



His Disciples also attribute to him Art
Gemelli. Magick, and this hellish Art in a short time
1696. became the only Science of Persons of
Quality, every one applying himself to
it, in hopes to avoid Death; and the
Women either out of curiosity, or in
hopes to prolong their lives, gave them-
selves up to all manner of Extravagan-
cies and Impieties. Those who made
this pernicious Doctrine, their peculi-
ar Profession were call'd *Tien-se*, that is,
Heavenly Doctors; to whom the Em-
perors gave Houses to live in Commu-
nity, and built Temples in several pla-
ces, in Honour of their Master. The
Priests of this Sect particularly employ
themselves in expelling the Devils out
of Houses, by means of Exorcisms, or
fastning horrid Monsters to the Walls,
drawn with Ink, and this with such a
hideous Noise, that it makes the very
Devils remove. These naked Fellows
do also pretend to the Power of procu-
ring Rain, or fair Weather at Pleasure,
and of diverting Private and Publick
Calamities. This Sect at present has
but few Followers, the other two being
most Universal.

The third
Sect.

The third Sect, is that of the com-
mon sort, or of the *Bonzes*, who have
Idols, and Deities represented in Strange
and Monstrous figures; and among the
rest those two so Famous throughout all
the East, viz. *Amida*, and *Shiaca*. It is
the Principle of these, quite contrary to
that of the learned, to take no care of
the Publick, and only mind themselves.
They allow the Soul's Immortality after
the Death of the Body, and that it is
a Reward or Punishment according as
every one has deserv'd. They commend
a single Life, and Virginity, so far as
to condemn Matrimony at least by infe-
rence. And therefore, as there are no
People of a meaner condition than they,
so there are none more Beastly and A-
bominable for all brutal Filth, and so
they mix with one another, worse than
the most filthy Animals.

They tell us this Pernicious Sect, came
out of *Indostan* after this manner, as is
found in the Histories of the learned
Chineses. In the Year 65 after the Birth
of Christ, The Emperor *Mim-Ti*, the
17th of the 5th Family call'd *Han*,
reign'd in *China*. The shape of a holy
Hero appear'd to him in a Dream, and
being further persuaded by the Words
of *Confucius* that in the West there was a
just Man, not being able to go himself,
he sent *Caichim*, and *Cuikim* his Amba-
sadors, to find the Holy Man, and the

Holy Law. These coming to an Island,
not far from the Red-sea, and not ha-
ving the Courage to go any further, re-
turn'd with an Idol and Statue of a Man
call'd *Foe*, who had liv'd in *India* 500
years before *Confucius*, and brought his
accursed Religion into *China*. They
had been happy and deserved well of
their Country, if instead of that Plague,
they had brought the saving Doctrin of
Christ, which at that time was Preach'd
by *S. Thomas* the Apostle in *India*.

The *Chineses* embracing this cursed
Doctrine, by degrees fell off from that
of their Ancestors, which was not al-
together so Impious, and at length in
contemning all Religion, are fallen into
down right Atheism. This Master of
Idolatry left two sorts of Doctrin, the
one, That all things come from and re-
turn to nothing, which they call the In-
ferior Doctrin, and its followers are
Atheists; the other exterior, adapted to
deceive the Ignorant Multitude. The
learned, as has been said, follow the first
of these, placing all their Happiness in
this Life, in the enjoyment of Wealth,
and many Women, and ruling over the
People; for they allow the Soul to be
Mortal. And they are so fix'd in their
way, that some *Spanish* Missioners of the
Order of *S. Francis* told me, that in a
dispute certain *Mandarines* were not a-
sham'd to own, that they neither believ'd
in God, nor the Idols, but only in *Con-
fucius*; but they believe, if they act just-
ly, God will reward them in this World,
and punish them if they do ill. If they
ever build *Pagods*, or Sacrifice to their
Idols, it is only out of Self-interest to
obtain their own ends; which if they fail
of, they soon forsake the *Pagods*, and
cast down the Idols, Punishing them as
ungrateful, in not returning the Favours
bestow'd on them. They will have it,
that this Master of the two aforesaid
Sects was a petty King, whose Name
was *San-Vuang*, and his Mothers *Mo-ge-
fu-giu*; who by the means of abundance
of seeming Miracles, drew the Admi-
ration of the People, and endeavour'd
to be own'd as a God. He dy'd at 79
Years of Age; and having settled Ido-
latry in his Life time, endeavour'd to
promote Atheism at his Death, declar-
ing that in all his discourses, he spoke eni-
gmatically; that all things came out of
nothing, and would return to nothing; and
that there was the end of all our Hopes.

