



*Gemelli.*  
1695. the Hill, being two Miles and a half in compass, which they call the Fort, tho' there were in it but five small Guns to be fir'd upon publick Rejoycings, and but a small Garrison. And indeed, all the use of it is for the Natives to retire thither upon any Invasion, there being Centinels continually on high Towers, to give Notice who Approaches. The City is govern'd by a *Quaaxu*, or *Mandarine*, as the *Portuguese* call him, who Guards the Channel with nine Vessels well Mann'd. There are often Barks ready here to go over to *Canton*, because those who come by Sea and Land from *Macao*, want Shipping; but it was my Misfortune then to find none, and I afterwards went all alone in a great Vessel Bound for *Scolam*, which was half way. Going aboard it about Sun-setting, the Wind was so favourable, that at Mid-night we came to an Anchor near that Place. All the way was along a still Channel amidst green Fields of Rice, but it is smaller than ours, Red, and Courfe.

*Scolam*  
Town.

Wednesday 17th, I walk'd about to see *Scolam*, and found it a great Wood inhabited, there being such a multitude of Trees. The Houses of Stone, or Brick, but Low, after their manner. The compass of the Town was above three Miles; besides, there are such numbers of Boats, that they almost made another Town. A *Mandarine* Governs here. On the opposite side of the Channel was another City call'd *Santa*, much greater, and better Built under another *Mandarine*. This second Boat cost but six *Carlines* of *Naples*, that is, 2 s. 8 d. which I mention to shew how cheap Travelling is in *China*.

Way to  
*Canton*.

Thursday 18th, I hir'd another Vessel, better than the former two, for this had Cabbins and Galleries on the sides, cover'd with all Conveniences. We set out at Noon for *Canton*. Several *Chineses* went along with me, whom I found very Observant and Courteous to me; and there was a Cook aboard to ferve the Passengers, who dress'd Meat after the *Chinese* Fashion. Tho' the Current of the Water was against us, yet the Wind being fair we made way, always amidst pleasant Fields and Towns, beautiful Towers every where appearing upon high Mountains. In these Rivers and Channels there is taken abundance of Fish, Prauns, and the like, but particularly a vast quantity of Oysters, of whose Shells they make Glafs for the Windows. The River we Sail'd upon

parted into several Branches on the right and left, its Waters affording those People an easy Communication with one another, sometimes spreading abroad, and sometimes contracting it self to make the way the more difficult. At Sun-setting we left *Lunvan* on the right, and on the left *Citium*, *Potavum*, and other stately Places to be seen every two Miles, in each of which we saw eight, twelve, or fifteen high Towers, according to the bigness of the Town, but all of them large, strong, and with Loop-holes, providently Built by the *Chineses*, in case of any Attack from an Enemy, that the Townsmen retiring with their Goods, may defend themselves, upon Notice given them by those that are there upon Guard; which is only in those Places where there is no Fort to retire to.

Friday 19th, we put into the Port of *Canton*, just at Sun-rising, having lain all Night at Anchor near that City. Here the fresh Channel and the Salt, on which we Sail'd meet, and form that Peninsula on the Point of which *Macao* stands, being about 150 Miles distant from *Canton*, for the way is not strait, we having made a Semicircle because of the winding of the River. I went in a small Boat to the Custom-House, which was kept in a very great Bark, with many Cabbins in it for the Conveniency of the Officers, who seeing the *Upa's* Pass, discharg'd me, paying only five small pieces Duty, without opening my Goods. For the Boat I paid about six *Royals Spanish*, [if he means *Royals Plate* it is three Shillings, if *Royals Brads* but two.] I went to the Monastery of the *Spanish* Fathers, of the Order of *St. Francis*, residing upon the Mission in *Canton*, and in the Suburb, where they have two Churches well adorn'd, maintain'd by the charitable Allowance of the King of *Spain*. They receiv'd me very Courteously, not without some Jealousy, because my coming was an unusual thing. For the better understanding hereof, it is to be observ'd, That the City of *Macao*, by reason of its Poverty having been long without a Bishop, the See Apostolick has thought proper to appoint Vicars Apostolick in *China*, *Tunchin*, and *Cochinchina*, to whom all the Missioners and Catholicks are Subject. Some Priests of the College of *St. Germans*, in *Paris*, being pitch'd upon to this purpose, the *Spanish Franciscans*, *Augustinians* and *Dominicans* maintain'd in *China*, by the Charity of the King of *Spain*, took the Oath of Obedience



Gemelli.  
1625.

dience to the aforeſaid Priests. Now about four Years ſince the Preſence of a Biſhop being thought abſolutely neceſſary, the City of *Macao* writ to the King of *Portugal*, intreating him to intercede with the Pope; that the City might have a Biſhop again, offering to allow him a ſuitable Maintainance. The Biſhop accordingly came to *Macao*, and pretending that *Canton*, and other Places in *China* were within his Dioceſs, would have the aforeſaid Fathers to be Subject to him, and not to the Vicars Apoſtolic, whom he ſuppos'd to be recall'd by his coming. But theſe Fathers having taken an Oath to Obey the Vicars, they ſay they cannot be Subject to the Biſhop, without he ſhews the others are recall'd. Upon this account there are every Day Summons and Monitories ſent them, which do not only Distract thoſe good Religious Men in the Service of God, and the Duty of their Miſſion, but leſſen the brotherly Affection they ought to have for one another, for they are all divided into Faſtions, thoſe already mention'd for the Vicars, and the *Jefuits* on the other ſide for the Biſhop; Variances well known at the Court of *Rome*, where the Remedy is to be apply'd to prevent the Scandal that may be given to the Chriſtian *Chineſes*. I coming thither during thoſe Troubles, they all poſitively concluded, I was ſent by his Holineſs to enquire privately into thoſe Affairs, ſome making me a Bare-foot *Carmelite* Friar, and ſome a ſecular Prielt; and tho' I did all I could to undeceive the *Franciſcan* Fathers, telling them the Truth, viz. that I was a *Neapolitan*, and Travell'd only for my own private Curioſity; that his Holineſs had not allow'd me a Farthing for my Voyage; and that the leaſt I deſir'd to enquire into, was the Buſineſs of their Miſſions; yet this could not remove the ſtrong Imagination ſettled in them, and they answer'd, That ſince there was firſt a Paſſage open'd into *China*, no *Italian* Lay-Man, much leſs a *Neapolitan* had ever ſet his Foot there. At length, I bid them ſearch my Goods, for I would freely give them the Keys to ſatisfy them I had no ſuch Inſtructions: But all was in vain. At the ſame time the *Jefuits*, as well as the *Franciſcans* conſulted about my coming.

Government of  
*Canton*.

*Canton*, or *Kanceou*, as the *Chineſes* call it; is the Metropolis of the Province of *Kuantum*, ſeated in the Latitude of 23 Degrees, and 5 Minutes. Being too big to be Govern'd by one Governour,

it was divided into two by a Wall from Eaſt to Weſt, the old call'd *Keuchin*, and the new *Sinchin*, dividing alſo the Suburbs belonging to it. Two Governours, as has been ſaid, adminiſter Juſtice in this place, and are call'd *Chixenes*, having under them leſſer *Mandarines*, Captains, Officers, Notaries, and other Miniſters. One *Cifu*, or Regent over the Politicial Government is ſuperiour to theſe Governours, and has two aſſiſtants in the Execution of his Office, call'd *Unſul* and *Sanſu*, one of the right, the other of the left Hand. The Vice-roy call'd *Fuyuen*, who Governs the Province, is above them all. Formerly a certain Family had this Employment, with the Title of Petty Kings, or Roy-telets, but it is ten Years ſince the preſent Emperor ſuppreſs'd that Dignity, upon ſuſpition of Treason, cauſing the laſt of them to have his Head cut off. Over this Vice-roy is a *Tſunto*, or Vicar General of two Provinces, who reſides in one of the two principal Cities, or where he pleaſes; at preſent in *Chiaozuinſu*. This Man in the Politicial Government is ſuperior to the Vice-roy, and abſolute in Military Affairs, for he alone gives Orders to the Souldiery, which the Vice-roys have no Authority to do. There is a *Ganchiaſu* in the Province for Criminal matters, who Punithes all Crimes; and for the receiving the Emperor's Taxes, there is a Treafurer call'd *Puſinſu*. For Military Affairs, there are two Generals ſubordinate to the *Tſunto*, one of them Commands the *Tartar* Troops, and is call'd *Chianciun*, whoſe Authority is equal to the Vice-roys, for within the City the *Chineſe* Kettle Drum, which is a Braſs Drum, is beaten before him, and has thirteen ſtrokes given following, as is practis'd with the Vice-roy; the Authority and Dignity of Miniſters being known in *China* by the number of Strokes. The other General Commands the Forces of the Country for the Guard of the City, but is ſubordinate to the Vice-roy, and call'd *Titu*. The Generals have Colonies or *Lumpins*, Majors or *Futians*, Captains or *Secupes*, and Enſigns or *Pazuns* under their Command. There are in the City other Courts, and in each of them ſix Clerks of the ſix great Councils of the Imperial Court, every one to diſpatch the Affairs belonging to that Council he is of; of them we ſhall ſpeak in its place.

Theſe Cities and their Suburbs are ſo Populous that there is ſome Trouble in going

Deſcription of  
*Canton*.





going along in a Chair. The Fathers  
Gemelli. Missioners say this City and its Suburbs,  
1695. contain four Millions of Souls; and the  
Province as many more; which to *Eu-*  
ropeans will sound like a Fable, because  
they are not us'd to hear of such num-  
bers. They may believe what they  
please, but I write what I heard from  
Fathers, who deserve Credit, and had  
no Interest in this matter. The Houses  
are low, either of Stone, or Brick,  
without any Windows to the Street and  
almost all alike, for the *Chineses* build  
all after the same Model, and so the Ci-  
ties resemble one another. There are  
four Principal Gates to the Cities, fa-  
cing East, West, North and South, the  
Suburbs taking their Names from them.  
If the City be large there are more Gates,  
but these four must not be omitted.  
The Streets are very long and strait,  
the Shops rich in Silks, Drugs, and o-  
ther Commodities of the Country, es-  
pecially in the new City, for in the old,  
where the Vice-roy resides with the  
Souldiery, and Courts aforesaid, there  
is not much; in other points, the City  
and Suburbs are one continu'd *Bazar* or  
Fair, there is such a Multitude of  
Shops.

The Vice-roys and other Ministers Pa-  
laces are big enough, and all upon a Floor  
with their Tribunals, and therefore are  
nothing beautiful, because they are Courts,  
within Courts, with the apartments and  
Rooms about them, and receiving all  
their Light from them. In the old Ci-  
ty is one Noble Street, having many  
Stone Arches curiously wrought. They  
have no Cannon regularly dispos'd  
on the Walls of the Town, but only  
a few small Pieces to Fire upon Fe-  
stivals.

State of  
Christia-  
nity there.

*Sunday* the 21<sup>st</sup>, all the *Chinese* Chri-  
stians came to our Church, and I was  
much edify'd to see their extraordinary  
Modesty. *Tuesday* the 23<sup>d</sup>, I went to  
the old City to pay the Visit to the Fa-  
ther Commissary of *S. Francis*. There  
I found a good Church and Monastery,  
built 20 Years befor by the Little  
King (we said before the Emperor caus'd  
to be put to Death) who having a great  
esteem for the Fathers, did not only  
build their Church and Monastery, but  
facilitated the buying of a House which  
was fallen to the Emperor, and which  
the Fathers got in the Suburb, at an  
easy rate, to found another Church and  
Monastery, where I then liv'd. *Wed-*  
*nesday* the 24<sup>th</sup>, I went to pay the visit  
to *F. Turcotti* Superiour of the *Jesuits*,

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who being a *Milanese*, went over at the  
expençe of the Crown of *Spain*, by the  
way of *Mexico* to *Manila*, and sent  
thence to the Mission of *Ternate*. There  
he was made Prisoner with the Garri-  
son by the *Dutch*, who carry'd him to  
*Batavia*, where having recover'd his  
Liberty, he went over to *Macao* under  
the Protection of the Crown of *Portugal*.  
There he was employ'd in the Mission of  
*Canton*. Both his Church and Monas-  
tery were Poor, and in a mean condition.  
The *Spanish* Fathers of the Order of *S.*  
*Augustin*, two years before this, bought  
Houses to build their Church, which  
they had not yet begun, no more than  
the *French* Fathers of the Society, re-  
siding in *Peking*, whose House is near to  
the others.

Near *Canton*, appears another float-  
ing City in Boats upon the Canal, for  
in every one of them whole Families  
live with their Beasts, and Birds, each  
of them being as long as a Galley, co-  
ver'd with Boards, or Canes, or else with  
Fig leaves, with 11 or 12 several Rooms  
in length, to which there is a Commu-  
nication through a boarded Gallery,  
which runs along both sides of them.

Floating  
City.

In *China* a Gentleman cannot go a  
step afoot, but must be carry'd in a  
Chair, to avoid falling into the con-  
tempt of the *Chineses*; but the Chair is  
to be had at a reasonable rate, and better  
than those in *Naples*. They use no straps  
to carry them, but have a piece of Wood  
nail'd across the two Poles, which they  
lay on their Shoulders bare, so that it can  
do no hurt by cutting the Flesh. The  
*Chineses*, will carry a Chair six Miles for  
a Carline of *Naples* Money, which is not  
full six pence.

Being resolv'd to go on to *Peking*, I  
spoke to the superior of the Monastery  
where I lay, to provide me a faithful  
Servant. He being subordinate to the  
Fathers of the Society, privately ac-  
quainted *F. Turcotti* with it, to know  
his Will, and he being an honest *Lom-*  
*bard* bid him let me go; whereas had  
he been a *Portuguese*, he had certainly  
obstructed my Journey. Yet this my  
Resolution did not a little increase the  
jealousy of the Missioners, and confirm  
them in the Opinion that I was sent by  
the Pope to enquire privately into the  
divisions in *China*, seeing I was going on  
to the Court. I am of Opinion this  
jealousy facilitated my Journey, which  
otherwise is full of difficulties, because  
the *Portuguese* Fathers will have no *Eu-*  
*ropean* go to the Court without their con-

