seized them; and pushing off from the island, stood for the principal city of *Zipangu*, into which, from the appearance of the colours, they were suffered to enter unmolested.¹¹⁴³ Here they found few of the inhabitants besides women, whom they retained for their own use, and drove out all others. When the king was apprized of what had taken place, he was much afflicted, and immediately gave directions for a strict blockade of the city, which was so effectual that not any person was suffered to enter or to escape from it, during six months that the siege continued. At the expiration of this time, the Tartars despairing of succour surrendered upon the condition of their lives being spared. These events took place in the course of the year 1264.¹¹⁴⁴ The Grand *khan* having learned some years after, that the unfortunate issue of the expedition was to be attributed to the dissension, between the two commanders, caused the head of one of them to be cut off, the other he sent to the savage island of *Zorza*,¹¹⁴⁵ where it is the custom to execute criminals in the following manner. They are wrapped round both arms, in the hide of a buffalo fresh taken from the beast, which is sewed tight. As this dries it compresses the body to such a degree, that the sufferer is incapable of moving or in any manner helping himself, and thus miserably perishes.¹¹⁴⁶

NOTES.

BOOK III.

CHAP. II.

Notes

1132. The name which is here, as well as in the B. M. and Berlin manuscripts, written *Zipangu*, in the Basle edition, *Zipangri*, in the older Latin *Cyampagu*, and in the early Italian epitomes, *Cimpagu*, is evidently intended for those islands which we in a collective sense, term Japan. By the Chinese they are named *Ge-pen* (*Jŷ-pèn*, according to the orthography of De Guignes, or *Jih-pun* according to that of Morrison) and from thence all the other names are more or less obviously derived. The terminating syllable *gu* appears to be the Chinese word *kue*, signifying "kingdom," which is commonly annexed to the names of foreign countries. It has been already remarked (Note 105) that in the Venetian dialect of Italian, frequent use is made of the letter *z*, in place of the soft *g* or the English *j* (as *zentil* for *gentile*, *zogo* for *gioco*), and we may consider *Zipangu*, as written *Gi-pan-gu* or *Ji-pan-gu*, which differ scarcely at all from the genuine pronunciation. "Le *Ge-pen*" says P. Amiot "est ainsi appelé parce qu'il est situé, par rapport à la Chine, dans l'endroit d'où le soleil semble sortir pour éclairer le reste de l'univers." *Mém. concern. les Chinois*, t. xiv, p. 54. By the natives themselves it is called *Ni-pon* and *Ni-fon*, which have the same signification and are written with the same characters as the Chinese name. "Japonia, indigenis *Nipòn*, id est, solis fulcrum, dicta" says Kämpfer "ea est insula quam Europæis primus M. P. Venetus *Zipangri* ignotæ originis vocabulo indigitavit." *Amœn. Exotic*, p. 481.

1133. The distance of the nearest part of the southern island from the coast of China, near *Ning-po*, not being more than five hundred Italian miles, we may suppose that our author, in stating it at fifteen hundred, speaks of Chinese miles, or *li*, which are in the proportion of something more than one-third of the former.

1134. Political independence is a characteristic of the Japanese nation, which does not appear, at any period of its history, to have been brought permanently under a foreign yoke. "Jaloux de leur indépendance, les Japonais se sont mis à l'abri de toute usurpation étrangère, par des loix sages et une circonspection sans exemple." Thunberg, *Voyage en Afrique et en Asie*, P. 414.

1135. "Gold, the richest of all metals" says Kämpfer "is dug up in several provinces of the Japanese empire." "The emperor claims the supreme jurisdiction over all the gold mines, and indeed all other mines in the empire . . . Of the produce of all the mines that are worked, he claims two-thirds." *Hist. of Japan*, v. i, p. 107. "But of late, as I was informed," he adds "the veins . . . not only run scarcer, but yield not near the quantity of gold they did formerly." *Ibid.*

1136. Kämpfer

1136. Kämpfer, speaking of one of the ancient kings of Japan, says, "He caused a stately palace, named *kojatu*, to be built for his residence, the floors whereof were paved with gold and silver." Vol. i, p. 82. This account, though perhaps fabulous, shows the idea entertained by the natives of the magnificence of their former sovereigns. "Le palais du roi" says P. Amiot, from Chinese authorities "se fait remarquer par la maniere singulière dont il est construit. C'est un vaste edifice, d'une hauteur extraordinaire; il a neuf étages, et présente de tous côtés un extérieur brillant de l'or le plus fin." Mém. t. xiv, p. 55. Modern travellers, it must be observed, speak only of gilding.