In this Sect of the *Bonzes* there seem
to have been some Mysteries and Ceremo-
nies of our holy Faith intermix'd, which
per-

Gem. li.
1096.
perhaps might be learnt from the Preaching of the Apostles S. Thomas, and S. Bartholomew, who spread it towards those Parts. For they have one God in three Persons represented by an Idol with three Heads; a Virgin Mother of a God, having her Statue with a Child in her Arms; they allow of Heaven and Hell, and the enjoyment or Pain suitable to the Desert; they commend Virginitiy, and profess it; they use Fasting and Penance; they observe voluntary Poverty; they speak in praise of forsaking the World, and flying to Deserts to live in contemplation, or living in community in Monasteries; they pray by Choirs reciting something after the manner of the Rosary; they wear Priestly Garments, and grant Indulgences. Yet their Religion is intermix'd with so many Fables and Lyes, that it has scarce any resemblance left of Christianity; for they allow the Transmigration of Souls; and believe that when any Person dies, the Soul continues three days in the Country, that it may be try'd by the Spirit *Tusun* (who is Publicly Expos'd and Worshipp'd on the Roads.) For this reason they repair to the *Bonzes* with Money and Presents, carrying them Paper for the Clerk, and Money to Bribe the Idol, that he may be favourable in the Tryal. Thus deceiv'd by the *Bonzes*, they offer in the Pagods several Parcels of Red, Silver, and Gilt Paper, burning most of it, as believing that which is Gilt will turn to Gold, and that which is Silver'd into Silver, to serve the dead in the other World. After the 3 Days, they say the Soul appears before the Spirit of the City, whose Name is *Chin-guan* (it being probable that the said Soul has been in the City) who takes Information of what he did in the City, within the space of 5 Days, during which time the Kindred of the Party deceas'd follow the *Bonzes*, that by their Prayers they may gain the Judges Favour, and have the Soul favourably dispatch'd. After these Examinations, they say the Soul goes to Hell (whither, according to their Opinion good and bad must go) and there the Cause is again hear'd over in ten several Courts, call'd *Jen-guan*, the Soul staying several Days at every one of them, that according to the Good or Evil, it appears to have done the Transmigration, may be appointed either into the Body of a Man, or Beast. I know not how they came at first by this notion of Transmigration, or whether they had

Vol. IV.

it from the *Agyptians*, the *Chaldeans*, or the *Druids*, who, as *Cesar*, and *Lucan* will have it, invented it to infuse Courage and a Contempt of Death into Mankind; from whom also *Pythagoras* is said to have learnt and brought it into *Italy*. Before Transmigration, the *Chineses* will have it, that the Soul which has been judg'd, must pass over the Bridge of *Kin-inkiau*, that is, of Silver and Gold; where Guard being kept, Money must be given them, as well as at the aforesaid Courts, that they may not stop it; for if the Soul falls over the Bridge, it remains for ever in the River of Flames, and if when pass'd over, it can find a Flower they call *Lien-xoa*, the Fruit whereof is call'd *Lanusa*, then it will become a Person of Wealth and Plenty. By these Fables, the *Bonzes* get Money and the Goods of the Poor Idolaters; and they are so obstinate in their Opinion of Transmigration, that they say, the *European* Missioners, like Officers that raise Forces, go to *China* to get Men, and Baptize the *Chineses* to Transmigrate them into *Europeans*, to People our Countries.