P p

sent.



~~~~~  
*Gemelli.* sent. After the aforesaid precaution,  
 1695. the Father Superior procur'd me a Christian *Chinese* guide, or conductor, who was ripe in Years, and hir'd himself for a *Taes* per Month (which is 15 *Carlines* of *Naples* Coin, or a Noble Sterling) giving him four Pieces of Eight earnest to provide for his Family. Three days after he came to acquaint me, that he was known and had Relations at the Court, and therefore could not cook for me, and perform other mean Services, and therefore it would be requi-

sute, I should take another, and he would be Steward, and provide conveniencies for Travelling. I submitted to this Imposition, because of his Trustiness, the Fathers being sureties for him, and took a Christian Servant eighteen Years of Age, to dress Meat, and do other mean Offices, after the rate of a piece of Eight a Month, and made him buy all necessaries for my Journey, even to Lamps. I deliver'd my Baggage to the Father superior, leaving my Slave in the Monastery.

# CHAP. IV.

## *The Author's Voyage to Nanyanfu.*

**H**AVING made Provision of Victual, I went aboard with my two *Chinese* Servants, on *Friday* the 26th late, in the Post Bark, or Packet Boat, sent out every three days by the Vice-roy, to give the Emperor an account of all that happens in the Province, which only he and the two prime Ministers can do. For three pieces of Eight, I had a good convenient Cabbin in that Bark. It set not out that Night, waiting to be dispatch'd, which being done we presently set Sail on *Saturday*, about nine in the Morning. We went out of the great Canal of *Canton*, into another less, full of Boats, always in sight of Villages and Country Houses, amidst green Fields. Three hours before Sun setting, we came to the City of *Fuscian*, where the Customhouse Officer, who was in a Boat, only look'd upon the Master of our Vessel's Pass. The City is two Miles in length on both sides the Banks, well built, but low. The other City (I give it this Name because of its greatness, whereas in reality it is a Village) is on the Water, made of Boats, the Multitude whereof is so great that it almost shuts up the Passage of the Canal. Every Town on the Land has another to answer it on the Water, the poor People liking to live in floating Houses on the Canals, which cross all the Country. *Fuscian* is a great Trading City, full of rich Shops, and the best Webs the *Spaniards* carry'd over into *New Spain*, are made here. It has above a thousand Looms for Silks, in each of which four pieces are made at once. There is no Court of Justice in this place but it is subject in all things to *Canton*,

*Fuscian*  
City.

for which subordination, it may be call'd a Village, but such a one as contains a Million of Souls, as all the Fathers, Missioners unanimously inform'd me. Here Night coming on the Water-men put an end to their Labour, taking their rest on the Guard of *Xuantin*.

*Sunday* the 28th, we set out again three hours before day, always in sight of good Villages and Till'd Grounds, for the *Chinese*s are so Industrious, that they do not only Till the Plain, but the Mountains, cutting them out in Ascents to sow them. Before Noon we pass'd by the Town of *Suetan*, seated in a Wood of Fruit Trees; after which we pass'd by another call'd *Sinan*, above a Mile in length, both sides of the Shore being inhabited, and no fewer living on Boats upon the Water. We stopp'd at the Guard of *Suxytan*. Five Men row'd all this way. It is very Pleasant Travelling, both the Green Banks appearing as a Man lies in his Bed.

*Monday* the 29th, before day we held on our Voyage, meeting at every four Miles the Guards of the Canal, who have a great Boat Mann'd with Firelocks, and a small Gun at the head to pursue Robbers; the Emperor maintaining an infinite number of Souldiers to secure all the Roads in the Empire, keeping Guards at competent distances. Besides it is very hard for a Robber to escape; for if he goes into his own Country, he will be apprehended, and if he would abscond elsewhere it is not practicable, because the Inhabitants of that quarter where he would settle, will not admit him, without ten Families to be bound for him, and they will not do it

Safe travelling.



*Gemelli.* it, unless a Man be well known. At Night we lay in the Town of *Zin-juen-xyen*, the Walls whereof are a Mile in compass. It is Populous, has good Streets, and Shops, and a Suburb on the right-hand Shore of a considerable length abounding in all Things.

*Tuesday*, the 30th, the Boat was tow'd along with a Rope, as is usual, because the Wind and Stream were contrary. Afternoon we entred between vast high Mountains, which open'd to give way to the Canal. They were very pleasant, green and full of Rivulets, but the Water is not good. On the left hand we left a great *Pagod* with many Houses about it, among the green Trees, and serv'd by *Bowzes*. Having a Mind to eat some Fish (which is not fold here, but exchang'd by weight for Rice) my *Chinese* Servants, set it on to boil with a Hen, thinking to dress me a dainty Dish, but I threw it into the Canal. Having pass'd the narrow of the Mountains, we lay at Night upon the Guard of *Xyachu*. Here the *Chinese* Drum was beaten all Night, which the Centinel did, to show his Watchfulness. *Wednesday* the 13th, we went on thro' places little inhabited, and spent the Night in the middle of the River. *Thursday* the first of *September*, the Canal making its way through the midst of Mountains we were shaded by them, and came at Noon to *Intexyen* a small wall'd Town, with a great Suburb. I went into a *Pagod*, where there were great Idols sitting with Whiskers, and long Beards, in Royal Robes, and with *Chinese* Caps on their Heads, which are high, the one half standing up above the Head. At the Feet of them was a Statue somewhat less, sitting after the same manner, but with another sort of Cap, and on the sides of this stood two, as if they had been Pages. Without the *Pagod* was a Statue standing, which had a Devil's face, holding a Lance, and on its left Hand another with a Casket in its Hand resembling an Offering. Further out were two Horses saddled, each of them with a Groom holding him by the Cheek. There was also a great Drum hung, and a Brass Bell like ours, which is rung at Mid-night, and usual times of Prayer. We stay'd that Night at the Guard and Town of *Vanfucan*.

Account of  
a *Pagod*.

*Friday* the 2d, as we pass'd by a *Pagod* cut out of the middle of a high Rock, the blind Water-men burnt some Papers, and set up Lights. The River was winding, and the Boat drawn with

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a Rope made of small Canes, so that we advanced but little. Besides, the Men spent their time in cooking their Meat taking it by turns; for they are such Gluttons, that they devour their Meat twice, first raw, and then half dress'd; for one turns and winds it in his hands, another cuts it; one washes and another looks as if he would swallow it. Their first Meal is at break of Day, and so they continue every hour, nor have they any other God but their Belly. *Saturday* the 3d, we lay at Night near the Guard *Pattu*. The heat was troublesome, which the Water-men increas'd setting up lights every Night before a little Idol, which was within my Cabin, for which reason I soon put them out. *Sunday* the 4th, before Night-fall, we came to *Sciau-cheufu*, a City encompass'd by a weak Wall, four Miles in compass, and enclos'd three parts of it by the River. It has good Houses, and Shops after the *Chinese* fashion. *Monday* the 5th, after firing some Chambers, the *Mandarine* of the City came along the shoar to take the Air. Before him went two Men with Brass Drums, who gave nine strokes following, two blew Colours, two white, two Maces with Dragons heads at the ends of them, being the Imperial Arms, two Executioners with Staves in their Hands, four Mace-bearers, four other Officers with Red and Black Hats without Brims, and with two Plumes hanging, who made a noise to give notice to the People. Then came the *Mandarine* in a Chair carry'd by four Men, with three Umbrelloes on his sides. Ten Servants with Scimitars follow'd him, with the Points forwards instead of the Hilts. That Night we lay near the Houses of *Tansu*, or Guard of *Dyanran*. *Tuesday* the 6th, we continu'd in the midst of the River, having made but little way, because the Current was rapid and against us.

*Sciau-cheufu*  
City.

*Wednesday* the 7th, after Night-fall, we came to *Chianken*, a small Village, which was as far as the first Boat went. Here we took another less, because of the Current, and for want of Water; tho' here two Rivers meet. This Boat had 700 *Siens*, or *Chiappas*, which make a piece of Eight. We set out immediately, striking into the River on the right, and lay at Night among a great number of Boats. *Thursday* the 8th, we continu'd our Voyage with more expedition, coming at Sun-set, to *Tancoyen*; where because the River cannot Water the Fields, the industrious *Chinese*,

P p 2

drew





drew it up by force in a Bucket, two Men working at the Rope ; or else turning a Wheel with their Feet, about which, and another is one end of a Chain of squar'd Boards, which passing through a long wooden Trough, one end of which is in the River, raises the Water through it, and is convey'd in a Channel along the Field. A curious invention, which none but the wonderful Wit of the *Chineses*, could have found out. That Night we lay near the small Place call'd *Tauriyen*.

Friday the 9th, I came after Noon to *Nanyunfu* the last City of the Province of *Canton* on that side. I went to the Church of the *Spanish* Fathers Missioners, where though I found not the Father, who was gone to the Villages of

his Mission, I was courteously receiv'd by the Servants, who treated me in the best manner they could. *Nanyunfu* is on the right side of the River, in 25 Degrees of Latitude, and 142 of Longitude. It stretches a Mile and a half in length, and is but a quarter of a Mile in breadth. Having taken a Chair for coolness, I was carry'd about it, and found nothing to please the Eyes, because besides that their Houses are low, there are many decay'd and gone to ruin, there being large Gardens within the City. There are abundance of Shops of Goods and Provisions, this place being an unavoidable thorough-fare for all Commodities carry'd out of the South to the North, or from the North to the South.

*Nanyunfu*  
City.

#### CHAP. V.

*The way that must of necessity be gone by Land, to take Boat again, and the Description of the great Canal of China.*

Traveling  
ina Chair.

MY Servants caus'd three Chairs to be brought betimes on *Saturday* the tenth to the Convent, one for me, and two for them. They are very light, being made of Cane, even to the Poles, because they are to be carry'd over a Craggy Mountain. It is incredible how nimbly those Chair-men travel'd, without resting any more than three times all the Journey of 30 Miles, trotting five Miles an hour, without the ease of Straps, instead of which they have a hard piece of Wood across, lying on their Necks, which cuts their Flesh, but some of them use a Leather Collar to save themselves. The way was like a continual Fair, there was such abundance of Goods carry'd along it by an infinite number of Porters, and so many Chairs. For in *China* all Merchandize being carry'd upon Rivers, and there being no Communication between those on *Nanyunfu* and *Nanganfu*, of which is the greatest Trade of the Empire, it is carry'd thirty Miles by Land, the Men serving instead of Beasts, carrying good Burdens, and I may truly affirm in this Journey I met above 30000. To feed such a number of People, the Road is a continual row of Villages and Inns, where those Porters dine, for the value of a Grain of *Naples* Money, which is the smallest Coin. The Country where Tillable is a perfect Field of Rice, which

ripens at all times, the Land never lying fallow. I din'd at Noon in one of those Inns, and afterwards rested in another, because of the heat. Tho' the Mountain for two Miles ascending, and as far descending was very steep, yet I went it in a Chair, because the Men that carry'd we were strong, and I somewhat indispos'd. One *Vicen* whilst he was *Mandarine* of *Nanganfu* made the way through this Mountain, but with the assistance of him of *Nanyunfu*, who in like manner cut the unpassable Mountain on his side. In return for which good act the *Chineses* erected a *Pagod* in Honour of these two *Mandarines* in the Mid-way, with their Statues, adoring them as Idols, Being come off the Mountain and having travel'd two Miles from it, I came to *Nanganfu* three hours before Night, and lodg'd in the House of the *Spanish Franciscans*, and tho' the Father was not there, being gone abroad into the Liberties of his Mission, yet the Servants complimented me with great Respect and Submission. No Mission in *China* is better than this, maintain'd here by the Charity of our *Spanish* Monarch, who after being at the expence of 1000 Pieces of eight for sending a Missioner into *China*; punctually, supplies him with 140 more per annum, allowing the Reform'd *Franciscans* for 20 Fathers, tho' they have but 12 there. The same he does with the





the Spanish Dominicans and Augustinians, who also go thither by the way of *Gemelli*. 1695. *Manila*. The Money they save at the years end, they employ in building new Churches, and adorning old; for the finest in *Canton*, *Nanyunfu*, and *Nanganfu* are those of the Spanish Fathers, who keep them very decently. Tho' the Jesuits in *Peking*, *Canchenfu*, and other Cities have Revenues of Houses and Lands, yet they live very sparingly, when they are not punctually reliev'd from *Portugal*, they themselves having told me, that the Year before this we speak of, there were only 25 *Taes* a Missioner distributed, which is 31 pieces of Eight, which cannot suffice to maintain four or five Servants, for those that have no Revenues. Yet those of *Peking* fare well.

*Nanganfu*  
City.

Having taken a Chair, I went about the City, which is the first in the Province of *Kiamfy*, the Mountain dividing the two Provinces. It is seated on the right Hand of the River, being a Mile in length, besides the Suburbs; there are many Villages on the other side. The Houses are of Stone, Brick, and Timber, low, and ill built, Streets narrow, and the Shops not very Rich, tho' here is a great Trade by Land and Water, for it were necessary the River should flow with Gold, to make that infinite number of Inhabitants easy.

The great  
Canal.

The great Canal of *China*, which makes that vast Empire Navigable from one end to the other, for the vast length of about 1800 Miles, always along Rivers and Canals (tho' I travel'd one days Journey from *Nanyunfu* to *Nanganfu*) was made by the Command of the *Tartar* Prince *Xien*, or *Chublay*. For the Western *Tartars* having about 400 Years since Conquer'd *China*, they fix'd the Seat of their Empire at *Peking*, that they might be more at hand to govern their Dominions of the Western *Tartary*, which begins at the Province of *Peking*, and stretches out as far as the *Mogul's* Country, and to *Persia* on the *Caspian* Sea; and because the Northern Provinces could not furnish the necessary Provisions for the support of that Mighty Court, it being at the same time very uncertain to bring them by the Sea, out of the South, by reason of Calms and Storms, he employ'd an infinite number of People, who with an Immense Charge, and wonderful Industry, cut a Canal across several Provinces 3500 *Chinese* Furlongs in length, which make 330 *Italian* Miles. This Canal, as well

to break the current of the Water, as to make it the deeper has in several places 72 Sluces. They have strong wooden Gates which are shut at Night, and open'd in the Day, for Boats to pass. The passage through them is generally easy, but there are some few Difficult and Dangerous, especially that they call *Tien-Ficha*, that is, *The Queen or Lady of Heaven*, to express its extraordinary height. When the Boats go against the Stream, and are come to the foot of this Sluce, they are tow'd with several Ropes by four, or five hundred Men, fastning strong Cables to Stone Pillars, in case the Ropes should not answer. Being thus secur'd they all begin gently to draw the Boat by beat of Drum, and then make all the haste they can, whilst she is in the violent part of the Current, to bring her at one pull out of Danger, and into the standing Water. They go down with much precaution, but more Danger; fastning Cords to the stern of the Boat, which they let run gently, whilst others with long Poles, shod with Iron keep them from dashing against the Banks. This Canal begins at the City *Tan-chen*, eight Miles from *Peking*, where there is a River whose Stream is follow'd till it falls into another River near the Sea, which they run up for some Days. Next they come into a Canal made by Art, and after sailing 70 Miles, there is a *Pagod*, call'd *Fuen-xien-miao*, that is, *the Temple of the Spirit*, which divides the Waters; because here the Waters make no opposition, but they run along it only with the help of Oars. This Water comes from a Lake Eastward's through a Canal, cut by the *Chineses*, through a Mountain stopping the natural course of the River, and conveying it so artificially to this *Pagod*, that when it comes over against it, one half runs North, and the other half South. The Canal in some places runs within the City, and in others along the Walls. It crosses part of the Province of *Peking*, all that of *Xantung*, and after entering that of *Nanking* falls into this rapid River, which the *Chineses* call, *the yellow River*; on which there is not two days Sail, and then they enter into another River, up which they run a Mile, at the end whereof is a Canal, made by the *Chineses*, on the South side of this last River, which runs towards the City *Hoaingan*. From hence it runs through several Cities, till coming to the Town of *Tam-chen*, not far from thence, it falls into the great





Gemelli. 1695. great River Kian, half a days Journey from the City Nanking. This was certainly a greater and more wonderful Work,

than all those Antient ones we are told of the Romans, Persians, Assyrians, or other former Monarchies.

## CHAP. VI.

*The Voyage to Nanchianfu, the Metropolis of the Province of Kianfi.*

Scimaun.

Nan-can-xien.

Xuanchen.

Cancheufu City.

Sunday the 11th, I found my self so weak, by reason of a looseness, that I could not set out, tho' the Boat was ready. Monday the 12th, I went aboard, and the Boat immediately set out with the Stream, amidst vast high Mountains, the City of Nangansu being at the Foot of, and all round beset by them. At Sun set we rested at the Village of Scimaun. Tuesday the 13th, getting out of the confinement of the Mountains, we met many Boats, which were some hindrance to us, because of the narrowness of the Channel, so that we could make but little way. Yet we came at Night to lye at the Town of Sinchin, whose Wall is above half a Mile in compass, with a little Suburb on one side. Wednesday the 14th, three Hours before Night, we pass'd by Nan-can-xien, seated on the left Hand of the River. It is a Mile long, with Suburbs on the opposite Bank; in Europe it would be accounted a City, but the Chineses call'd it a Borough, tho' encompass'd with a Wall. There are good Shops, and it is Populous. As we were passing, a Mandarin went into a fine Boat, cover'd, and painted, with the Musick of Pipes and Drums, and firing of some small Guns. At Night we lay by at Tanfu, or Guard of Sintan. Thursday 15th, we pass'd the Night at Xuanchen, where fell the first Rain, since I came into China.