1137. "Pearls, by the Japanese called *kainotamma*" says Kämpfer, "which is as much as to say, shell-jewels, are found almost every where about *Saikokf*, in oysters and several other shells. Every body is at liberty to fish them." V. i, p. 110. "Les jonques," says De Guignes, speaking of the Chinese trade with Japan, "reviennent en Octobre avec les vents du nord, et rapportent des perles fines, de l'or, du cuivre rouge, &c." T. iii, p. 301. With respect to pearls of a pink or flame colour, I find the following notice in a tract by the late Alexander Dalrymple, entitled "a Plan for extending the commerce of this kingdom, &c." where in describing a bay on the coast of *Borneo*, he says: "In ancient times many pearls were found here; at present not so many: the *capis* seem little different but in size, from the *teepye* (or large pearl-oyster); they are only about four inches in diameter; few are without pearls, most of them have several, generally perfectly round, though commonly small; the colour is different from the *teepye* pearls; instead of that lucid white, they are generally of a fire-colour, not yellow, but of a vivid transparency. In a parcel brought to Sooloo in 1764, by some Bugguese from Malloodoo, there was one of a very fine white water, round and pretty large; and also above sixty fire-coloured, perfectly round and extremely fine, though mostly small, from 1 to 7½ grains each." P. 62. In Mr. Cordiner's Description of Ceylon also, it is said: "The pearls in general are of a bright shining white; but a few are sometimes found of a beautiful pink." Vol. ii, p. 69.

1138. It is necessary to mention that two religions prevail amongst the people of Japan: the ancient, or that of the *Sintos*, who worship spirits, called by them *sin* and *kami*, and the modern (being subsequent to the date of the Christian era) or that of the *Budsdos*, worshippers of the Indian *Buddha*, under the names of *Fo-to-ke* and *Budsd*. Of these the latter only, but who constitute by far the more numerous class, are in the practice of burning the bodies of their dead. "One thing" says Kämpfer "remains worthy of observing, which is, that many and perhaps the greatest part of those who in their life-time constantly professed the *Sintos* religion, and even some of the *Siutosjus* or moralists, recommend

- BOOK III. "recommend their souls on their death-bed to the care of the *Budso* clergy,
 CHAP. II. "desiring that the *namanda* might be sung for them, and their *bodies burnt and*
 Notes. "buried, after the manner of the Budsoists. The adherents of the *Sintos*
 "religion do not believe the Pythagorean doctrine of the transmigration of souls,
 "although almost universally received by the eastern nations." History of Japan,
 vol. i, p. 213. In the French translation of the Travels of Thunberg, but on
 the authority of Georgi, who gives an account of a Japanese college established
 by the Russian government at Irkutz in Siberia, the assertion of the existence of
 this custom in Japan is more direct and positive. "Les Japonais" says the
 writer "brûlent ou enterrent leurs morts; ces deux méthodes exigent des
 "cérémonies religieuses, qui consistent en fêtes pour marquer le deuil, ou en
 "mémoire du défunt." P. 441. In Thunberg's own journal he says: "Plusieurs
 "personnes m'assurèrent qu'ils n'avoient choisis un endroit éloigné pour enterrer
 "le mort que pour le brûler selon l'usage du pays, sur laquelle je n'ai pu me
 "procurer des renseignements positifs." P. 280.

The opportunities afforded to Europeans in modern times, of observing the religious customs of the Japanese is very limited, but it was otherwise during the period when Christianity flourished in those islands. In *L'Histoire Ecclesiastique du Japon* by P. F. Solier, printed in 1627, there is a circumstantial account (p. 51) of the funeral ceremony, by which it appears that the body is consumed on a pile of wood in a *fosse*, raised to the level of the ground, and the ashes afterwards interred. It will be admitted that such a coincidence of facts is no weak proof of authenticity on the part of our author's relation; and the reader may be led to apply what is here established with respect to the customs of the Japanese Budsoists, to the question discussed in Note 963, whether that of burning the dead was not formerly practised, in like manner, amongst the Bhuddists of China.