From these three Sects have Sprung many others, in process of time, and an incredible number of Idols, which are not only to be seen in their Temples, but in all Publick places, Streets, Ships and Houses; wherein they also imitate the *Agyptians*, who were infamous for their multiplicity of Idols. There were counted to be 480 of the most famous Temples, most frequented for their Wealth, Structure, and the false Miracles pretended to be wrought by their Idols. In which and the rest throughout the Empire, there dwell 350000 *Bonzes* that have Patents; and if we would reckon those that have no Patents from *Mandarines*, they will rise to a Million; there being within the City of *Peking* only, 10668 *Bonzes* who have no Wives, and are call'd *Hoxam*, and 5022 Marry'd, as *E. Magallaens* writes in his Account of *China*.

This Multitude of Idols proceeds from the erecting of Statues to Men, who for some memorable Action of theirs, have deserv'd well of their Country, and gain'd great Reputation among the People, so deserving Statues and *Pagods*, as also from their Opinion that there are particular Spirits in the Woods, Hills, Rivers, and Seas, to whom they Erect and Consecrate Statues. Nevertheless the chief Idol they adore, is call'd *Gion-boang*, of the Family of *Chi-*

T t

ang,

Vast number of *Pagods* and *Bonzes*.

Chap. 20

Gemelli. ang, who liv'd when *China* was rul'd by the Family of *Sung*, who gave it the Title of *Gio-boang*, or rather King *Hoey-chiung* Cannoniz'd it by this Name. Before this Idol, were the other three Famous ones, which are ador'd here united, and call'd *Sin-Sing*, and by the learned *San-boang*. Besides which there are five other Kings, Idols mention'd in the History *Tung-kien*, and call'd *Xao-hao*, *Suon-hiu*, *Tygio*, *Tyxun*, and *Tyko*, by way of preference call'd *Uti*, that is, five Kings.

The History *Su-ki-kay-ching* mentions three very Antient, but Fabulous, the first call'd *Tieng-boang*, the 2d, *Ty-boang*, the 3d, *Giu-boang*, saying the first had twelve Brothers, and each of them liv'd 18000 years. That the second had 18, who liv'd the same time; and that the third had nine, who all Govern'd the Empire, the Successors of each of them continuing to the 150th Generation.

The Idol
Protector
of Cities.

The most universal Idol, is that they call *Chin-xuan*, the Protector of Towns and Cities, every one of them having a Pagod with this Idol, which is represented with Horses Bridled and Saddled before the Door, held by two Servants for his use, and they say whilst he liv'd he travel'd a thousand Miles a day.

Of the
Souldiers.

The Souldiers and Martial Men have *Kuangie* for their Idol, as the European Heathens had Mars.

Chinese
Pilgrimage.

The famous Pilgrimage of the *Chinese* is in the Province of *Shiantung*, in the City of *Tay-gan-chieu*, on the Mountain call'd *Tayshian*, renowned in *China*, for being twelve Miles in the Ascent. The Pagod is call'd *San Kiaimiau*, and the Idol *Tay-shian-niang*, or *Tien-sien-shing-mu*, which in the *Chinese* Language signifies, *The Queen of Heaven of this Mountain, Mother of the Holy Spirit*. This was a Religious Woman, or the *Bonze*, with whom a King of *China* fell in Love, as he travell'd that way, and taking her to himself, made her a Queen whilst living, and a Saint when dead, erecting the aforesaid Temple to her Honour, whither Millions of *Chinese* go every year in Pilgrimage; some of whom through the suggestion of the Devil perswade themselves, that after seeing so great a Deity, there is nothing greater to be seen in this World; and therefore they cast themselves headlong down a Rock some Miles high. The Pagod is kept by a *Mandarine*, who makes all pay for admittance. In some of these Pagods, Religious Men and Women live