Friday the 16th, we came in early to the City Cancheufu, where as in all other Cities of this Empire, there are very Antient Towers, on the Hills and Mountains, which the Chineses call *Pauts*. They are about 150 Spans, or about 112 Foot high, some more. They end at top in a long Stone cut in Knots, and are Hexagons, or Octogons. That of this City had 9 Stories, or Cornishes, and 6 Windows to every one to look out on all sides. The Chineses vary in Opinion as to the intent of building them; some saying they were for Watch Towers, placing Centinels in them, in time of need, to give notice to the Citizens of the approach of any Enemy. Others

affirm every City built them to make their Observations in Sooth-saying; but I am of Opinion the main design of the Builders, was to beautify the Cities, they being for the most part about the Gates, and in sight of those that go in. I thought to have set out soon, but the ill custom of China, made me stay a day, for the Custom-house Officer to search the Boat, who uses to search but once a day, two hours after Sun-rising, so that the Boats which come in later, must stay till the next day. I went to see the Church of the French Jesuits, which is small but well adorn'd, and the House convenient for one Religious Man attended by eighs Servants. I found not the Superior at home, he being gone to some Sick Christians. The City is seated on the Plain of the great Hill, is beautiful, and has good rich Shops. About it is a Wall, and opposite to it Suburbs on the further Bank. The Houses are very good after the Country fashion, the Streets well pav'd and strait. I plainly perceiv'd what a Folly I was guilty of in wandering through strange Countries, with two Chinese Servants, whom I neither knew nor understood; yet having resolv'd to go round the World, I was oblig'd to go on without apprehending any Danger or Misfortune that might happen, there being no other way of Travelling, if a Man has the Curiosity to see and observe things himself. I would have chang'd my Principal Servant in this place, because he was somewhat bold; but was told I must bear with him, by reason I might light of another, that might prove a Thief and worse.

Saturday 17th, after the Discharge of three Chambers, the two Mandarines of the Custom-House came to clear the Boats. They sate as it were in Judgment under a Barach, or Shet on the River, where there were three Boats well cover'd, with two great, and ten small Colours, at each of which hung Horse-Tails, and Mains dy'd Red. Having done their Duty, they gave us leave

to





to depart. We set out two Hours before Noon. Our way was along a rocky River, where the Boat was in Danger, but the Banks were well inhabited. At Night we came to the Guard, or Village of *Feuchin*. Sunday 18th, continuing our Voyage along the same River still rocky, three Hours before Night we left on the right Shore *Guanganxien*, a City encompass'd with a Wall near a Mile about, and almost Square. It was late when we came to *Pecianzun*, a Town on the right hand Shore; another call'd *Sciauchen*, being on the opposite Bank. It was hard to reckon the Miles we went, because the Boat went slow, and there was but one or two Oars us'd, one at the Stern, and another on the side, which play'd in the Water without ever being taken out of it. This the *Portugueses* call *Lio Lio*, and the *Chineses* in that Province *Jaunu*. Besides, the River had many windings, so that we had double the way to go. The *Chineses* measure it by *Lij*, each of which is 260 Paces, 13 of them making a *Spanish League*.

Monday 19th, about Noon I saw on the left hand Shore the Town of *Tayxoxien*, enclos'd by a good Wall a Mile in length, with two Towers on the sides, and another two Miles off. We lay at the Guard of the Village of *Tunchinpa*. Tuesday 20th, early we pass'd by a great Village call'd *Chianciatu*, on the right hand side of the River, opposite to which was another call'd *Peschiatu*. After which I saw many more, particularly *Junsu*. After Noon we came to *Kignanfu*, where *F. Gregory Ibanez* of *Valencia*, and Missioner of the *Franciscans* sending his Chair for me, I went to his House, where I rested that Day and Night, all the *Chinese* Christians coming to see me. This House had been Bought four Years before, nor was there any Church Built as yet, but Mass was said in a little Chappel. This City is on the left of the River, and large, being a League long including the South Suburb. About it is a good Wall, and the Streets and Shops are good. *F. Ibanez* told me, That the *Chixen*, or *Mandarine* of Justice had put out an Order, forbidding the Worship of Idols, and had but a few Days before Bastinado'd five *Bonzes*, and made another Kneel a whole Day in the Sun, for not having obtain'd Rain of their Idols, as they had Boasted they could.

Setting out late on Wednesday 21st, we left a good wall'd Town on the right hand side of the River, it is call'd *Kifchinyxien*, because another River falls

into that we were upon. That Night we lay at the Guard of *Zunchianian*. Thursday 22d, we left the Town of *Shiakianxien* on the left, where a long Wall begins in the South, and rising up a high Mountain, runs along several Mountains bare of Trees, and winding on the other side, goes down against the North, being above four Miles in length, and all to no purpose, there being no Habitation on those Mountains. Yet I judg'd that great Structure might be made to shut up the Cattle on the Mountain in time of War. Upon the River is an infinite number of Boats, which serve for all sorts of Carriage, the Building and Hire of them being both Cheap; for they are made of Planks, rudely put together, being wide below, and cover'd with Canes carefully split, of which they also make Sails, Cordage, and Masts, *China* abounding in them, and there being abundance of Timber fastned together, drawn along this River. Every Man here is employ'd to get his Living either on the Land or Water, and they apply themselves to it so Industriously, that the very *Europeans* admire the variety of their Workmanship, and their Inventions for Fishing, for besides all ours, which they use, they have others peculiar to themselves; as for Instance, the making small Woods of little Trees in the middle of the River, thus drawing the Fish to the Shade, to enclose them in Walls of Canes, and so catch them. They also catch abundance of Birds, which they call *Lugzu*, and are Sea Crows; these diving under Water take small, and great Fish, putting out their Eyes with their Beaks; but they can only swallow the smallest, because the Ingenious *Chineses*, tie a String about their Necks, which will not allow them to open to swallow the larger, and so they take them. This is a very pleasant way of Fishing, and much us'd in *China*; every Fisher-man keeping several Birds for this purpose without any Charge. Others employ themselves in the same River near the City, in sifting the Sand to take up Silver, Brass, or Iron, for it is not above ten Years since the Coin call'd *Zien*, or *Coins*, *Chiappe*, was brought up, it being the custom before to cut bits of Silver, so that it was often lost about the House in the dust, and thrown into the River. In *Canton* they gave 1140 *Chiappe*, for a piece of Eight, but in the Province of *Kiangsi*, it is not chang'd for above 750, the Brass Mony of one Province not being

Fishing in  
China.

Coins





*Gemelli.*  
1695.  
*Sincan-shen.* being current in another. That day we ran between Shores well inhabited. Three hours before Sun set, the Wind blew so hard at North, that it oblig'd us to take up on the opposite shore to the Town, of *Sincan-shen* on the right side of the River, which happens very often, because that Wind which is contrary to those that are Bound Northward, blows half the Year. At Night a great Rain fell.

*Kinchioe-kan.* Friday 23d, being able to go no further for the Rain, we lay at the Guard of *Kinchioetan*. In such Weather the Country People here use half Cloaks, or Mantles, and Garments made of the inward Rind of Trees with Hoods, which keep off the Rain and Cold pretty well. During this troublesome Voyage my Servants attended me very Affectionately, especially the young Man, who, tho' he did not understand me, yet being willing, endeavour'd to apprehend Things by Signs; and in Truth he did all Things to my Mind, for the *Chineses* are curious Servants, and have particular Ingenious ways. They can do that with few Tools or Utensils, for which other Nations require many. Had he been willing to come into *Europe*, I would have brought him with all my Heart to serve me, for I was never so well waited on by any *European*. All Meat in *China* is dress'd with Hogs Lard, for they use no Butter, nor Oil, tho' it be on *Friday* or *Saturday*; because there is no Oil of Olives, but of Rape, or other Seeds to burn in Lamps, or in Cookery by some very poor Body. The Wind abating, we continu'd our Voyage on *Saturday* 24th, through a Country well Peopled, and having pass'd by the

Towns of *Xopu*, *Juntay* and *Chianshiny*, lay in that of *Fanzu-chen*. Sunday 25th, early we pass'd by the Town of *Funchien*, and stay'd at Night in that of *Senmi*.

Monday 26th, before Sun-rising we came to *Nanchianfu*, the Metropolis of the Province of *Kiansi*. Having taken a Chair, I went to the *Jesuits* Church, where I found not the Superior, he being gone some Days before to *Canton*. Yet I lay in the House till all Things were provided to go on. The Church is small, and the House convenient. This City and Province is govern'd by a Vice-Roy, and several Courts. It is very large, but in the upper part there are Fields and Gardens, for want of Inhabitants; and yet it is troublesome going along the Streets because of the Throng. The Shops are Rich, after the *Chinese* Fashion, the Streets strait, and pav'd, but it is in vain to look for stately Structures here, or in other Parts of *China*; for as the Cities here are all Built by one Model, so all the Houses are flat; low, and made of Brick, and Mud, there being very few of Stone. They have no Windows to the Street, but receive light from the Court, about which all the Rooms are built. On the River there is another City in the Boats of Watermen to Travel about, and of Fisher-men that live by that Calling. The *Mandarines* have stately Boats, with the Stern as high as a Ship, and with several Rooms in them, curiously Painted and Gilt, as wide below as above, to take their Pleasure upon the River. In those Boats there are many Poles with red Horse Tails hanging at them, and Drums and Pipes; by the number of which things is known the quality of him that is within.

## C H A P. VII.

## A continuation of the Voyage to Nanking.

Being weary of going by Water, I resolv'd to hire Mules to *Peking*, as the Fathers of the Society use to do, when they come to this place, for there is no coming hither any other way but by Water; but I could not find convenience further than to *Nanking*, so that I was forced to take another Boat, which cost me dear, because of the extravagant Duty the Water-men pay at *Fuchen*, which is not according to the Goods, but the bigness of the Boat, tho' it be empty; so that the Passengers pay for all, the Water-men making their account before they bargain, to make sure of a good

Voyage. They would not take under 7 *Leans* and a half, which makes ten peices of Eight and an half for six days Journey; tho' I had not paid so much for above a Months Travel from *Canton* to *Nanchianfu*, where I had three several Boats, and the Chairs. Tuesday 27th, I went to lie aboard for coolness, and set out Wednesday 28th before Day, lying at Night at a Country House call'd *Chentu*. Thursday 29th, we advanced scarce a Mile, by reason of the North Wind. Friday the last day of the Month, the same Wind continuing we made four Miles, with





with much Difficulty, and lay at the  
*Gemelli*. Guard of *Sanchen*.

1695.

*Vien*  
Town.

The Wind ceasing, we set out betimes on *Saturday* the first of *October*, and came to the Town of *Vien*, which is on the left of the River, and most of the Houses are Built of Timber and Canes. Here all the Purcellane is shipp'd off for the Kingdom, and for Exportation, the finest of all *China*, being that of the City of *Joachen*, in the Province of *Kiangsi*, which is brought to be Shipp'd here. But it must be observ'd, That the Clay is brought from another Place to *Joachen*, after it has been there bury'd almost an Age in subterraneous Wells, because of the Air and Water of that Place; for where the Clay is dug the Work proves not so fine. The Colouring we see in the said Purcellane is not Superficial, but after being laid on is cover'd with the same transparent Matter. The Wind rising again before Noon, we went away to *Kinki*, a small Village on the left of the River, where it spreads a great breadth, leaving many Pools about it. *Sunday* 2d, setting out betimes, we went upon a spacious Lake made by the River, where after some Hours, we left the City *Nantanfu* on the left Hand. It is seated at the foot of the Mountains, and tho' not very large is enclos'd with a Wall. The North Wind blowing again at Noon, we went ashore at the Guard and Village of *Siestan*. The Voyage to *Nanking* is troublesome in this Season, for the Boats do not make above eight Miles a Day. *Monday* 3d, having oblig'd the Watermen to set out by force, the contrary Wind oblig'd me to turn back with 20 other Boats. In the mean while the *Chineses* went about gathering round Pebbles in the Sand, to make use of in Shooting, instead of Shot.

*Fuchen*, or  
*Xuchen*.

*Tuesday* 4th, we set out betimes, and pass'd by the Village of *Tacutan*; a little beyond which Place on a Rock, in the middle of the River is a high Pyramid, with a Pagod by it. After Noon we came to *Fuchen*, or *Xuchen*, as others call it, where we were forced to stay, to have the Boat search'd by the *Mandarine*, or Customer. This Town is on the right of the River, in shape like an Arm, shut up by the River and Mountains for two Miles. It abounds in all Things, has good Shops, and Streets well pav'd, and is enclos'd by a Wall, not only towards the River and Mountains; but on the outside a Wall runs encompassing the top of the Mountain, and taking in some Miles of craggy Ground

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between the two ends of the Town. This is the first place in the Province of *Nanking*. *Wednesday* 5th, after a flourish of Mulick, and firing three Guns, appear'd the Attendance of the Customers *Mandarines*, with several Tablets, on which were *Chinese* Characters, carry'd by their Officers and Servants, with Flags, Maces, and Chains dragging along the Ground, and with Umbrelloes, and other Ensigns of the Country. Above sixty Men carry'd them by two and two, the *Chinese* Drum beating now and then. In the midst of this Company came the first *Mandarine*, carry'd in an open Chair by eight Men, and at the end of the Procession came another of greater Account in a cover'd Chair, carry'd by other eight Men. As they pass'd the Country, People held in their Hands flaming Sticks of sweet Compositions, such as they burn in the Pagods of the Idols call'd *Xian*, and kneeling, bow'd with their Foreheads down to the Ground, in token of Respect. To say the Truth, the *Chineses* in Grandeur, and Civility exceed all other Nations, every one maintaining his Dignity with much Expence. Most of these Men here mention'd are fix'd in those Employments, continuing in the Custom-House, tho' the *Mandarine* be chang'd, because they are paid by the King. These two *Mandarines* sat them down in a high Gallery on the Brink of the River. The first was at the end of the Table, and the other at the side. There were about forty Boats to be visit'd, which passing, one by one under the Gallery, were there view'd by the Custom-House Boat, and the Officers in it gave the Master's Name to those above, and the *Mandarine* Tax'd it by Eye according to its Bulk, without any further Inquiry. Those inferior Officers of the Custom-House had a little Cloth before their Stomach, hanging about the Neck, and ty'd to the Side, on which were four *Chinese* Characters. The Master of my Boat, to the end he might be Tax'd low, took down all the covering, leaving only the bare Body of the Boat, and covering the Boards that made the Cabbin with Canes. The Customer here pays 100000 *Leans*, that is, 125000 Pieces of Eight for only a ten Months Farm. The River being very deep before this Town, there is a great Fishery manag'd by several cunning Contrivances. There are Nets stretch'd out upon four crooked Staves, which they sink, and draw up by a Post fastned in the Ground. In the midst of it is a Well, that the

Q q

Fish



*Gemelli.* Fish once in may not get out, and being large takes a great deal, for the Fisher-Man Sleeps in a Cottage close by, to lose no Time. With another sort of Nets they take a kind of Fish that weighs above 200 Pounds. The *Chineses* call it *Xuanyu*. It is much Fatter than our *Tunny* Fish, but hard. The Market is always well stor'd with this and other sorts.

Having got our Dispatch from the Customer, my Boat alone, because it was empty, set out a little before Noon. We turn'd it up with the same North-wind, because it was not there so full against us, and the River was wide enough, because at *Xuchen*, the great River *Kian* meets it, after having water'd the Province of *Suchuen*, and running near *Nanking* loses it self in the Sea. We were benighted at *Xuanmatan*, a small Place seated in a bending of the River, where there is a number of Fisher-Men, who sit turning a Wheel, with which they lower, and hoist a Net, which they call *Panyu*; from which they afterwards draw the Fish with great ease with a Cord, making it fall into the Well, where they find it Alive at Night. This is a troublesome Journey to an *European*, who is not us'd to Eat the *Chinese* Rice half boil'd, which among those People serves both for Bread and Meat; for they do not make Bread of Corn, but only Sugar-Cakes and *Vermicelli*, which is the reason Corn is so Cheap, that you may Buy as much for three *Carlines* of the Money of *Naples*, which is less than 18 Pence, as will serve a Man a Month. I caus'd Biskets to be made to serve upon my Voyage, but sometimes I wanted, and was forced to get my Servants to make me Cakes, because the Rice stew'd dry, as is us'd there, without any seasoning did not agree with my Stomach.

*Xien.* *Thursday* 6th, we pass'd by the Town of *Xien*, seated at the foot of high Mountains, on the right of the River. The Wall of this Place also runs along the tops of the Mountains, as has been said of the others; which Wall having enclos'd it for a vast distance, ends near the River. A Mile further, in the midst of the River is a high and craggy Rock, on which stands a Pagod call'd *Seucushian*; to which all the Boats that pass by burn Perfumes, and Frankincense, and some colour'd Papers. At Night we took up our Quarters in the Town of *Tun-lyu-*