1189. "La seizieme année de *Tché-yuen* (1279), *Che-tsou* (*Kublai*) se trouvant
 "maître de toute la Chine, par la réduction de toutes les places qui avoient tenu
 "jusqu'alors pour les *Soung*, pensa sérieusement à tourner ses armes du côté
 "du Japon. Il assemble son conseil, et lui proposa son dessein. Il dit: 'La
 "famille de *Soung* est éteinte; tout le monde me regarde à présent comme le
 "seul empereur de la Chine; la plupart des royaumes tributaires m'ont déjà
 "reconnu comme tel, et ont envoyé leurs ambassadeurs pour me rendre
 "hommage. Les Japonais n'ont encore fait aucune démarche: à en juger par
 "leur conduite, on diroit qu'ils veulent me braver. Il est tems de leur faire
 "connoître quelle est la puissance des Mongoux. Je suis résolu de ne plus
 "différer à les châtier. Qu'on donne des ordres à mes sujets du *Kiang-nan*,
 "du *Fou-kien*, du *Hon-an* et du *Chan-tong*, pour la construction de six cens
 "vaisseaux; et quand tout sera prêt, qu'on m'avertisse.'" Mém. concern. les
 Chinois,

Chinois, t. xiv, p. 68. The unjustifiable motives for this invasion imputed to *Kublai*, as well in the foregoing extract as by our author, are denounced with great severity and eloquence by a Chinese writer, who concludes his observations on the character of the monarch, with these words: "D'où vient donc, malgré toutes ces difficultés, que *Houpilai-han* s'est obstiné à y porter la guerre? Il avoit ouï dire sans doute que ces royaumes étoient riches en bijoux et en choses rares qu'il avoit la cupidité de s'approprier; mais falloit-il risquer la vie de tant d'hommes et prodiguer le sang de ses sujets pour des choses de pure curiosité? Un bon prince n'en agit point ainsi." Hist. gén. de la Chine, t. ix, p. 416. Note.

BOOK III.

CHAP. II.

Notes.

1140. These names appear to be intended for *Abaka-khan*, a Mungal or Moghul, and *Vang-san-chin*, a Chinese. Many of the latter nation were employed by *Kublai*, both in civil and military capacities, and rendered him good service. P. Amiot, however, speaks of *Fang-ouen-hou* as the commander-in-chief, and adds the name of *Tsin-fan-tcheng*, whilst according to the elder De Guignes, they were named *Hargan* and *Atahai*. Our author's authority is at least as plausible as that of the others, who cannot both be correct.

1141. By the port of *Zaitun* is probably meant *Amoy*, and by *Kinsai*, the port of *Ning-po* or of *Chu-san*, which are at the entrance of the river which flows by *Hang-cheu-fu*, the *Kin-sai* of our author.

1142. The idea of being rendered invulnerable by the use of amulets is common amongst the natives of the eastern islands. De Barros, the historian, relates the circumstance of a Malay whom the Portuguese in vain attempted to put to death, so long as he wore a bracelet containing a bone set in gold, which rendered him proof against their swords. "Algũs dos marinheiros" he says "como elle vinha bem tratado no vestido, começando de o esbulhar, acertarão de lhe achar hũa manilha de osso encastoadã em oro da face de cima, e ossa da banda da carne de braço, donde a elle trazia: tirada a qual, se vazou todo em sangue e espirou." Segunda decada, livro sexto, folio 135. The amulet was afterwards transmitted, as a valuable present, to the Viceroy, Affonso d'Albuquerque.

1143. If the original operations were directed, as might be presumed, against the ancient capital, we should infer that the city here spoken of, was *Osakka*, situated at the mouth of the river upon which, at some distance from the coast, *Mia-ko* stands, and which is known to have been formerly much frequented by Chinese shipping. But according to P. Gaubil the island was that of *Ping-hou* or *Firando*, near the city of *Nangasaki*; not then a place of so much importance as it has since become.

1144. There