in community to serve them; of which there are two sorts, the one of the Sect of *Foe*, and the other of that of *Tao*. The first of these live in Celibacy; the others call'd *Tauzu* are Marry'd, and live at home with their Wives, like the *Greek* Priests; they let a long Tuft of Hair grow, and winding it about their Pole, cover it with a wooden Dish, or Oyster Shell, running a Bodkin, or Skure through it, and the Hair. In the day time they attend at their Monasteries in Community, and at Night in their own Houses. Those who live single are call'd *Ho-oshiank* by the *Chinese*, as by us *Bonzes*. Their Heads are all shav'd (which in that Country is a token of Contempt,) their Habit in Colour, and Fashion is like that of the reform'd *Franciscans*, but with large Sleeves, and a Collar about the Neck. The Religious Women are call'd *Ninxo-shiang*, or *Ny-shium*, *Kuku-Shu*, or *Nicu*, according to the Language of several Provinces. These do not observe Monastick enclosure, but walk about the Towns where they please, and suffering others to go into their Convents. I once at *Canton* went into one of them, where I was invited by those the *Bonzes* to drink Tea or Chia; which made me judge, that Religious Life was not imbraced out of pure Zeal, but out of a private end of enjoying their Liberty, and give themselves to lewdness both within and without their Monastery, like the *Bonzes*, who do the same, tho' they Preach up Celibacy. The *Mandarines* use all their endeavours to take them in the Fact, and Punish them with Death; and therefore, by reason of the Scandalous Life they lead, as also because they stoop to all Mechanick Employments, they are scorn'd and disregarded by the *Chinese*; contrary to the *Japoneses* and *Siamites*, who Honour their Priests and *Talaponis*. The Contempt is so great, that by the Imperial Laws they are banished the Realm of *China*, as Strangers come out of *India*, and only tolerated by connivance. Both the Men and Women *Bonzes* profess an austere Life, never eating Flesh, or any thing that has Life, but living upon Herbs; but the *Tauzu Bonzes*, eat every thing because they are Marry'd. Both these sorts of Religious Persons are oblig'd to be at Matins, upon hearing a Bell rung at Midnight by hand, with a wooden Clapper. Tho' the *Mandarines* know these false Religious to be infamous Persons, and fit for any Villany; yet they Command them to pray for



Gemelli.
1696. for obtaining of Rain of the Idols, when there is a want of it in the Country, and if it does not come accordingly, they cause them to be cruelly Beaten, and to stand several Days Fasting in the Sun, with Chains at their Feet.

The *Chineses* burn in these *Pagods*, and in their own Houses Ropes made of the

Barks of Trees pounded, shap'd after several Manners, some like a Cone, or Pyramid, which last a whole Month before the Idol, and serve them instead of a Clock, because being of an equal thickness, they know the time of the Day by the Quantity that is Consum'd.

CHAP. V.

The last Persecution of the Catholick Religion in China, and its happy Restauration.

First Christianity in China.

IT appears by the very Text of *Confucius*, who acknowledges a supreme and sovereign Good, that the ancient *Chineses* knew there was a God. But a Stone, or Tomb found in the Year 1625. in the Metropolis of *Siganfu*, or *Samgun*, of the Province of *Xenst*, is a sufficient Proof that the Catholick Faith was introduced and preach'd in that Kingdom in the Year 636. by the Successors of the Apostles; for the aforesaid Stone was set up in 782. to give a brief Account of the Catholick Religion, and of the Privileges granted by the Emperors in those Times to the Bishops and Priests, which are to be Read on the same. It was accidentally found in the aforesaid City, as they were digging to lay the Foundations of the *Jesuits* Church; therefore I refer such curious Persons as desire more fully, to know the Interpretation given by the learned, to the *Siriack*, and *Chinese* Characters that were cut in it, to the Original kept in the *Roman* College, of the Society of Jesus, and the Copy in the Archive of their profess'd House.

F. Kircher
chap. 11.
P. Martin
in *Atlant.*
P. Alvaro
Semedo, &
P. Michael
Boimus.

Christianity restor'd, and again lost.