*xien*, on the right of the River, which, tho' open, has a Wall hard by it two Miles in compass, and is a Place to retire to, there being Loop-Holes about it to make a Defence. *Friday* 7th, continuing our Way by reason of the width of the River, we came soon after Noon to *Xan-kinfu*, a City on the left of the River, a Mile in length, and half a Mile in breadth. Its Suburb is two Miles in length, and has good Houses, and not far from it is another little Suburb after the manner of a Village. Whatsoever is Sold about the Streets, is known by the Noise or Sound made without the Sellers troubling himself to Cry it. The same other Handicrafts do, every one of them founding a several Instrument. For Instance, the Barbers carry about a whole Shop on a Pole, hanging the Pan with the Fire, and the Basin at one end, and at the other a Stool to sit down, and the other Necessaries, and are known by playing on a pair of Tongs. So other Trades in their several ways. All the rest of the Day we stay'd at *Nankinsu*, because of the Lake of *Kiangsi*, which the Boats must go over in good Weather. *Saturday* 8th, we came to the Village of *Jeuchiakem*. *Sunday* 9th, proceeding along between Banks well Peopled, we left the Town of *Tukien* on the right, which is large enough, and has a good Harbour made by a Bay in the River. We came late to *Uxushien*, a great City, on the right of the River, with a good Harbour, where the Custom-House Officers search'd our Boat narrowly; after which we went a few Miles, and lay at Night under one of the Banks of the River. *Monday* 10th, the same Wind continuing Boisterous, we were oblig'd to stay at the Town of *Zaijsbi*. Setting out early on *Tuesday* 11th, we arriv'd four Hours before Night in the great Suburb of *Nanking*. Here the Custom-House Officers search'd our Boat, but not over strictly. Having taken a Chair, I went in it some Miles to the House of *Monsignor d'Argoli*, a *Venetian*, Bishop of *Nanking*, by whom I was Courteously receiv'd. This Prelate is appointed by the Congregation, *de propaganda Fide*, with two other reform'd *Franciscans*, which were *F. Francis* of *Lionessa*, a Province of *Abruzzo*, and *F. Basil*, a *Venetian*, who very Charitably serv'd the Christians.





## CHAP. VIII.

*The Description of the Imperial City of Nanking.*

Gemelli.  
1695.  
Nanking.

**K**iamim, or Nanking, which in the Chinese Language signifies the Southern Court, lies in 32 Degrees and 53 Minutes of North Latitude, seated for the most part in a Plain. In the time of *Minkion* it was the Imperial Court, as *Peking* is at present under the *Zinchian Tartar*. *Min* and *Chin* is much the same as *Valois* and *Bourbon* in France, and *Chiau* signifies Empire, or the time of such a reigning Family, the *Chineses* placing the Genitive Case first; contrary to our way of speaking in Europe, for the *Chineses* use to distinguish their Reigns by several Royal Families by the Names of *Hia-que*, *Xam-que*, *Keu-que*, &c. *F. Luis Lecomse* makes Nanking to be 48 Miles in Compass, the Walls of it in his Opinion looking more like the Borders of a Province than the Boundaries of a City; yet by what I could conceive upon Observation, it cannot be above 36 Italian Miles about, tho' *Monsignor d' Argoli* made it 40. The Walls that encompass it have but a few Bastions and not above eight Spans or two Yards thick. Within this Circumference there are Fields and Gardens. The Suburbs about the City are not much less than it, including under the Name of Nanking, besides the aforesaid Suburbs, another floating City upon Boats in the Canals. Having ask'd the aforesaid Prelate concerning the number of Inhabitants of that vast City, he answer'd, that several *Mandarines* had told him there had been eight Millions of Doors or Houses counted in order to pay the Taxes, and allowing but four Souls to every House, they would as that Prelate said, make thirty two Millions of Souls; which I thought incredible, and therefore believing it false, tho it came from the Mouth of an Apostolick Missioner of the reform'd Order of *S. Francis*, and Bishop of that same City, when I came afterwards to *Peking*, I had a mind to hear the Opinions of the Fathers of that Court, and telling them the vast number of People that Prelate had spoke of, *F. Ossono* a Portuguese answer'd, I ought not to look upon it as a Fable, because a French Father of the Society passing through Nanking some few Years before, and being astonish'd at that infinite Multitude of People said, that the City and Suburbs contain'd more

Vast number of Inhabitants.

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Inhabitants than all the Kingdom of France. I deliver what was told me by Persons of good Credit, but will not oblige my self to answer for so many Millions. Let the Reader believe what he pleases, for I did not count them, but I have the Books of all the Empire of China, wherein every City of it is counted, so that he who understands the Language may easily find out the Truth; for if *F. Bartoli* will have that Empire to contain three hundred Millions of People, those must be upon the Chinese Ground, and not in the Air; and in short the Villages cannot make up this Number, nor is there any City in China like Nanking, for *Peking* is much less. It is here to be observ'd in order to the Empire being so Populous, that the Maxims of the *Chineses* differ from those of the *Europeans*; for there he that does not Marry is look'd upon as an inconsiderable base Man, because he does not raise his Father's Seed and Family, but suffers it to be lost; so that if a Man has ten Sons, they all Marry, and take as many Wives as they can keep, some having no less than an hundred, including Concubines. In China there are scarce any Whores tolerated, lest they corrupt Youth, but any they find is severely Punish'd, which makes all Men Marry. The *Chineses* go not out of their own Country to People others; so Vagabonds are counted Infamous, who omit to propagate their Families, and pay a Duty to their deceas'd Progenitors, to whom they owe their Being. The Air and Climate of China is excellent for Generation, and the Women very Fruitful, for I never saw any of a convenient Age but had a couple of Children by her, one in her Belly, and another in her Arms; all the Chinese Women using their endeavours to be Fruitful, to be as much in the esteem of the Mother in Law and Husband as the rest, for the Barren are not admitted to Table, but wait on them like Servants.

Poligamy.

All the Inhabitants of Nanking are not *Chineses*, for there are many *Moors* come out of great Tartary (*F. Philip Grimaldi* assuring me there are two Millions of them throughout all China) who observe it as a Maxim, not to Marry their Daughters out of their own Race, so that they

Tartars in Nanking.

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multiply in all Parts of the Empire like Locusts. The Royal Palace is within the Citadel, which is on the East side of the City, kept by a *Tartar* Garrison, which suffers none to go into it; besides there is nothing worth seeing left in the Palace. The Streets of this Imperial City are wide enough and well Pav'd; the Canals many and deep, the Houses low and neat, the Shops rich and well furnish'd with all sorts of Silks, and other things of Value. In short this is as it were the Center of the Empire, where are to be found all Rarities and Curiosities of the other Provinces. There the most famous Doctors and *Mandarines* when out of Employment, come to settle. Here are the best Bookseller's Shops and choicest Books in them, the finest Press, the most curious Workmen, the politest Language; in short, no City is so convenient and worthy to be the Seat of Empire, were not the Presence of the Emperors necessary on the Frontiers to oppose their Enemies. This is the City for Silks, the best being made here that are sent throughout the Empire and abroad, and the Emperor himself is furnish'd with all he wants for his numerous Court from *Nanking*. In the Country there are vast Fields of white Mulberry Trees; and tho' they be small their Leaves are large, on which the Worms feed, which come to life in the Spring, and in 40 Days finish their Silk, all which is carry'd to be wrought at *Nanking*, by an infinite number of curious Workmen, who live upon this Trade. There is also a great deal wrought in the Province of *Cheking*, but not so good as that of *Nanking*. Besides the artificial Silk, the Natural and Wild is gather'd in those two Provinces of *Nanking* and *Cheking*, which is made on the Trees by some Worms, and there the Balls found, tho' no Body has look'd after them; but this wild Silk is not so valuable or fine as that which is improv'd by Art. I brought over Silks of both sorts to shew to curious Persons. This vast quantity of Silk draws a mighty Trade, and a vast number of Merchants from very remote Countries, who carry it away in Stuffs, not only to sell, but to exchange for Musk and Gold, particularly in the Kingdom of *Lama*, where this Metal is most plentiful; for tho' the *Chineses* have Gold Mines, they dare not dig under Ground for it, and only gather some few Grains in the Rivers, making Trenches on the Banks, where sometimes they find a little brought down by the Floods from the Mountains.

The City by reason of its Greatness is Govern'd under two Governours, to whom are subordinate hundreds of *Mandarines*, for the Administration of Justice, besides others who have no dependance on them, but only on the Emperor. At *Nanking* resides a *Suntu*, who is in the nature of a Vicar General over two Viceroy's, and as many Provinces; but these have not the Power and Prerogative of our Viceroy's; for they cannot put any Body to Death without the Sentence be confirm'd from Court, tho' they do it indirectly by Bastinadoing till Criminals dye of it. Nor is it in them to send a Governour or Mandarin to any little City in their Province, which belongs only to the Emperor and his Courts; and they can only send a Deputy, till such time as the Proprietor comes from Court. To prevent as much as possible all Extortion, Corruption and Favour, the near Relations of great Ministers are not allow'd to converse with those under their charge; and therefore the *Suntu* at this time kept a Nephew lock'd up in a Room like an Anchorer, without being suffer'd to go abroad, and giving him his Meat in at a Wheel; it being forbid by the fundamental Laws of the Kingdom, for any Man to have a Command in his own Country, or to have any Bosom Friends in the Province where he is in Power.

I lay at home all *Wednesday* the 12th, *Franciscans* being much tir'd after my Journey. As at *Nanking*, far as their religious Poverty will allow, the House and Church of those Fathers Missioners are decently adorn'd. They pass to their Apartments through five little Galleries or Courts adorn'd in the middle with pleasant Rows of Flowers, for the ingenious *Chineses* plant several Flowers along the Crannies between the Bricks that make the Flooring, which grow up as high as a Man, making fine flowery Hedges on both sides. They grow up in 40 Days, and last four Months. The Flowers are peculiar to that Country, and found no where else. One sort of them is call'd *Kiquon*, which has several Shapes, Colours and strange Forms, but very Beautiful, some being of a Cane colour, some like a dry Rose, others Yellow, but soft as any floss Silk. Among those Crannies there grows an Herb, which tho' it produce no Flower, is very pleasant to behold, the Leaves of it being in streaks, and painted by Nature with a lively Yellow, Red and Green. The Tulips growing about those Courts are bigger than ours in *Europe*. Tuberoses are plentiful enough and

Silk.



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and very sweet, being mix'd with the other Flowers in all the Allies; so that the Eyes and Smell are sufficiently entertain'd all the way to the Apartment of the Bishop and Religious Men. The Church is small, but beautiful. They have Servants for Conveniency, but not for Extravagancy. The Garden is pleasant enough and well stor'd with Plants, Herbs and Trees, for it has Vines, Peach, Apple, Pomgranate, Chestnut, and abundance of black and white Fig-Trees very well tasted, of which I eat a great quantity having been depriv'd of them two Years; for in *China* there are neither Grapes nor Figs, except only in the Houses of the Fathers Missioners, the *Chineses* making little account of them, because their other Fruits are more delicious to them. In the same Garden is an Excellent Fish Pond, where the Fish live upon Herbs thrown in to them. The Jesuits have a good Church at *Nanking*, where at that time was a *Sicilian* Father, and a *Chinese*.

A vast Bell.

*Thursday* the 13th, taking a Chair in the Morning, I went to see two wonderful Bells. One was in the *Chiun-leu* fallen to the Ground by its vast weight, its height 11 Foot, its Diameter seven including the thickness, the outward Circumference 22 Foot, which contracted gradually to half the height, where it again extended. The thickness of the Metal was six Inches and a half. The weight including that of the Clapper, as I was told, and believe to be true, 50000 Pounds, which is double that of the famous Bell of *Erfort*, which *F. Kircher* calls the biggest Bell in the World. They told me it was very antient, and accounted such three hundred Years before, and that falling down there was never care taken to replace it.

A Structure on Arches.

Near to the aforesaid *Chien-leu* is a square Structure upon three great Arches, on which stands a Hall with six Doors to it. Within it is a black Stone with an Inscription (they call it *Culeu* and it was supported by a large Beast) in honour of the Emperor then Reigning, erected by the City in acknowledgment for the Favours of him receiv'd at two times he pass'd through it, 800000 Men going out to meet him.

Place of Mathematical Observations.

Next I went to see the Place of the Mathematicians, where they made their Observations, when the Emperors residence was at *Nanking*, before *Yonlo* remov'd it to *Peking*. This stands on a high Hill in the nature of a Gallery, or Terrace upon Pillars. It is open on all

sides, and there are about it Banisters, and Seats of Marble to discover all the City from that height; the *Chineses* call it *Quansintay*. There I saw another Inscription in honour of the Emperor, erected the second time he went thither, which was within a great Hall newly Built after the fashion of that Country. It was Carv'd on a black Stone, with Hieroglyphicks, not cut into the Stone as is usual among us, but rais'd above the superficies of it, which among them is common in all their Stones. They told me the Emperor had given them those Characters with his own Hand to be Carv'd there.

A Pagod.

On this Hill stood a *Pagod* call'd *Cumimian*, with two other little *Pagods* on the side of the Court, and several very deform'd Idols. I went into the great one, where I saw one with a Face of several Colours like a Merry-Andrew, which they call'd *Checoali*. At his back behind the Altar was another Idol, call'd *Tauza*, all Gilt, sitting with a Club in his Hand, a Crown on his Head, and with a Beard and Whiskers. There were two other Idols very ugly and hideous to behold.

Temple of Bonzes.

Upon another Hill adjoining is a Temple of religious Men; by them call'd *Xoschian*, by us *Bonzes*. They have a good Garden and Grove. Going into a small Chappel here I saw an Idol call'd *Quan-lau-ge* sitting, and with long Whiskers. The *Chinese* recount fabulous Stories of this and the rest. There are besides two *Colossus's* standing, one with a Sword in his Hand, the other with an Axe, their Bodies stain'd all over of several Colours. These they call *Kin-kan*, and most of the *Pagods* have such Monsters in them. Having gone a great way up the Mountain by stone Steps, the *Bonzes* came to meet and offer me *Chia*, or the Herb *Tea*, which I refus'd. Then they led me to the *Pagod*, at the entrance whereof was a Statue in the habit of a *Mandarine*, whom I judg'd to be some remarkable Man worship'd there by those blind People for his rare Qualities. Then going to another *Pagod* I saw a naked Idol of a Gold Colour, who they said was *Quoijsa*, behind whom was another sitting of the same Colour, cover'd with a Garment of white Silk, it had long Whiskers, and was call'd *Quoinsen*. In the same *Pagod* there is a Pyramid, with several Lanterns to be lighted upon Festivals. They show'd me a very large Brass Bell hanging, which was Rung by Hand with a wooden Hammer cover'd with a Cloth.

Re-





Returning the same way I came, I went to see another Bell which lay down in a Garden upon its side half bury'd. Measuring the height I found it 16 Spans or 12 Foot without including the Ring, and a Span thick. They say it weighs 80000 *Chinese Catis* (a *Cati* is 20 Ounces of *Europe*) and that when these Bells were Rung, they could be heard many Miles off.

The Suburb.

Friday the 14th, I was carry'd in a Chair some Miles about within the City, and then went out at the Gate of *Nan-muen*, the *Chineses*, as has been said, make four principal Gates to all their Cities, calling that which looks towards the East *Tun*, that on the West *Si*, that on the South *Nan*, and that on the North *Pe*; the Gates are of Iron, and strong, and there are four at every Entrance, one within another, the Structures about them being a Musket-shot in breadth. Next, I went over the Canal and Arm of the River on a good Bridge, to go into the Suburb to the Tower and Temple of *Panngben-su*. *Pan*, in the *Chinese* Language signifies Gratitude, or Reward, *Nghen* a Benefit, and *Su* a Temple; because a great *Chinese* Lord having assisted the *Tartar* Emperor to Enter, and Possess himself of the Kingdom, and afterwards quitting the World, and turning *Bonzo*, the Emperor *Tonli*, above 300 Years since Built that Tower and Temple to him as an Acknowledgment. Here are two Gates to go in at to a great Court, opposite to which is the first *Pagod*, with as many Doors to it, ascending some Steps. Within it is the Statue of a Woman standing, and on her sides four *Colossus's*, call'd *Kinkan*, with Arms in their Hands, painted of several Colours hideous to behold. On the upper part, or high Altar, was an Idol sitting with his Foot on his Knee, and all his Body of a Gold Colour; behind whom was another Idol of the same Colour sitting too. Going on to the second Court, and to the third, I saw about them the Apartments of the *Bonzos*, that serve the *Pagod*, who are about a Thousand, and Live on their Revenues. On the left side of the second Court, or Cloister is another *Pagod*, to which there is an Ascent of a few Steps. In it I saw the Statues of two wounded Women, Back to Back, the innermost standing somewhat higher, of a Gold Colour, with several little Idols at their Feet, and about the *Pagod*. On the right Hand, fifteen Steps led up to three *Pagods*, in which were many Idols and Monsters, with Silk Curtains before them. Going on further, at the

end of the Court is the greater *Pagod*, all cover'd with Purcellan of several Colours. They go up to it through a large and spacious Hall, above which is a Porch, which has five Gates into the Temple. Here in Niches 12 Spans, or 3 Yards above the Pavement on the Front of the high Altar at a distance from the Wall, are the Idols of three Women of Gold Colour sitting, with several Inscriptions before them, and Vessels of Brass of a great Value. About the Wall is a great number of Idols a-foot and a-horseback. Behind which Front is another Female Idol standing, and on one side of her a Drum, which three Men could not Fathom, and on the other side a great Brass Bell, which is struck with a wooden Hammer. In the first Court a Play was Acted by good Comedians, several Thousands of People resorting to see it, who all stood. There I staid a little, and then went on to see the Tower, after obtaining Leave of the *Bonzo*, by paying a few *Chiappas*, a very inconsiderable Value. It was all of Purcellane both within and without, Yellow, Green, Blue, and of other Colours, with the Figures of many several Idols. It is an Octogon, and about forty Foot about, has nine Stories, or Apartments, divided on the outside by as many Cornishes curiously wrought, and the Top was cover'd with Brass, and a gilt Globe on it. Every Story has four large Windows answering the four Quarters of the World. I went up two pair of winding Stairs to the first Story, and proceeding from thence to the uppermost, counted 183 Steps of a considerable height, besides five Steps more, that are without the Gate, and there was above the height of those Steps to the top of the Tower from the Place where I was, so that I guess'd it to be at least 200 Foot high. There were nine Stories, as has been said; and in the midst of each of them was a Work like a Pilaster to set several Idols about it. At the foot of the Tower the Wall of it was twelve Foot thick, and eight and a half above. The Structure is certainly Artificial and Strong, and the most stately in all the East; all the carv'd Work being Gilt, so that it looks like Marble, or any other carv'd Stone, the *Chineses* being wonderful Ingenious at shaping their Bricks in all sorts of Figures, by reason of the fineness of the well temper'd Clay. From the top of this Tower (which the *Chineses* call of Purcellane) is a Prospect of all the City, and the famous Structure for Mathematical

A wonderful Tower.

F. le Conte  
Memoirs  
of the  
State of  
China,  
Letter 111.  
Page 135.





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*Gemelli.*  
1695. thematical Observations, tho' it is a League distant. As I was going out of the Tower, I saw the *Bonzos* going in Procession on their Devotion. One went before with a sort of Cope on his Shoulders, next came another with a black Cap on his Head flat on the sides, and a *Chinese* Crown in his Hand. The *Bonzos* follow'd by two and two, ringing a little Bell with a Hammer, or a wooden Instrument, and Singing in a low Tone. They went into the lower part of the Tower, and fetching two Rounds about it, ador'd the Idols that were in it. Next, they went into the third Court, and into the *Pagod*, which is in the midst of their furthest Apartments, where the chief Idol is like a *Bacchus*, who sits, as if he Laugh'd. There are other *Pagods* and Idols in that Place, which are not here set down for fear of cloying the Reader.

*Emperor's Tomb.* After Dinner, I went to see the Tomb of the first Emperor of the Family of *Mincian*. It is without the City on a Mountain, guarded by Eunuchs, who there lead a Religious Life. It consists of a great Hall handsomely cover'd, with a Place like a Tribune or Gallery in it, where that Emperor's Picture is kept lock'd up. The Tomb is in a Grot dug in the Mountain, and the Entrance kept shut. *Monsignor d'Argoli*, the Bishop told me, That if I stay'd in *Nanking* till a Burying Day, which the Astrologers pitch upon as fortunate for that Function, I should see several thousand Tombs carry'd; for the *Chineses* do not only make them in their Life time of strong Wood, and half a Span thick, measuring themselves in them to see whether they can lie at Ease, but after they are Dead, the Bodies are kept some time in the House shut up in those Tombs, till the Astrologers appoint the Day for Burying them. Some delaying this mournful Office, for want of Means, it being perform'd with great Pomp and Cost.

*Human Dung sold.* He that goes along the Streets in *Nanking*, ought to keep his Nose well stopp'd, for he'll often meet with Porters carrying Tubs full of Ordure to Manure their Orchards; for being in want of the Dung of Beasts, they are fain to make use of Mans, which the Gardiners pay for either in Greens, Vinegar, or Money; giving a better Price for that which is come of Flesh, than that of Fish, which they

know by tasting it with their Tongue. Nothing is more frequent on the River than Boats loaded with that Filth, and if a Man has the Misfortune to be catch'd among those Boats, he's almost stiff'd. Along the Roads there are convenient Places whitened, with Seats, and cover'd, to invite Passengers to alight and Ease themselves, there being a great Earthen Vessel under it, that nothing may be lost. Tho' the *Chineses* use this Method to Manure their Land, which is offensive to the Nose, yet their Streets are not so Dirty as ours in *Europe*, by the continual passing of so many Beasts; for there are no Swine to be seen about the Streets of the City, or in the Fields, tho' the *Chineses* devour a vast Number, 5 or 6000 being Slaughter'd every Day in *Nanking*, besides the Cows the *Moors* Eat, and the Goats the Soldiers Eat. Private Persons furnish this mighty Shambles, for there is no poor Body but what breeds Swine in his House, or Boat, which he sells when the time comes to pay the *Tsien-lean*, or Tribute to the Emperor, or upon any other Exigency; the Flesh of them being so good, that it is given to the Sick. During all this time, *Monsignor d'Argoli*, and the two Fathers his Companions endeavour'd to persuade me not to go to *Peking*, because the *Portuguese Jesuits* would have no *European* look into the State of that Court, and if I went thither they would certainly do me some ill Office. I answer'd, I went not to pry into the Affairs of their Missions, but only out of Curiosity to see that great Court, and therefore I fear'd nothing, for I would go take up my Abode in the Convent of those Fathers. At length, perceiving they could not alter my Resolution, they took care to provide what was necessary for my Voyage. I might have gone on by Water within half a Days Journey of *Peking*, but it is a great way about, wherefore all People Travelling from *Nanking* by Land, I resolv'd to do the same. I sent my Servant to the other side of the River *Kian*, to Hire the Horses we had need of for our Journey to the Court; who, with the Assistance of a Christian *Chinese* that went with him, agreed for five *Leans*, and two *Ziens*, which is seven Pieces of Eight and a half, each, and having given Earnest, return'd.

CHAP.





## CHAP. IX.

*The Journey by Land to the Imperial City of Peking.*

Gemelli.  
1695.

Honesty  
of the  
Chineses.

Pukou  
City.

Civilities.

HAVING return'd the Bishop and the Fathers his Companions Thanks for their kind Entertainment, I set out on *Saturday* 15th, after Dinner. It was my good Fortune to have the Company of a Christian *Chinese* Doctor, who had taken his Degree to be a *Mandarine*, who wanted nothing but Money, without which no Employments are given in *China*. His Father was a Priest. We went together out at the Gate I came in at, call'd *Simuen*, or West Gate, which is not Inferior to that we have describ'd, having three Iron Gates, and a Structure of sixty Paces to them. Without it we took Boat, and passing under the Bridge, which consists of many Arches, went on along the Channel about the Walls of the City. Then we chang'd Boat, where a scurvy Accident hapned to me, which had like to have stopp'd my Journey; which was my Servants forgetting, tho' told of it, a Boulster of Boards cover'd with Skins after the *Chinese* manner, and shutting like a Trunk-Portmantue, call'd *Fuschen*, in which I had laid up an Hundred Pieces of Eight; the *Chineses* using those Things to lay their Heads on to Sleep, and keep their Writings. I be-thought my self of the Mifs of it, when we were gone an hundred Paces in the second Boat; but the Watermen of the first were so Honest, that they Row'd after us, calling to us to take it. Being over the *Kian*, which is the greatest River in *China*, and is in that Place two Miles broad, and considerably deep, we came to the City of *Pukou*, seated on the left of the River, two Hours before Night, having Travell'd twelve Miles. The Wall of this Place is ten Miles in compass, enclosing Hills, Mountains, and Plains not Inhabited, for the City has but few Houses, the People liking better to Live in the Suburbs which are very long. We lay in that of *Tien-chya*, on the Bank of the River, where I spent the Night merrily with the *Chinese* Doctor, drinking Wine made of Rice, but so hot that it scalded my Lips; it being the Custom of *China* to eat Meat cold, and drink Liquor hot. The Doctor's over Civility was very Troublesome; for if the two Ivory Sticks were taken up to Eat, a great many Ceremonies must be first perform'd. If we met, if

we gave, or receiv'd any thing, in going in or out, in Drinking, and all other Actions, tho' never so Natural, still the *Chinese* Ceremonial must be observ'd; using the word *Zin*, which among them is the Touch-Stone of all Civility; for if any Person neglects making use of it, he is counted Rude and Unmannerly. The Doctor at Night did so much Importune me, to make my two Servants sit down at Table, that I condescended to it, rather than Disoblige him; but I was afterwards sensible of my Error, for they growing Bolder with me on the Road, serv'd me ill, as shall be told in its Place.

*Sunday* 16th, before mounting a Horseback we Eat something, and then going out of the Suburbs, expected there for the Company; and because the Muletiers, or Fellows that let the Mules and Horses stay'd a while, a *Tartar* Soldier struck one of them over the Face with his Whip, so that he made the Blood gush out. We Travell'd all Day without drawing bit, over Hills, Mountains, and Plains well Inhabited, but the Houses were all small, but one. At Night we lay in the Town of *Tansican*. By the way we met a Crowd of Passengers, and Caravans of Mules and Asles, going to, and coming from the Court, and little Carts with one Wheel drawn by two Men, upon each of which they lay three or four Bales, which two Mules could not carry so long a Journey. *Monday* 17th, setting forwards again with the aforesaid *Tartar* Soldiers, we pass'd through the Town of *Suij-ken* betimes. This Place is enclos'd by a Wall of several Miles, and a Morass. Then going up a Mountain, we found on it a *Pagod* of *Bonzes*. Thence going down a long Descent, we came to Dine at the Town of *Tachianten*, and having Travell'd fifteen Miles further, lay at Night in the Town of *Taa-shianpu*.

*Tuesday* 18th, we Travell'd thirty Miles over the Plains, Din'd at *Qula-lemphu*, and lay at *Xuannipu*. The hire of the Mules is Cheap, and the Expence at Inns is very small, for eight *Fuen*, which make thirteen Grains and a half of *Naples* Money will serve any Man Night and Morning. They that will have Rice-Wine, pay for it a-part, and it is drank in



*Gemelli.*  
 1695.  
 in the Morning hot boil'd with Rice, so Eating and Drinking altogether. It is troublesome at first to an *European* to use himself to such Diet, and *Chinese* fare, which has no Substance in it, but consists altogether in Porridge and Herbs. For they eat the very Malworts which we use in Medicines, and the worst of it is, they will have them half raw and cold, the Cook knowing when they are ready by the Smell. Yet they think all well dress'd, for they leave Fowls for Herbs, as my two Servants would do, when we could buy a good Fowl upon the Road, for three Grains of *Naples* Money. But to me that *Chinese* Food was not at all grateful, and I paid my Host for it, tho' I eat none, laying in my Provision of Gammons of Bacon, Fowls, Ducks, and the like upon Flesh days. *Wednesday* 19th, we continu'd our Journey over the Plains, where one of the *Tartars* left us about half way, the other staying with me and the *Chinese* Doctor, who both were very courteous to me. We din'd at *Linxuay-xien*, a large Town, enclos'd with a Wall, and water'd by a Navigable River, which makes many Pools about it, for the *Chinese*, like Ducks, love to live in Water, or near it. There is a Bridge of Boats over the River, and a good Suburb on the other side. That day we met a *Mandarine* in a Chair with 13 Litters, in which were his Women. The *Chinese* Litters are more convenient than those of *Europe*, each carry'd three Women at their ease. They are carry'd by Mules, and Asses. Having travell'd 32 Miles, we lay at the little Town of *Yuan-gian*.

*Thursday* 20th, having pass'd the River over a Stone Bridge, and Travell'd a few Miles in a plain Country, we din'd in the Town of *Cuchen*, which is well Peopled by reason of a River that runs by and maintains its Trade. Here there is always a great number of Hawks, carrying backwards and forwards, for the *Chinese* are as great Sports-men, as the *Persians*. Having Travel'd 35 Miles, we lay at *Xuan-chian*, where our Beds were of Cane, as they were all the Road, every Man carrying his own Quilt with him. *Friday* 21st, Travelling the same sort of Plain and cultivated Land, we came to dinner to the Town of *Namsu-chien*; where the *Tartar*, who was continually beating the Muletiers, struck one of them over the Face so unmercifully, that the other for fear fled to my apartment, covering himself with Straw under the Bed. I offer'd him Fowl to eat, but he would not have it, being of a

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Señt that eats no Flesh. Thus the *Tartar* stop'd our going any further, staying there the rest of the day, after Travelling only 20 Miles. About this Town is a Wall three Miles in compass, water'd all round by the River, yet the place is but ill Peopled, except the Suburb, which is well inhabited. *Saturday* 22d, setting out late we rested not at Noon, but having travel'd 25 Miles, lay at the little Town of *Sensun*. *Sunday* 27th, Mounting before day, after 15 Miles travel we din'd at *Tauskiany*, a small Town, and having Travell'd the same number of Miles, came to *Suchen*, the boundary of the Province of *Nanking*, on that side. The Town is large, having a great and rapid River that runs close by it, call'd *Xuanxa*, or the yellow River, because it always runs Troubled and Muddy. The Suburbs which are along the Banks, are much bigger and more Populous than the Town. The River is to be pass'd in a Boat, but by reason of its being so rapid, they are forced to run up a great way, the Stream driving the Boat, two Musket Shots down, before it can come to the other side. As I was coming out of the Boat I met F. *Sifaro* a *Milanese*, Elect Bishop of *Nanking*, who was going from *Nanchiansu* to *Macao* in a Litter, with only four of his Servants, to be Consecrated by that Bishop. For want of Barly, the *Chinese* feed their Beasts with black Kidney Beans boil'd; the Country abounding in them, and white ones, and those Creatures live on them, as well as any other Proven-der.

*Monday* 24th, we set out four hours before day, passing early over a large River on a Stone Bridge, and having Travell'd 20 Miles, din'd at *Nuzan*; going out from which place, I saw many Country-men, who carrying a Net, like a Pavillion, fastned to four crook'd Staves upon their backs, went about the Fields catching of Quails, which as they fly about are catch'd, the Net being carry'd low. Then we pass'd the River in a Boat at *Unchiankyai*, where the other *Tartar* left us to get before us to *Peking*. The *Chinese* here are hardy to endure Cold, and tho' it be very sharp in the Morning, they set out early to get into their Inn three hours before Night; so that mounting on *Tuesday* 25th, 2 hours before Day, we din'd at *Linchien*, and having travelled 35 Miles, lay at *Sciaxonien*. By way of Refreshment the Host here usually has a Pan of hot water ready, in which sometimes he has boil'd Kidney

R r

Beans,





*Gemelli.* Beans, and other Pulse, for Passengers to wash them and drink of, when they have no *Tea*, or are not able to buy it, whereas in the hottest weather, and Dog-days, they never drink, or wash in cold Water, admiring at the *Europeans* who use it. No Rice grows in those Parts, because of the coldness of the Climate, (which I had felt for some time, tho' I wore a furr Garment, Breeches quilted with Cotton, and furr Hose with the Hair inwards) which defect they supply with Wheat, making Bread mix'd with Onions chopp'd very small, which they Bake in the steam, placing sticks across a Kettle that is boiling, to lay the Loaf on, which remains as meer Dough as it was at first, and lyes as hard as a Stone on the Stomach. Other Hosts give their Guests thin Cakes of Dough boil'd, to eat. To make some amends for the want of Rice, they use their *Tausu*, which is boil'd, a Mess of Kidney Beans, which with him is a dainty, for this wretched Sauce they use to dip their Meat in. They make it of white Kidney Beans pound-ed, and made into a Paste, the North abounding in them; they also make it of Wheat, and other Ingredients.

*Wednesday* 26th, we eat a bit betimes at *Kiay-xoy*, and about Evening went out through the small Town of *Zuxien*, which has a Wall about it. In the Suburb is a large square Structure, and within it several *Pagods* with *Boonzes*. The Idols are of so many Monstrous shapes, that it would be tedious to relate the Fables they tell of them. There is a good Garden with tall Trees. At Night we came to the Town of *Tuntan-tien*, having travell'd 30 days. I count by Miles, and not by *Lys*, as the *Chineses* do, to observe the better method; for in some Provinces those are of 260 Paces, and in others more, or less. *Thursday* 27th, early, we pass'd through the City *Jenkiesu*, of the Province of *Xantung*. It is seated in a Plain like all the rest, for the *Chineses* do not build on Hills. The Walls extend four Miles square, and there is a noble Stone Bridge. We din'd in the small Town of *Cauxio*, and lay after 30 Miles travel, in the Suburb of the Town of *Ouen-shian-shien*. The Town is not well peopled within the Walls which are 3 Miles about, there being Gardens and Fields within them. *Friday* 28th, we rested in the Suburb of the Town of *Tun-pin-kien*, and passing through, found it a Mile and a half in length, and a Mile in breadth, but there are many Fields and ruin'd Houses in it;

*Jenkiesu*  
City.

the rest are of Brick, and Thatch'd. The Walls are of Earth. Having rode 30 Miles, we lay that Night at *Kieuxien* a small Town. *Saturday* 29th, about break of Day, we went through the Town of *Tungoshia*, encompass'd with a long Mud Wall, but ill peopled. Then we cross'd the River *Tungo* in a Boat, the Bridge being broke, and din'd at *Tun-cheny*. That Night we took up at *Shipinxien*, having rode 34 Miles. There being no Mountains all this way, to bury the dead on, the *Chineses* Plant square spots of *Cyprus* or other Trees in the Plain, and place the Tomb in the midst, covering them with heaps of Earth. At Night there is a Centinel in the Inn, continually striking two pieces of Wood, one against another for a sign, which makes Travellers not sleep very sound. *Sunday* 30th, we din'd in the Town of *Sintien*; and then passing through that of *Cautanceu*, which has a Mud Wall, and is thinly inhabited, we came at Night to *Jau-chiaen*, after a Journey of 30 Miles. *Monday* 31st, betimes we pass'd through the Town of *Ghinxiana*, enclos'd with a large Wall, and ill inhabited. Before Noon we din'd in the Town of *Cushipo*. Next we came to that call'd *Fathio*, which by reason of the conveniency of the River, is well peopled within a Wall 3 Miles in compass, and better in its Suburbs, where there are good handsome open places, and Shops stor'd with all sorts of Commodities of the Country, and Provisions. We there cross'd the River in a Boat, which is seldom paid for, the Watermen being kept by the City. At this River begins the Province of *Peking*. After a Journey of 34 Miles, we lodg'd at Night in the Town of *Linchi-miau*. In this Journey I found Asses, who when they have gone their Stage, will not stir a step further, tho' you beat them to Death; just as those of *Salerno* in *Naples*.

*Tuesday* 1st of *November*, an hour after Sun-rising, we pass'd through the Town of *Kinchen*, encompass'd with a Mud Wall, in which there is nothing handsome but a Tower, there being besides only a few Cottages, and as few Inhabitants. We din'd at *Leochimiau*; then we saw the Town of *Fuchenkie*, which like the last, has mud Walls and Houses, and is worse than *Kinchien*. Having travel'd 33 Miles, we lay at Night in *Fuchiany*, where over the Gate was a little Chapple dedicated to the Idol, that is Protector of the City, which the *Chineses* use in all their other Towns. *Wednesday*