The Catholick Religion being afterwards wholly abolish'd by the Persecution rais'd by the *Bonzes*, with the Death of many Christians; it arose again in the year 1256, upon the coming in of the great Cham of *Tartary*, who having with a mighty Army possess'd himself of all the Empire of *China*, and being well inclin'd to Catholicks, allow'd them the free Exercise of their Religion. But the *Tartars* being afterwards Expell'd by the *Chineses*, who recover'd their Empire, the Christians leaving *China*, follow'd the *Tartars*, to prevent being Subject to other Persecutions; so that the Light of the Gospel was again Extinct in that great Empire, the *Chineses* going on in the Worship of their Idols.

St. Francis
Xaverius.

After *St. Francis Xaverius* had in the Year 1542. spread the Word of God through the remotest Parts of the World

Vol. IV.

with very great Advantage, and gain'd Souls to Christ in the Islands of *Japan*, he bent his Thoughts upon the Conversion of *China*, and as he was using his Endeavours to get admittance into that Empire, he dy'd of a Fever in the Island of *San-cheu*, to enjoy the Glory due to his virtuous Labours.

At length it pleas'd our Lord, in the Year 1610, to open a way to the working in this his Vineyard, facilitating the Admission of *F. Matthew Riccio de Macerata*, and *F. Michael Rogerio* of the Society of Jesus. At first they met with great Contradictions and Difficulties, before they could obtain of the *Chineses* that they would suffer them to Live among them; but *F. Riccio* manag'd Things so Dexterously, that in a short time he gain'd great Esteem among the principal Men; for having been *F. Christopher Clavius*'s Scholar, he was very skilful in the Mathematicks, to which the *Chineses* are much addicted, and by reason of the rarity of several Watches, and Mathematical Instruments the Fathers carry'd along with them, they were honour'd as Men dropt down from Heaven; so that not only the Vice-Roy of *Canton* kept them about him, but the Learned came from remote Parts to admire their Knowledge. Having thus gain'd the good Will not only of the great Men, but of the Emperor himself, in a short time they propagated the Faith in many Parts of the Empire, calling in fresh Labourers to that plentiful Harvest.

Jesuits
first Entrance.

The *Bonzes* growing Envious to see the Gospel Preach'd so successfully, rais'd great Persecutions against the Missioners, which broke out in Racks, Imprisonments, and Banishments, wherein the *Chinese* new Christians bore a Part. Afterwards the Judges were somewhat appeas'd, considering the great Benefit they receiv'd from the *Europeans*, as well in the Composing of their Almanack, and the Observations of Eclipses, and Co-

T t 2

mets,



Gemelli. 1696. ments, as on account of the good Clocks and Watches, they brought them. But this Toleration lasted no longer with them, than Necessity prevail'd, the Covetousness of the *Mandarines* at several times raising violent Storms against our Missioners.

At the Instigation of the Court of Rites and Ceremonies, when the Emperor now Reigning was but seven Years of Age, and his Tutors Govern'd by reason of his Minority, an Edict was Publish'd, forbidding the Erecting any more Churches to the true God, or the Preaching of his Holy Law, or any more Missioners coming into *China*, yet this was not put in Execution, because of the need the *Chineses* had of the *Europeans*; so that by the means of the Fathers residing at *Peking*, the Gospel was Preach'd throughout the whole Empire. And tho' the *Mandarines* for their own private Ends had at several times on pretence of that Edict rais'd severe Persecutions, yet the Fathers were still restor'd for the Reasons aforesaid.

Last Persecution.

But the last Persecution, whereof I intend to Treat, and which was such as might have utterly destroy'd the Catholick Religion in *China*, hapned in this manner. In the Year 1689, the Emperor now Reigning set out from the Court at *Peking*, and taking a Progress through the Provinces of *Chekiang*, *Nanking*, and *Shianting*, shew'd particular Favour to the Fathers of the Society. *F. Prosper Intorceta*, a *Sicilian*, was then Superior in the Province of *Chekiang*. He going out to meet the Emperor, who came attended by 50000 Men, having pleas'd the Emperor, he was by him receiv'd into his Boat. It hapned after this, that the Vice-Roy of the Province coming to the Emperor was presently depriv'd of his Employment, an ill Account having been given of his Behaviour; and another put into his Place. He suspected that ill Offices *F. Intorceta* might have done him had been the cause of his Disgrace; which made him and other great Men his Friends conceive a mortal Hatred against the said Father, and wait an Opportunity of taking Revenge.

In 1691, the new Vice-Roy began to spit this Venom, beginning with the *Bonzes* of *Nanchen*, all whose Temples he caus'd to be shut up pursuant to the antient Edicts of the Kingdom; and proceeding from them to the Missioners, he examin'd them, to find whether they were newly come, or any of the old ones permitted to reside in the Kingdom, according to the Edict of 1671, after the

Persecution of 1664. Then having consulted with the Counsellors of *Chekiang*, he ask'd *F. Intorceta*, how it came to pass that he being design'd for the Province of *Kiangsi*, liv'd in that of *Chekiang*, and how he had presum'd to open the Church there after it had been shut up in 1664, and how he durst Baptize *Shinta-Serg*, a *Chinese*, the Christian Religion being forbid, and the Converting of *Chineses* to it by the Edict of 1668. *F. Intorceta* answer'd these Questions, but the Vice-Roy's Malice, being grounded on Revenge, was not quell'd; for he shut up the said Fathers Church, burnt all the Books, and Boards for Printing (for the *Chinese* way of Printing is by Carving on Boards) and Banish'd *F. Intorceta* the Province of *Chekiang*, ordering him to go Live in the City *Kien-Shian*, of the Province of *Kiangsi*, turn'd the great Churches throughout the whole Province into Idol Temples, and the small into Schools, and all Christians to return to their Idolatry under most severe Penalties, to be inflict'd upon all *Chineses* that conceal'd them. 'Tis true, some Counsellors were not consenting to this violent Proceeding of the Vice-Roy, which nevertheless he caus'd to be put in Execution. After this he presented a Memorial to the Emperor, representing that it was not convenient to suffer the *Europeans* to Range about the Kingdom, but that they ought to be drawn all to one Place to make use of them in the Mathematicks.

Whilst this was Transacting at *Chekiang*, the Fathers at *Peking* having Notice of it, presented a Petition to the Emperor, which prevented any surprizing Resolution might be taken against them; and afterwards having advis'd about this Affair with *Shiaolaoje*, a Tartar Page in great Favour with the Emperor, and Protector of the Christian Religion, and of the Church at *Peking*, he undertook to deliver the Emperor another Petition in behalf of the Fathers, representing how unjustly the Vice-Roy of *Chekiang* had rais'd a Persecution. The Emperor answer'd, the Fathers ought not to be surpriz'd at being molested by the *Chineses*, because very often even his own Tartars were expos'd to it, tho' they were always careful not to Offend him; whereas the Christians relying on the Protection of the Fathers, committed Insolency, despising the Infidels, and their Religion, and living a-part from them, dealing only with those of their own Profession, which had produced such Hatred against them. Nevertheless the Emperor



Gemelli.
1696.

peror having a tender Affection for the Missioners, bid the Page tell the Fathers, they should be of good Courage, for he, who the Year before had quell'd the Persecution of *Shiantung*, would after the same manner without any Noise take off that of *Chekiang*. The Fathers going to the Palace to return Thanks to the Emperor, he ask'd them, whether they would proceed by the usual Method of the Courts. The Fathers answer'd, they accepted of his Majesty's Favour, hoping he would not leave their Cause to be decided by the Court of Rites and Ceremonies, which his Majesty well knew was Averse to the Catholick Religion; they wholly reposing themselves on his Majesty, and hoping in him for Success, and that the Edict of 1668, which forbids the Exercise of Christian Religion in *China*, should be recall'd.