*Wednesday* 2d, early in the Morning, we pass'd a Stone Bridge laid over the River of the Town of *Shiale-cheva*. Next we saw the Town of *Shienghena*, with a Mud Wall, badly Inhabited. After that, the Bridge being down, we pass'd over the rapid River of *Tangaxia* in a Boat, and din'd in that of *Shiankelin*. Then we set forwards for the City of *Xokienfu*, which has but a few Houses in two Streets; all the rest being Fields and Ruins. It makes a Square of 4 Miles about; but only the North side is Brick, the rest being Earth thrown up. Going out of that City, I met a Procession of Idolaters. First went several Flags, carry'd by Men and Women, on which there were painted Dragons, Panthers, and Basilisks. Two Kettle Drums were beaten by two Boys, and then a Trumpet was sounded in a doleful Tone, by a Man. Two other Men carry'd a Monster sitting in a Chair, and then came a great Bier, carry'd by several People, within, and about which there were abundance of little Idols of Chalk, some sitting, some standing, in frightful Figures. But in the middle sat two, which seem'd to be the prime Idols. A Master of Musick went before, with a Paper in his Hand, as it were to set the Tune, or keep Time to the Multitude that follow'd the Bier. All the Country-men that it knelt to, paid it Respect, but the Nobility and better sort, make no account of those things, and enter the *Pagods*, as they would a Stable, having little Faith in a future State. The Inns here ought to be the best, as being near the Court, and yet they are the worst, for eight Days Journey round about it, because the *Chineses* refusing to increase the allowance for a Nights Entertainment, Supper and altogether, being 40 *Ziens*, that is, 13 Grains of *Naples* Money, bating one third, the Hosts give them Herbs, and Porridge, because here Provisions are dear; and tho' a Man would pay more for better Chear, it is not to be had, for the reason aforesaid, but he must provide abroad. After travelling 32 Miles, we came at Night to *Reshilipu*.

*Thursday* 3d, we Din'd in the Town of *Gynchyenxien*, and then pass'd through that of *Mauchiu*, enclos'd in part with a Mud Wall, and ill Inhabited. About it are Lakes and Morasses. Having Travell'd above eight Miles among them to Lodge at Night in the Suburb of the Town of *Xiunxien*, before I got in I met with a Funeral, the Body carry'd in

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a Coffin on a Bier by several Bearers, with several Banners, or Flags of painted Paper, and sounding Instruments before it. The Town is two Miles in compass, but is thin of Inhabitants. The Suburb is good, and a River runs thro' it. The Country Women of the Province of *Peking*, have a singular sort of Head-Dress different from all others; for they wind their Hair twisted together, or made into Wreaths about the Pole of their Heads, which they cover with a Cap made of black Silk, or of Cotton, running a Bodkin through to hold it fast. Others make a great Knot of it on the top of their Heads, and cover it with a thing made like a Dish, of Silk and Gold; to which some add a Binding, or Fillet three Fingers broad of Silk and Gold about the Head like a Forehead-Cloath. The sharp *Chineses* suffer nothing to be lost, for the Countrymen before Day walk up and down the Road with two Baskets on a Staff, one before, and the other behind them, gathering the Dung of Beasts to Manure their Ground. Others with Rakes made of crooked Sticks gather the Straws and Leaves for the Fire, because Wood is there very dear. Our Days Journey was 32 Miles. *Friday* 4th, we went along the River of *Xiunxien*, to Dine at the Town of *Pecuxo*, which is well Inhabited, because of the Conveniency of the said River. At Night we came to the Suburb of the Town of *Sankinxien*. The Walls of it which are of Brick are two Miles in compass, the Place well Inhabited, as are the Suburbs, which are provided with all Necessaries. Our whole Days Journey was thirty Miles. *Saturday* 5th, we saw the Town of *Chiochen*, which tho' encompass'd by a Mud Wall is Populous, as are the Suburbs. After passing over a long wooden Bridge, and two others of Stone, we came to Dine at the Town of *Liolixoa*. Afterwards we set out for the Town of *Lean-xien-xie*, which has good Brick Walls, a Mile in length, and went thence to that of *Chian-sin-ghien*, after Travelling 32 Miles. This last Days Journey but one, was Troublesome, by reason of the multitude of Carts, Camels, and Asses going to, and coming from *Peking*, in so much that it was hard to get by them. Here there are Guards upon the Road at every Mile or two, who throw up a little heap of Earth in the Road, and upon it a Cottage of Mud, where they watch at Night for the security of Travellers. *Sunday* 6th, after Coasting along

R r 2



*Gemelli.*  
1695. long under most uncouth Mountains for twenty Miles together, I arriv'd at *Peking*, having spent two Months and eleven Days in the Journey from the Day I set out of *Canton*, and having Travell'd

2150 *Lijs* by Land from *Nanking* to *Peking*, and 3250 by Water from *Canton* to *Nanking*, the *Chineses* counting from *Canton* to *Peking* 5400 of those *Lijs*, each of which is 260 Paces.

# CHAP. X.

## The Description of the City of Peking, and of the Imperial Palace.

Arrival at  
*Peking*.

I Went to alight at the House of the *Jesuits*, which is in the *Tartar* City, to make my self known to *F. Philip Grimaldi*, Provincial, and the Emperor's President for the Mathematicks, that by his means I might see what was most remarkable at Court. He receiv'd me very Courteously, expressing a Concern that he could not entertain me in the Monastery till he had acquainted the Emperor, who would be inform'd of all *Europeans* that came into *Peking*, saying, That if any were conceal'd, and the Emperor should after come to know of it, he would be highly Displeas'd, because he imagin'd that all *Europeans* were Persons capable of doing him great Service. Besides, that there being at that time, two of his Pages in the House, who learn'd Musick of *F. Pereira*, after the *European* manner, it would be hard to Conceal my coming from him, because those Pages were Spies, who told the Emperor all they saw, and therefore they had Liv'd under much Restraint for two Years those Lads had been in the House. *F. Grimaldi*, and all the *Portuguese* Fathers could not but admire at my coming to Court, saying, They admir'd, who had advis'd me to come to *Peking*, whither no *European* may come without being sent for by the Emperor. I answer'd, That the same Liberty I took to go to the Courts of the *Grand Signior*, the King of *Persia*, and the *Mogul*, brought me to that of *Peking*, those Monarchs being no less powerful or jealous than the Emperor of *China*. *F. Grimaldi* answer'd, The Politicks of that Kingdom differ'd from those of others, and after a long Debate, not only with *F. Grimaldi*, but with the Fathers *Pereira*, *Ossorio*, and *Antony Thomas*, I took my Leave, telling them I did not desire to see Forts, or any thing else that might raise a Jealousy in the *Chineses*, they waited upon me out of Doors, causing their Servants to wait upon me to my Lodging, which was taken for me in the *Chinese* City.

*Xuntien*, or *Peking* is in the Latitude

of 40 Degrees, and 144 of Longitude, *Peking* de-  
scribed. feated in a spacious Plain, and divided into two Cities, the one call'd the *Tartar*, the other the *Chinese*. The first is Square, every side being three *Italian* Miles in length, with nine Gates. This City is Inhabited by *Tartars*, and their Forces divided into eight Brigades; and by the Emperor's Servants and Attendants about his Person, or belonging to his Courts and Councils, all Officers Civil and Military being there. The *Chinese* City (Built since the other, to contain the Multitude of Inhabitants,) is of the same bigness, as the *Tartar* City, being four Leagues in compass, but its Form is not like the other, because the North and South sides are shorter than the East and West, so that it is narrowest from South to North, which side joyns to the *Tartar* City, from which it is divided only by a Wall. It has seven Gates, which together with the nine of the old City, make in all sixteen Gates *Peking* has, each of which has its Suburb running out in length, and it is seven *Spanish* Leagues, or 21 Miles in compass. The Suburbs are well Inhabited, especially that which runs towards the West, through which all that comes by Land passes.

The great Streets run from North to South, and the rest from East to West; they are all Strait, long, wide, and well proportion'd. The little Streets lie East and West, and divide all the great Streets into equal Portions, or Quarters. All of them have their particular Names, as *The King's Kindred Street*, *The White Tower-Street*, *The Lions*, *The Dry-Fish*, *The Aquavite-Street*, and so the rest, There is a Book sold there containing the Names and Situation of all the Streets, which is bought by all Servants who attend *Mandarines* to their Visits, and the Courts, and who carry Presents, Letters, Messages, or Orders to several Parts of the City, and Empire, and they are very numerous in all Parts; whence came the Proverb so much in use among the *Chineses*, that the Provinces furnish *Peking*.





king with *Mandarines*, and *Peking* in Exchange supplies them with Lackeys and Courriers, or Letter-Carriers; and indeed it is rare to see a *Mandarine* that is a Native of *Peking*. The finest of all the Streets is that they call *Skian-gan-kiai*, that is, the Street of perpetual Rest; it lies East and West, the North side of it being the Palace Wall, and the South several Palaces of great Men and Courts. It is above 130 Foot wide, and so Famous, that the Learned Men in their Writings make use of its Name to signify the City, taking a part for the whole, and it is the same thing to say a Man is in the Street of eternal Rest, or to say he is in *Peking*. The Houses are low, and tho' the great Men have large and stately Palaces, they are shut up backwards, and nothing appears outwards, but a great Gate, with Houses on both sides Inhabited by the Servants, Tradesmen, or Mechanicks. Yet this *Chinese* way of Building is beneficial to the Publick, because every thing is sold at the Door, whether to Eat, for Convenience, or Pleasure, whereas in *Europe* a great part of the City is taken up with Noblemens Houses, which obliges those that are to Buy any thing to go a great way for it. Besides, in *China* all Things to Eat are carry'd about the Streets to sell.

Houses.

Multitude of People.

*Novelle. Relat. de Chine. cap. 17. pag. 278. Voff. de Magnit. Sinar. pag. 59. 62. & 67.*

The Multitude of People here is so great, that I dare not name it, nor can I tell how to make the Reader conceive it (I use the very Words of *F. Gabriel Magalhaens*) for all the Streets both of the old and new City, are full of People, as well the little ones as the great, as well those at the ends of the Town as those in the middle, and there is so great a Throng in all Parts, as cannot be parallel'd but by the Fairs and Processions in *Europe*. If we will give Credit to *F. Grimaldi*, a Religious Man adorn'd with all manner of Goodness and Virtue, who, for his great Merit, holds the first Place in the Emperor's Esteem, I will then declare, That asking him concerning the Number of the Inhabitants of *Peking*, to satisfy my Curiosity, he answer'd me, That both the Cities, with the sixteen Suburbs, and Dwellings in Boats, made the number of sixteen Millions. Let the Reader believe what he pleases, for I do not Design to make this good; but I can safely affirm, this worthy Father is not a Man that would Lie, and that he knows this Matter better than any other, because he has Liv'd thirty Years at that Court, and knows

both the *Tartar* and *Chinese* Languages, and their Customs to Perfection, as much as the Natives, and Discourses every Day familiarly with the Emperor. Besides, if we will believe *F. Bartoli*, who will have it that there are 300 Millions of Souls in that Kingdom (adding an hundred Millions to the Computation of the other Fathers of his Society) it must follow of necessity, that the great Cities must make up that incredible Number, because the small Places, tho' never so many, cannot possibly contain a considerable part of that Multitude, there being several Cities thin enough of People, and many Places uninhabited, as we see in *Europe*.

The Emperor's Palace is seated in the midst of that great City fronting the South, as is the Custom of that Country, where it is rare to see any City, Palace, or House of a considerable Person but what faces the South. It is enclos'd by a double Wall, one within another, and Square. That without is sixteen Spans, or twelve Foot high, and is of Brick; its length from the North to the South Gate, is two *Italian* Miles, its Breadth, a Mile, and its Circumference six. This Wall has four Gates, one in the middle of every Wall, and each of these is compos'd of three several Gates, whereof the middlemost is always shut, and never open'd but for the Emperor, the others are for all People that go in and out of the Palace, and stand open from Morning till Night, except those on the South side, which stand half shut. These are guarded by twenty *Tartars* each, with a Commander, and twelve Eunuchs; there being 3000 Soldiers appointed to guard the Gates of the Palace and City, who keep Guard in their Turns, and keep out *Bonzos*, Blind, Lame, and main'd People, and all that have any singular Deformity in their Bodies. This first Enclosure is call'd *Xuan-chin*, that is, *The Imperial Wall*. The inner Wall, which immediately encloses the Palace, is much higher and thicker, made of large Bricks all equal; and adorn'd with handsome Battlements. It is an *Italian* Mile and a half in length from North to South, and a quarter and a half in breadth, that is, four Miles and a half about. It has four great arch'd Gates. Those on the North and South sides are treble, as are all those of the first Wall, but those on the other two sides are single. Over these Gates, and the four Angles of the Wall are eight Towers, or rather eight Halls of an

The Emperor's Palace.



Gemelli.  
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an extraordinary bigness, and beautiful Structure, set off with a red Varnish strew'd with Flowers of Gold, and they are cover'd with yellow Tiles. Forty *Tartars* with two Officers Guard the Entrance of each of these Gates, suffering none to go in, but the *Mandarines* of the Courts, who Live within the Palace, and the Officers of the King's Household; stopping all others, who cannot shew them a little Tablet of Wood, or Ivory, on which his Name, and the Place he is to Serve are set down, with the *Mandarine's* Seal, to whom he belongs.

This second way is encompass'd by a deep and broad Ditch, all lin'd with Freestone, full of good large Fish. To every Gate there is a Draw-Bridge over the Ditch, except that on the South. Within the great Square between the two Walls, there are distinct Palaces, Round and Square, Built for several Uses, and Purposes, being Large and Convenient. Within the same Space on the East side, at the Foot of the first Wall, runs a River, with several strong Bridges over it, all of Marble, except the middle Arch, where is a Wooden Draw-Bridge, all the other Bridges in the Palace being Built after the same manner. On the West side, where there is a larger space, is a Pond well stor'd with Fish, above an *Italian* Mile in length, over the narrowest part whereof is a fair Bridge, at each end whereof is a Triumphal Arch of a beautiful and excellent Structure. The remaining space on the East and West which is not taken up with those several Palaces, nor the Pond, is divided into wide Streets, Inhabited by Servants, Officers, and Work-men belonging to the Imperial Palace.

In the time of the *Chinese* Kings there were ten Thousand Eunuchs, but he that now Reigns has supply'd their Place with *Tartars* and *Chineses* of the Province of *Leaotung*, who out of a particular Favour are look'd upon as *Tartars*. Thus much for what concerns the outward part of the Palace, we must now speak of what is within.

Manner of  
the *Chinese*  
Houses.

In the first Place it is to be observ'd, That the Houses in *Peking* are not like ours, high, and with several Stories; but the several Apartments of a Palace are one within another, with several Courts, all upon a Floor, and to all of them there is but one Door from the Street, so that as we for our Dwelling take up much of the Air, so do they more of the Earth. For instance, the first Gate of a Palace

to the Street, and facing the South, has within the Court several little Houses on both sides, which lead into another Court, through another Gate, opposite to that which is to the Street, where is the second Apartment, which runs on to the third, and that is larger, ending in a large Hall to Entertain Strangers. Next is the fourth Apartment where the Master of the House Resides, and behind that another Court, and fifth Apartment, where the Jewels and best Moveables are kept. Further on still is a Garden, and at the end of it the sixth and last Apartment, with a small Door in the middle of it. On the East and West sides of these Courts are the inferior Lodgings. The Servants with their Women and Children Live in that which is next to the first Gate; the other Courts are for the better sort of Officers, and Offices. This is the manner of the Houses of the *Mandarines*, and other wealthy People; but those of great Lords of the first Rank, take up more Ground, and have larger Apartments, and loftier, answerable to their Dignity; all these Things being regulated by the Laws of the Kingdom, which it is a Crime to Infringe.

The Imperial Apartments within this inner Enclosure, call'd *Chiau*, some will have it to be Twenty, assigning them their particular Names, and Situation; others say they are Twelve, answerable to the Signs of the *Zodiack*; and there are those that believe them to be Nine, with as many Courts; every one Writing by Hear-say, and not by what he has seen; for it is impossible for any *European* to see them all, especially that of the Women; those only being allow'd to be seen, which the Jealousy of the Eastern Nations has made free for such as receive Audience. I could Describe them by what another hath deliver'd, but I refer the curious Reader to him, not to tire him with Transcribing the same Relation. I shall only say, That all these Courts and Apartments are upon a Line, with great Halls of a Gothick Structure, wherein the Timber-work is beautiful enough to behold, a great number of pieces of Wrought-work advancing one above another in the nature of Cornishes, which looks very handsome above the Rim of the Roof. The sides of the Courts are clos'd either by small Lodgings, or Galleries. But when a Man comes to the Emperor's Apartments, the Arches sustain'd on massy Pillars, the Steps of white Marble to go up to the high Rooms; the Roofs shining with gilt

Imperial  
Apart-  
ments.

Relat. du P.  
Magallaens  
chap. 18.





gilt Tiles; the Ornaments of Carving, Varnishing, Gilding, and Painting; the Pavements, which are almost all of Marble, or Purcellane; and above all, the great number of various and stately Lodgings, which compose the Structure; are altogether certainly beautiful, and admirable, and look like the Palace of a great Prince. The *French* Fathers told me, That no less than two Millions of Pieces of Eight would Re-build a Hall that had been Burn'd. 'Tis true, the Architecture and Ornaments are not very Regular, and here is not the Symmetry and beauty of the *European* Palaces.