The Fathers by means of the same Page, presented another Petition, Praying they might be allow'd the Publick Exercise of their Religion, and offering to answer to any Argument or Question propos'd by their Adversaries. Two days after, they receiv'd the Emperor's Answer, which was that the Petition was not in due form, to obtain what they desir'd. On the 5th of *January* 1692 *Shiaolao-je*, went to the Fathers House, by the Emperor's Order, and taking them aside into a private Chamber, inform'd them, that his Majesty finding the Petition unfit to Answer their design, and pitying their Sufferings, sent them a rough draught in the *Tartar* Tongue, not quite perfect, to show them how it ought to be, yet so that they might add to, or take from it, at their Pleasure. The Fathers kneeling touch'd the Ground with their Heads as the Custom is, to express their Gratitude for this favour and kindness. Then they went to the Palace to return Thanks, and extol the elegancy of the Copy, asking leave to present it the next day. He to remove the difficulty, that stood in the way of having the Petition examin'd first by the Court, order'd that the Fathers *Pemeira* and *Antony Thomas* (as Publick Persons in the Empire, and of the Mathematical Court) should present it in their Name, which was done upon *Candlemas*-day. That same 2d day of *February*, the Fathers had notice that their Cause had been re-ferr'd by the Council of the *Kolao* (this is the Supreme Council of *Peking*, the Counsellors being the Emperors assessor) to the Court of Rites and Cere-

monies, for them to give their Opinion in it; but the Resolution was put off, by reason of the nearness of the *Chinese* great Festival.

About the beginning of *March* the Courts were again open, and the Court of Rites made a very disadvantageous Report under the Petition presented, reviving all the Edicts which forbid the *Chinese* the exercise of the Christian Religion, and allow'd it only to the *Europeans*. The Fathers hearing of this ill Success, went all to the Palace, to bemoan themselves with *Shiaolao-je*; who dismiss'd them with a Promise that he would speak to the Emperor, that another Petition might be presented; the Fathers offering to maintain the Truth of their Religion. On the 9th the Emperor ask'd the Page how the Fathers did, and whether they knew what had been decreed in their Cause. He answer'd they did, and were come very disconsolate to the Palace to beg comfort from his goodness. The Emperor hearing this, said to those about him, I know not what prejudice these *Chinese* Counsellors have against the *Europeans*; this is now the third time, I have signify'd to them it is my Will, to favour them in what they ask concerning their Law. I thought the Petition presented me a very means to make way for granting their Request, but these obstinate Men have put me by it, so that discouraging with the *Kolao* upon the Resolution of the Court of Rights and Ceremonies, I could not persuade them to have it amended, or moderated, so that I was forced to sign it. The next day the Emperor sent to the Fathers, to bid them not be cast down, but to have Patience, and not precipitate the business.

On the eleventh, the Decree was notify'd to the Fathers in form. On the 18th, the Emperor call'd *Sofanlao-je* his Father-in-Law, a *Tartar*, by Nation and Grandfather to the Prince that was Sworn Heir to the Crown, and telling him what had happened in relation to the Answer, given to the Petition, presented by the Fathers, he very sharply like a *Tartar* answer'd, That His Majesty ought not to permit such Injustice to be done; but in this Case, it would be fit to use his Prerogative, and to persuade him so to do, put him in mind of the Services done the Empire, by the *Europeans*, without any Reward, and that now they were deny'd so Just a Request, as the Publishing of their Law, which was known to be good
and

Geme: i.
1696.