Emperor's Concubines. It is hard to know the number of Concubines there are in this Palace for the Emperor's Pleasure, because it is very great, and not fix'd; besides that they are never seen. They are chosen Maids of good Birth by the *Mandarines* of the Provinces; and being once in the Palace have no more Communication with their Parents. Their necessary and continual Solitude (for most of them are not known by the Prince,) the Pains they take to make themselves known, and the Jealousy reigning among them, make

them very Miserable. Three of those that have the good Luck to please the Prince, are chosen to bear the Title of Queens, and Live after a different manner from the rest, each of them having a several Apartment, and a numerous Court. They want for nothing that may please them. Their Equipage, Cloaths, and Attendance are very Magnificent. Yet they have no share in the Government, the *Chineses* Laughing when they hear that Princesses among us inherit Crowns, and saying *Europe* is the Kingdom of the Women. These are accounted Wives, so that all their Sons are Legitimate, only with this difference, that those of the first are preferable to the others, as to the Succession to the Empire.

Within the inner Palace there is a Park enclos'd with a Wall, where wild Beasts are kept for the Emperor's Diversion. In it there are five little Hills, indifferent high, made of the Earth taken out to make the Ditch and Pond. That in the middle is highest, and these are the only Hills in the City of *Peking*.

## *A Voyage round the World by Dr. John Francis Gemelli Careri. Part IV.*

Containing the most Remarkable Things he saw in  
CHINA.

### BOOK II.

#### CHAP. I.

*The Presenting of the new Kalendar; the Audience given the Author by the Emperor of China; and Ceremonies us'd by the Mandarines upon publick Occasions.*

A Servant of *F. Grimaldi* (whom the *Chineses* call *Mil-lavije*;) came to Acquaint me that his Master expected me, and going immediately I found him Clad in a rich Garment lin'd with Sables, given him by the Emperor. He told me that Morning was a proper time to go with him into the Palace, because he was to present the Emperor the new Kalendar for the Year 1696,

which he had compos'd in the *Chinese*, the *Tartar*, the Eastern, and Western Language. Having thank'd him for remembering me, and for the Present he made me of an Almanack, I mounted a Horseback, and follow'd him. Having pass'd the first Enclosure, in which is the House of the *French Jesuits*, we entered the inner Palace through a great Gate guarded by Soldiers, and crossing a great



*Gemelli.*  
1695.  
great Court, on the sides whereof were Lanes of Souldiers well clad in good Order, we went up to the first Hall, on one of the sides, upon 20 Steps of white Marble, and into it through the side Door, because only the Emperor goes up the Steps, and in at the middle Door, which are Larger and more Stately.

Apartment of the Palace

This Room was very large, so that besides the Walls, it was supported within by some Wooden Pillars, well Painted and Gilt, as was the Ceiling. The Walls were of Brick and white Plaster, the outward Roof was of Purcellane of several Colours. This led to the second Court through three other front Gates, and two on the sides, where on both Hands there were Houses, very beautiful to behold. Then was there an ascent to another Hall like the first, and from that through other Courts to the third and fourth, this last exceeding the others in Structure and Cost. Before we came into the Court of this fourth Hall, *F. Grimaldi* carrying the Almanack handsomely put up in a Casket cover'd with Silk, attended by several *Mandarines*, and Persons of Quality, a Person sent by the Emperor to receive it, came to meet him, and having taken it with great Respect and Civility, carry'd it in to his Master.

*F. Grimaldi* taking leave of the *Mandarines* that had bore him Company, told me, that to the end the Fathers might not Suffer by my coming, it was Convenient the Emperor should see me, that so when he came afterwards to know it by means of the two Pages, he might not be displeas'd; as had hapned before, on Account that he was not told of a Father of the Society, who came Sick to *Peking* to be Cur'd. Therefore he bid me Wait, and he would Introduce me to His Majesty, teaching me in the mean while the Ceremonies I was to Perform. In Fine after an Hours stay, a Servant came to bid us Advance; so we pass'd through four long Courts, hemm'd in with Apartments, and Lodgings of several Structures, surpassing the last Square Hall, Built upon the Gates of Communication. The Gates through which we pass'd, out of one Court into another, were of a wonderful Bigness, Wide, High, and well Proportion'd, made of White Marble, whereof Time had worn away the Smoothness and Beauty. One of these Courts was divided by a small Stream of Water, over which are little Bridges of white Marble. In short the Beauty of this Palace

consists in a Multitude of Buildings, Courts, and Gardens, orderly placed, where to say the Truth, every thing is worth observing and wonderful. The Emperor's Throne was in the midst of a great Court. It ascended Square, the first Basis being of an extraordinary bigness, and all hemm'd in with Banisters of white and very fine Marble. Above the first Landing Place or Plain, which had such another row of Banisters about it, was a second in the same manner, but somewhat less in compass, and so it grew less to the 5th Ascent or Plain, where was an admirable open Room or Gallery cover'd with Gilt Tiles, and supported by strong Wooden Pillars Varnish'd. In this Place was the Emperor's Throne. Those five Orders of Banisters look'd mighty Beautiful to my Eye, especially at that time when the Sun Shining on them, they reflected its Rays all about.

The Emperor's Throne.

The Emperor was within that Beautiful Chamber or Gallery, sitting after the *Tartar* manner, on a *Soffa*, or Floor rais'd above the rest of the Room three Foot, and cover'd with a large Carpet, which reach'd over all the Pavement. He had by him Books, Ink, and Pencils after the *Chinese* manner, to write. His Garment was of Gold colour Silk, Embroider'd with Dragons, two whereof very large were on his Breast richly Wrought. On his Right and Left, were ranks of Eunuchs well clad, and without any Weapons, their Feet close together, and their Arms hanging. When we came to the Door, we ran hastily to the end of the Room that was opposite to the Emperor, and standing both together, continu'd on our Feet a Moment, holding our Arms right down by our sides. At last kneeling, and lifting up our Hands, join'd to our Heads, so that our Arms and Elbows were of an equal height, we bow'd three times down to the Ground, then rising, we set our selves in the same Posture, as at first, and perform'd the same Ceremony, a second, and a third time, till we were order'd to advance, and kneel down before the Emperor: By means of *F. Grimaldi*, he ask'd me concerning the Wars then carry'd on in *Europe*, and I answer'd to the best of my Knowledge. Then he ask'd me whether I was a Philitian, or understood Surgery; and understanding that was not my Profession, ask'd a third time, whether I had studied Mathematicks, or understood them. To which I answer'd in the Negative, tho' in my Younger Years I had got some little

How he sat.

Obeisance made to him.





*Gemelli.*  
1695. *W*tle smattering in them. For I had been forewarn'd by the Fathers, that if I own'd I understood any of those Arts, or Sciences, he would keep me in his Service, and I had no Mind to stay there. At length he gave us our Conge, and we retir'd without any Ceremony.

Descrip-  
tion of the  
Emperor.

He was in the 43d Year of his Age, and the 35th of his Reign; he is call'd, *Can-Hi*, that is, *The Peaceable*. His Stature is proportionable, his Countenance Comely, his Eyes Sparkling, and somewhat larger than generally his Countrymen have them; somewhat Hawk-nos'd, and a little round at the Point; he has some marks of the small Pox, yet they do not all lessen the Beauty of his Countenance.

*Tuesday* 8th, I went in a Chair, which is dear in *Peking*, to see the City towards the East quarter, and found every where very Beautiful, Publick places, and rich Shops. I went into the *Tartar* City, through the Gate call'd *Zien Muen*, which is in the midst of the Wall that parts the two Cities; the same *Marcus Polus* speaks of, and which looks towards the King's Apartments, and the great Gate leading to them. And as the great Gate of the Imperial Apartments is never open'd, but when the Emperor goes out, so neither is this which answers to it in the City Wall open'd, but only the other three are for the Service of the Publick. There is a most beautiful row of Banisters before the Gate of the Imperial Palace, which encloses a specious Porch.

Climate  
or Wea-  
ther at *Peking*.

The Cold is very sharp in *Peking*, and tho' I be not very tender, yet I could not go out till it was late, when the Sun had gather'd Strength; for tho' it be in 40 Degrees wanting five Minutes of Latitude, it is excessive cold; *F. Grimaldi* assuring me that it is not colder in *Poland*, in the Latitude of 50 Degrees, he having had experience of both Places. This sharpness in *Peking* proceeds from the nearness of the high Mountains, which divide the Great *Tartary*, from *China*, yet the hardest Weather is not at the time when I was there, but in *January*, the Winter beginning in *November*, and continuing till the middle of *March* without any Rain at all. During which time by means of the great Frost there are brought out of the Eastern *Tartary*, infinite number of Pheasants, Partridges, Deer, Wild Boars, and other Beasts, with abundance of Sturgeon, all so Frozen, that the Beasts will keep 2 or 3 Months, and the Pheasants thirty

days, and they are so plentiful at that time, that a Buck, or a Boar may be bought for a Piece of 8, and a Pheasant for a half Royal, and a Partridge for two Grains of *Naples* Money. From *March* till the beginning of *June* is a perfect Spring at *Peking* with little Rain, but in *June* and *July*, till the 10th of *August*, the Rains are plentiful. This Rain is necessary to wash the Streets of all the mighty Filth that gathers in them, for grave Persons are not asham'd to ease themselves in Publick Places. By reason of this great Cold, all the Women wear Coifs and Caps on their Heads, whether they go in Chairs or a-Horseback; and they have reason to do so, for I could scarce endure the Weather, tho' I wore several Furrs. The worst thing here is the want of Wood; and therefore they burn a sort of Mineral, dug out of the neighbouring Mountains, like the *English* Sea Coal, which are Noisome to warm ones self by, and therefore they only use them in the Kitchen to dress victuals, choosing rather to be without fire in their Chambers, and num'd with Cold.

My arrival at *Peking*, gave the *Jesuits* the same Jealousy, persuading themselves like those of *Canton*, that I was sent by the Pope, to enquire underhand into all that had hapned in *China*, on account of the Contest between them and the Vicars Apostolick; and this the more because I was come to Court without the Emperors leave, and without their Knowledge.

*Wednesday* 9th, I went in a Chair to the *French* *Jesuits*, who live within the 1st enclosure of the Imperial Palace. As I came in at the great Gate, I saw a Multitude of Porters, hanging blew Cloth to close in the little Allies opposite to the long Court, and broad Way that leads to the inner Wall, causing it to be well swept and clear'd. Asking why they did so, I was told, that it being the Birth day of the Empress, Dowager to the Father of him now Reigning, all the Ladies of the City came to Compliment her, and therefore all the Paths that led to the Court were enclos'd, that they might not be seen, and the way was adorn'd as is usual when the Emperor goes abroad. In short having been merry with the *French* Fathers, as I return'd, I saw a number of fine Calashes, cover'd with Damask, and other Stuffs of Silk and Gold, in which the Ladies came. The Fathers told me the Ceremony was perform'd after this manner. The Em-

*Chinese*  
Ladies vi-  
siting the  
Empress,





*Gemelli.*  
1695. *press* afore said, late on a high Throne, and the Emperor went first with all her Sons to begin the Ceremony, bowing down his Head, as he knelt nine times to the Ground. Next came his Wives, and Concubines to do the same; next the Princes, and Princesses of the Blood, and the great Ladies, and *Mandarines* of the Court. This day the Empress invites the Emperor to dinner, and all that are there; the Emperor eating on a Table by himself on his Throne. This I deliver upon hearsay, because it is not to be seen.

Ceremony to the Emperor on certain days.

All the Princes and *Mandarines*, who are at Court, are oblig'd to perform the same Ceremony on the 1st, 15th, and 25th day of every Moon; about 5000 of them meeting in the Lodgings, Chambers and Halls, which are on the sides of the Court, before the South Gate. They are all richly clad, but after several manners according to their Quality, known by the several Beasts and Birds embroïder'd on their Garments. About break of Day, the Emperor sets out from the eleventh Apartment, where he usually resides, and is brought in a Chair by 12 Eunuchs into the Hall, where he seats himself on a rich Throne rais'd in the middle of it. Then an Eunuch kneels before the Door and says *Falui*; that is, let the Heaven discharge its Thunder; and presently the Bell Rings, and the Kettle Drums, and great Drum of the Palace are beaten, and Trumpets and other Instruments sounded, all the Gates being open'd at the same time, except those in the middle. Whilst the noise continues, they all range themselves on both sides; that is, those of the Blood Royal, and the learned *Mandarines* on the East side; and the Lords who are not of the Blood Royal, and *Mandarines* of the Army, on the West side. Then going on in this order, two and two, they pass through the lesser Gates, which are on the sides of the greater; then going up the steps, every one takes his Post according to his Quality, before the great Hall in places assign'd to every one of the nine Orders of *Mandarines*, which are writ upon small Pillars. Being thus orderly rang'd on the two sides of the Court, facing one another, the noise of the Instruments ceases, and all is very hush; the *Coras* or Censors carefully attending, that the Function may be duly perform'd and every Man do his Duty. Then the Master of the Ceremonies, who kneels in the middle of the Stairs of the great Hall, speaks to the Empe-

ror to this effect. Most high and powerful Prince, our Sovereign Lord, all the Princes of the Blood, and Great Lords all the Learned and Military *Mandarines* are here now ready to pay the Duty they owe you. Then standing up he goes to the East side, and lifting up his Voice again, says to them, *Pai-pan*, that is, order your selves, and immediately every one settles his Garment, and composes his Person. Then he again says, *Shieven-xin*, that is, turn your selves, and they turn towards the Imperial Hall. Then he bids them kneel down, and says *Ken-ten*, that is, touch the Ground with your Heads; and so they continue, till he says, *Kilai*, that is rise. Next he says, *Ye*, that is, bow your Arms, joining the Hands, and lifting them above the Head, then lower them to the Knee. Which done, he says, as you were at first, for the monosyllable *Ye* alone, signifies this sort of Obeisance. Having perform'd this Ceremony three times, they all kneel, and then he cries *Ken-ten*, touch the Ground with your Heads. *Tsai-ken-ten*, touch it a second time; *Yeu-ken-ten*, touch the third time. They the two first times they do it, say in a low Voice *Van-sui*, that is, ten thousand years; but the third time they say *Van-sui, Van-sui*, ten thousand Years, ten thousand thousands of Years; for ten thousand Years is the Emperor's Name.

This Ceremony being perform'd, the Master of the Ceremonies says again, *Kilai*, rise; *Shieven-xin*, turn your selves, and they turn to one another. At last he says to them, *Quiepan*, place your selves in order, and they return to their places in rank and file. Then he kneels again, and with the same respect says, *Shiao-yi*, that is, most Powerful Lord, the Ceremonies of this Submission due to you are perform'd. Then all the Instruments sound again, and the King comes down from his Throne, and returns to his Apartment. The great Men and *Mandarines* withdraw; and at the middle Gate, take off the Garments of Ceremony, they had put on when they came to the Palace, which differ from their ordinary Apparel, and are much richer; but must not be yellow, which by the *Chineses* is counted the King of Colours, because like the colour of Gold, which is the King of Metals; and therefore they say that only belongs to the Emperor, who appears in that Habit in Publick with abundance of Dragons embroïder'd on it. Sometimes the Emperor excuses the *Mandarines* who are busy about the Im-

portant





Gemelli.  
1695.  
A Funeral.

portant Affairs of the Kingdom from this troublesome Ceremony.

*Thursday* 10th, I went in a Chair to view another part of the City, where I saw something Curious, for there was publick Mourning, and Rejoycing along one and the same Street, a Wedding, and a Funeral happening to pass by at the same time. The Funeral was thus. First went the Colours and Banners of Silk, and colour'd Paper, the Statues of the Dead, Horses, and Monsters carry'd by several People in good Order. Others beat a Brass Drum, and the *Bonzes* Brass Plates, Bells, and other Instruments, after whom was carry'd the Corps in a Coffin on a Bier cover'd with white Cloth. The Male Kindred went before the Corps Weeping, the Women follow'd in very small Calashes, all Clad in White, that being the Colour for Mourning in *China*, and the neighbouring Kingdoms of *Cochinchina* and *Tunkin*. But this is when any one Dies in the City, that the Obsequies being perform'd there, he is carry'd to be Bury'd; but if he Dies out of it, of whatever Degree or Quality he be, it is not allow'd to bring him in-

to the City, they looking upon it as a very bad Omen.

The manner of the Wedding is almost like that of the Funeral, as to the Instruments that Sound. Several Persons go before a-Foot and a-Horseback with Colours, and Banners, according to the Bridegroom's Quality. Then comes the Bride in a close Chair or Calash adorn'd with Fringes, or Laces and Silk Embroidery in great State, but she cannot be seen.

I went out at the Gate of the *Chinese* City, and went a League about the Wall, to see whether it differ'd from the Walls of the other Cities of *China*, and found it to be of the same sort, being in a great measure made of Brick, with a wet Ditch about it forty Foot wide, the Wall it self twenty Foot thick, and Rampard after the manner of our strong Places in *Europe*. The Curtias are defended by large square Towers about a Bow-shot distant from one another; but the Towers of the new City are set thinner, and the Walls are weaker, and not so high.

## CHAP. II.

*A Short Journey to see the great Wall of China, and a Description of it.*

Being so near to that so famous Wall, I had the Curiosity to see it, and therefore went upon *Friday* 11th, to the *French* Fathers to provide for my Journey. They told me it would be dangerous to go where the Passage was guarded, because the Guards would be jealous of a Foreigner; but that I might go to that part next the Mountains where there were no Soldiers. They were so kind as to find one to bear me Company the next Day, and so I return'd Home. On *Saturday* 12th, I set out a-Horseback betimes, and Travell'd that Day 35 Miles, lying at Night in a Country-House. *Sunday* 13th, having Travell'd twenty Miles of Mountain way, we came to the foot of the Mountain, along which the Wall runs, and there being no going to it a-Horseback, I was forced to alight, and go four Miles a-Foot with much Trouble, being guided by the Fellow that hir'd the Horses, my Servant staying with them.

*Chinese*  
Wall.

The Wall in some Places is fifteen Foot high, in others twenty; but in the Vallies it is much higher and thicker, for six Horses may easily go a-Breast on it.

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The Structure is all of large burnt Bricks, and few Stones, and at certain distances there are Strong square Towers, about two Bow-shot from one another, which continue all the length of the Wall to the Sea. Where the Passes of the Country are easiest, and most expos'd, there are several Works standing thick together, as Ravelins, and Bastions, to secure them. This wonderful Wall begins in the Province of *Kiamsi*, and runs to the East Sea, and above half a League into it, because of its shallowness; so that it is judg'd to be 405 *Spanish* Leagues in length, taken in a streight Line, and 500 as the Building winds along Valleys and Mountains. There are abundance of little Doors and Stairs for the multitude of Soldiers that Guard the Towers, for the safety of the Kingdom, to go up to them.

Almost all *China* being parted from *Tartary* by the Mountains, which run between them, the great Wall is rais'd less on the Mountains, and more in the Valleys, as Need requires; yet not so as to be every where upon a Level, as some would make us believe; it being

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im-





Gemelli.  
1695.

impossible to raise it to that height in the deep Valleys, as to equal the highest Mountains. So that when that Wall is said to be prodigiously high, the meaning is no other, but that it is Built upon very high Places; for of it self it is not so high as the Walls of their Cities, nor is it of an equal breadth in all Parts. Almost all the Structure, as has been said, is of Brick, so well Built that it does not only Last, but looks New, after several Ages, as if it were New, except only some few Ruins, which the *Tartars* do not mind to Repair. It is above 1800 Years since the Emperor *Xi-boam-ti* caus'd it to be Built against the Incurfions of the *Tartars*. This was one of the greatest, and most extravagant Works that ever was undertaken. In Prudence the *Chineses* should have secur'd the most dangerous Passes: But what I thought most Ridiculous, was to see the Wall run up to the top of a vast high

and steep Mountain, where the Birds would hardly Build, much less the *Tartar* Horse Climb, to break into the Country. And if they conceited those People could make their way climbing the Clifts and Rocks, it was certainly a great Folly to believe their Fury could be stop'd by so low a Wall. I was astonish'd to consider they should have such excellent Workmen, to draw up so many Materials for Building, and make use of them; which could not be done without a vast Charge and Labour, and in a considerable space of Time. It is reported, That under the *Chinese* Emperors, this Wall was guarded by a Million of Soldiers; at present the Emperor being Sovereign of a great part of *Tartary*, he only keeps good Garrisons on the weakest Passes. Monday 14th, I return'd the same way I came, and was at *Peking* on Tuesday 15th, before Night.

### CHAP. III.

#### *How the Emperor of China appears in Publick.*

The Emperor's  
Country-  
House.

ON Wednesday 16th, I was in *F. Pereira's* Apartment, when Order was brought him from the Palace, to go fix the Clock of the Country-House, because the Emperor was to go thither very soon, where he Diverts himself half the Year. It is call'd, *Shian-Sciun-Yuen*; *Yuen*, signifying a Garden, *Sciun*, always, and *Shian*, Spring, that is, The Garden where there is continual Spring. It consists of fine little Houses, separated from one another, like those of our *Carthusians*, with Gardens and Fountains after the *Chinese* manner. Thursday 17th, the *French* Fathers told me the Emperor would go the next Day to his Country-House, and I might see the manner of it from their House, or any Place near it, and accordingly on Friday 18th, I was conducted by a Servant of theirs to see that Majestick Procession, which began an Hour after Sun-rising.

The Emperor go-  
ing A-  
broad.

First march'd about 2000 Soldiers and Servants, after whom follow'd about twenty Women in close Calashes. Next, came the King attended by the Princes of the Blood, and *Mandarines*. He was a-Horseback, plainly Clad in a Garment of Gold Colour, embroider'd with Dragons all over, but more particularly on the Breast, where were two very large ones. On his *Manso*, or *Tartar* Cap was a rich Jewel.

Sometimes the Emperor goes abroad in a Chair carry'd by 32 Men, who contrive it so Ingeniously, that all equally bear a part of the Burden. Besides four others, who support the Chair on every side. I thought this publick Appearance very Stately; and believe it will be acceptable to the Reader, to Describe in this Place a more solemn manner of going Abroad of the Emperor of *China*, when he goes to Sacrifice, or perform some other publick Function, attended by several Thousands, and therefore the Draught of it is here Inserted.

1. First go 24 Men with great Drums in two Files, Twelve and Twelve.
2. 24 Trumpets, Twelve on a side. These are made of a Wood they call *Utum-xu*, which is of great value in *China*. They are above three Foot long, and almost a Span Diameter at the Mouth, shap'd like a Bell. They are adorn'd with Rims of Gold, and suit with the Noise of the Drums.
3. 24 Staves, Twelve on each side, about eight Spans, or two Yards long, curiously wrought with red Varnish, and adorn'd with Leaves of Gold.
4. 100 Halberds, fifty on a side, the Iron of them like a Crescent.
5. 100 Maces of gilt Wood, fifty on each side, as long as a Spear.

6. Two





6. Two Royal Lances, call'd *Cassi*, cover'd with red Varnish, and gilt at the ends.
7. 400 great Lanthorns curiously wrought, and richly adorn'd.
8. 400 Torches well wrought, and made of a sort of Wood, which keeps long lighted, and shines bright.
9. Twenty Lances adorn'd below the Spear, some with Silk Fringes of several Colours, and others with the Tails of Panthers, and other Beasts.
10. 24 Colours, on which the Signs of the Zodiack are painted, which the *Chineses* divide into 24 Parts, as we do into Twelve.
11. 56 Colours, on which are the 56 Constellations, to which the *Chineses* reduce all the Stars.
12. 200 great Fans upon long Staves, gilt and painted with several Figures, as Dragons, Birds, the Sun, &c.
13. 24 Umbrelloes richly adorn'd, 12 on each side.
14. Eight sorts of Utensils the Emperor commonly makes use of, as the Towel, Gold Bafon and Ewre, and others.
15. 500 Gentlemen belonging to the Emperor, richly Clad.
16. Ten Horses as white as Snow, with the Bridles and Saddles adorn'd with Gold, Pearls and precious Stones.
17. 1000 Men, 500 on each side, call'd *Hiao-gue*, that is, foot Soldiers, Clad in Red, embroider'd with Flowers, and Stars of Gold and Silver, and Caps adorn'd with long Feathers.
18. Eight Standards of eight several Colours, as Yellow, Blue, White, &c. denoting the eight Generals of the Empire, one being call'd General of the yellow Standard, another of the Blue, &c. and every one of them Commands 100000 Men.
19. The Emperor carry'd in an open Chair, as was said before, by 32 Men, and supported by four others on the sides.
20. The Princes of the Blood, petty Kings, and a great number of Lords, richly Clad, in File according to their Quality.
21. Servants to the aforesaid petty Kings and Princes of the Blood.
22. The 2000 Learned and Military *Mandarines* richly Clad.
23. A great Coach drawn by 8 Horses.
24. Two stately Chariots, each drawn by two great Elephants.
25. *Tartar* Soldiers.

See Cut Number 1. Page 325.

## CHAP. IV.

*The Religions in the Empire of China.*

Religion  
of the *Tar-*  
*tars*.

There are several Religions profess'd in the Empire of *China*, according to the variety of People in it. To begin with the Emperor, he being a *Tartar*, follows the Idolatry of his Nation, which as in the main it agrees with the Religion of the *Chineses* and *Japoneses*, yet they all differ in Sects, wherein the *Tartars* do not agree among themselves, much less with the *Chineses* and *Cochin-chineses*, as neither they do among themselves. This Difference arises from the several Idols, which every one takes for his tutelar God. The *Tartars* of Great *Tartary* adore a Deity, they call *Natagai*, whom they Esteem the God of the Earth, and they have so great a Veneration for him, that no Man is without his Image in his House; and being perswaded that *Natagai* had a Wife, they place her on his left, with little Idols before them, as if they were their Children. They pay Adoration, and make Obeisance to them, especially when they are going to

Dinner or Supper, anointing the Mouths of the Images with the Fat of the Meat that is Dress'd, and lay some of their Dinner or Supper at the Door, believing they Feed on it.

There is a much more Impious, and ridiculous Adoration paid by the *Tartars* to a living Man, whom they call *Lama*, that is, Great Priest, or Priest of Priests; because from him as the Source they receive all the Grounds of their Religion, or Idolatry, and therefore they give him the Name of Eternal Father. This Man is ador'd as a Deity, not only by the Inhabitants of the Place, but by all the Kings of *Tartary*, who own a Subjection to him in Matters of Religion, and therefore not only they, but their People go in Pilgrimage with considerable Gifts to Adore him, as a true and living God. He, as a great Favour shews himself in a dark Place of his Palace, adorn'd with Gold and Silver, and lighted by several hanging Lamps; sitting upon a Cushion

The great  
Priest, or  
*Lama*.

of



of Cloth of Gold, on a place rais'd from the Ground, and cover'd with fine Carpets. Then they all Prostrate themselves flat on the Ground, and humbly kiss his Foot. Hence he is call'd Father of Fathers, High Priest, Priest of Priests, and Eternal Father; for the Priests who are the only Persons that attend and wait upon him on all Occasions, make the simple Strangers believe Wonders of his Sanctity. And that he may be thought Immortal when he Dies, they seek out throughout all the Kingdom for one very like him, and having found one, place him on the Throne, and by that means make all the Kingdom hold it as an Article of Faith (they being all Ignorant of the Imposture,) that the Eternal Father rose again out of Hell after 700 Years, and has Liv'd ever since, and will Live to Eternity; which is so deeply Imprinted in the Minds of those barbarous People, that no Man among them makes the least Doubt of it, and they Adore him so blindly, that he thinks himself compleatly Happy, who has the Fortune to get the least bit of his Excrement, which is Bought at a great Rate; believing that wearing it about their Necks in a Gold Box, as the great Lords use to do, it is a sure Defence against all Evils; and an Antidote against all Diseases; and there are those who out of Devotion put some of it into their Meat. This living Deity is of such great Authority throughout all Tartary, that no King is Crown'd till he has sent Ambassadors, with rich Presents, to obtain the great Lama's Blessing, for a happy and prosperous Government. His Residence is in the Kingdom of *Barantola*, or *Lassa*, where he assumes the regal Dignity, tho' he takes nothing upon him of the Government, contenting himself with the Honour, living Quietly and Peaceably, and leaving the Care of the Kingdom to another, whom they call *Deva*, or *Dena*; which is the reason they say there are two Kings in *Barantola*.

Temple of  
Lama's.

In *Peking* there is a great Temple within the Palace of these Religious Lama's. It is call'd *Lamatien*, that is, the Temple of *Lama*; and was Built by the Father of the Emperor now Reigning, out of Policy, and to please his Mother, the Daughter of a petty King of the Western *Tartars*, who was much affected to the Lama's. On a Hill like a Sugar-Loaf made by Hand of great Stones carry'd from the Sea, is a round Tower of twelve Stories handsomely Built, and of a wonderful Heighth; about which

on the Top are many small Bells, which being shaken by the Wind Ring Night and Day. The Temple is large Built in the middle of the Hill on the South side. The Dwellings and Cells of the Lama's are on the East and West. The Idol on the Altar is like a naked rustick Man, like the God *Priapus* of the Antients, nor is it ador'd by any but the Lama's and Western *Tartars*; the Eastern *Tartars* and *Chineses* abhorring it. I saw several Lama's in *Peking*, and their Habit is singular, for they wear a yellow Miter, a white Gown tuck'd up backwards, a red Girdle, and a Tunick of a Gold Colour, and a Purse hanging from their Walle; so that their Garment is much like that the Apostles are painted in.

Their Habit.

The principal Idol they adore in that Kingdom of *Lassa*, or *Barantula*, is *Menipe* made of Nine human Heads in the form of a Cone; before which they offer Sacrifice, and place Meat to gain the Favour of the Idol. They use Beads, letting one drop every time they say, *Menipe, save us*. The Malice and Deceit of the Devil has caus'd a horrid and execrable Custom to be us'd in that Kingdom of *Barantula*, and that of *Tangut*. They chuse a lusty Lad, or Boy, whom they impower at certain times of the Year to Kill, with Weapons he has given him to that purpose, whomsoever he meets, of any Sex, or Condition whatsoever. To those that are so Slain they afterwards pay eternal Honours, esteeming them most Happy, as being Sacrific'd to their Goddess *Menipe*. The Boy arm'd with a Bow and Arrows, and Scimiter, and stuck round with Banners, at a certain time appointed by the Devil, to whom he is devoted, goes out of Doors, like one Distracted, and running about the Streets and publick Places, Kills whom he meets, and no Opposition must be made against him. In the Language of the Country they call him *Buth*, that is, Killer.

The *Mahometan* Religion has also made so great a Progreß in *China*, being brought in by the *Tartars* of the greater *Tartary*, who come to Settle there, that *F. Grimaldi* told me there were two Millions of People that profess'd it. These came in through the Eastern *Tartary*, being call'd in by the *Chineses*, to expell the Western *Tartars* call'd *Eluth*, who in former Ages Reign'd in *China*.

The Religion of the *Chineses* may be Religion reduced to three principal Sects. One of the of the *Literati*, or Learned; the second of the *Chineses*.

of



Gemelli.  
1695.

of *Lanza*, and the third that of the Commonalty. That of the Learned is ordain'd, and directed to two Principal ends, the one the Publick good of the Kingdom, the advancement whereof is its whole aim. The other the particular Prosperity of every Man of them, to be procur'd or purchas'd by the Merit of virtuous Actions according to the dictates of Reason, improv'd and made perfect by Moral Philosophy, wherein they take so much Pains to advance themselves. And because to honour those that deserve well (whether it be a debt of Nature, as to Fathers, or other Superiors, or to those who Merit it by Virtue) is very beneficial to the Publick; the hopes of reward being a great Encouragement to take Pains; and for as much as this is very beneficial to private Persons, Children being taught the Love and Respect they owe to their Parents, whom they so often see offer up at the Tombs of their Predecessors, Tears, Presents, the Prayers of *Bonzes*, and whatever else is proper to honour the Dust, and comfort the Spirit: therefore all these Ceremonies of theirs are Political Actions for the good of the living, to give them good Instructions, and not regarding the dead, as if they could be beneficial to them. So that these Ceremonies are not neglected by them, tho' they do not believe the Immortality of the Soul; because, besides the Publick damage that would ensue, if People were us'd to live at all their Liberty without the check or fear of another Life, they would in a great Measure hurt themselves, teaching their own Children not to use those Expressions of Respect and Love to them, which they should see them deny their Parents.

Yet it is true, that the wiser sort thinking it intolerable on the one hand, to believe that Men and Beasts are equal as to length of Life, nay that there should be Brutes that live longer, some an Age, and perhaps some more; and on the other side not thinking that Immortality is the natural property of the Soul, but a reward of Merit; they have hereupon found out a new sort of Philosophy, very like that of the antient *Stoicks*, which is, that Virtue is a quality that partakes somewhat of the Divine being, able to remove all that is corruptible out of the Soul where it resides, and consequently the mortal part, and to subtilize it to such a degree, that it may no longer be in a condition to suffer from that Water to which it is united, but not incorporat-

ed; and that thus when parted from the Body, it is united to God, and like a Graft set upon a Tree, has the same Immortal Life with him. On the contrary, say they, Vice, by its natural Malignity and Infection, so corrupts and loads the Soul, intangling it with the Flesh, that it lives by the Flesh, and with the Flesh dies, and corrupts. In short these *Literati* or learned *Chineses* are mere Atheists, and believe there is neither Reward, nor Punishment in the other World; and that the Soul freed from the Prison of the Body, returns to Nothing, from which it came, after the same manner as the Wind. And therefore they make it their business to have the Enjoyment of this World, with so many Wives (which they approve of as necessary for Peopling the Kingdom) with having the management of the Government, and with Riches, which they endeavour to gather by unlawful means: To speak the Truth, it is rather an University of *Literati*, or learned Men, call'd *Tuckiao*, than a Pagan Religion; for as much as they have no Temples, nor Priests, nor Idols, nor Sacrifices, nor sacred Rites.

The proper Temple of the learned is that of *Confucius*, Prince of the *Chinese* Philosophers, which Temple by a Publick Ordinance of the Kingdom, is built in every City in some place above that where the Schools are, with extraordinary charge. There his Dictates are written, or else his Name on a great Board in Golden Letters, with several Statues of his Disciples by him, whom the *Chineses* Worship as inferiour Deities. Here all the *Mandarines*, Doctors, and Bachelors, meet every new and full Moon to Worship, and do Homage to their Master *Confucius* with humble Genuflexions; after the same manner as the *Egyptians* on the first day of the Month *Thoth* celebrated the Solemnity of their God, Mercury.

The 2d Sect is call'd of *Lawzu*, or *Li-lao-kun*, introduced by a Philosopher of that Name, who liv'd in the time of *Confucius*. They feign he was in his Mothers Womb 80 Years, before he was Born; for which reason he is call'd *Lawzu*, that is, *Old Philosopher*. He teaches, that the Sovereign God is Corporeal, and governs the other Deities, as a King does his Subjects, wherein these seem to agree with the *Stoicks*. He promises mighty effects of Chymistry (whence some judge him to have been the Inventer of it) persuading his Followers, that by means of a certain Drink, Men may become immortal.

This is a contradiction to his former Assertion, that they have no Temples, &c.

The 2d Sect.

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