and agreeable to Reason. And proceeding in his Discourse, he added, That would to God the whole Kingdom were Christians, for then they might spare the expence of so great a Number of Souldiers to secure it against Robbers and Rebels; for in above 30 Years your Majesty has Reign'd, it has never been hear'd that the Christians promoted any Rebellion in the Provinces where they live, and whilst I was Kolao, I was well acquainted with the Behaviour of these Men, and with that of the Xosian or Bonzes. These Men are ready to serve your Majesty, without desiring any Honour or Riches for their Pains, but only the Liberty of Preaching their Religion. Your Majesty is very sensible how much Pains they have taken in reforming the Calendar; the Benefit of the great Guns cast by their directions, and the advantage of the Peace settled with the Muscovites by their means. The Emperor having heard all this Discourse, answer'd, You are in the right, but the Sentence is past, how can it be recall'd? Sofanlao-je reply'd, Your Majesty may make use of your Prerogative, and not permit the Court of Rites and Ceremonies to do wrong. The Emperor was surpriz'd at this Answer, but soon after resolving what was to be done, said, I will send Orders to the Council, or Court, to recall the Judgment given against the Europeans, and to take this affair again more sedately into consideration; but it will be fit that you go to the Counsellors, and Kolaos, and make them sensible of the Injustice of the Decree, urging the same reasons you have laid before me. That Lord, a Tartar by Birth, but a Catholick in Inclination, offer'd to do as he was order'd; and accordingly on the 19th, went to the Council of the Kolao and the Court of Rites to acquaint them with all that has been here set down, persuading them so effectually, that they own'd, that the Decree had pass'd out of a Jealousy that many embracing the Catholick Religion, there would Tumults and Rebellions ensue in the Kingdom. And this good Lord's dexterity in this affair was well worth observing, for he tho' no Friend to the President of the Court of Rites, who was a Chinese Kolao, yet, to oblige him, in speaking he gave him the Title of *Loo-sien-sang*, which signifies, Lord Master, a Title of great Honour, and Respect among the Chinese; by which means he oblig'd the President to be for the Fathers. Having acquainted the Emperor with his Proceedings, and that the Counsellors were well dispos'd,

he order'd that two Tartar Kolaos should signifie his Pleasure, which was that Sofanlao-je should be present when the Matter was debated by the Chinese Counsellors, that it might be in favour of the Fathers. This alteration in the Emperor's mind hapning on the 19th of March, which is S. Joseph's day, this Saint was therefore chosen Protector of the Chinese Mission, and the confirmation of it desir'd from Rome.

In pursuance to the Emperor's Order, the matter was debated in the Palace, in the presence of Sofanlao-je; whence he went with it, the same day to the Council of the Kolaos, who approv'd the Proceeding, but did not insert the Character the said Lord had given of our Religion, who not being able to persuade them to mention it in the Decree, however oblig'd them to give an Account of the Services done by the Europeans. The Resolution being pass'd, they all subscrib'd it, and presented it to the Emperor, the same day. On the 22d, the Emperor sign'd the Decree, wherein he granted his Subjects liberty to become Christians, abolishing the former Prohibitions. The Decree in English runs thus.

Ku patai (a Name given him, because the Quality of the President of the Court of Rites had been taken from him) with due respect informs your Majesty. We the Counsellors of the Council of Rites assembled, and consulted; upon Examination find, that the Europeans come from 9000 Leagues distance by Sea, out of Affection to your Majesties good Government, and at this time have the Charge of the Mathematicks; in time of War carefully made Martial Engines, and cast great Guns, and being sent to the Muscovites faithfully commenced and concluded the Treaty. The Merit was great; the Europeans who live here in the several Provinces are not vicious, nor do they endeavour to disturb the Publick Peace, nor do they draw People after them with false Doctrine, or use fallacies to stir up Rebellion. If every one be allow'd to go to Worship in the Temples of the Bonzes, it seems unreasonable to deny the same Liberty to the Europeans, who do nothing contrary to the Laws. It is certainly necessary that the Churches in all places be preserv'd as they were before, and it is not fit to forbid any that will go in to them to pay their Worship, but that they be permitted to repair thither at Pleasure. We expect the day when your Majesty's Order shall come to us, that it may be Publish'd in this Court and Province, we the Counsellors of Rites not daring

Decree in favour of Christianity.



daring to assume this Authority, but with all Respect represent it, and pray your Majesties Order.

1695.

Liberty of Religion restor'd.

The King approv'd of the Resolution, and the Fathers went to return him Thanks. The Decree was Publish'd and the Viceroy with regret by the Emperor's Order, made good their Losses, open'd the Churches and restor'd all things to F. *Intorceta*; who having again return'd Thanks to the Emperor, was allow'd as a Favour to go along with F. *Antony Thomas*, who with the Title of his Majesties Envoy attended by two *Tartars*, was going to meet F. *Philip Grimaldi*, now returning out of *Europe*. They went all four to *Macao*, to congratulate the Father from the Emperor; and the Viceroy of *Canton* himself, by his Majesties Order, went with other *Mandarines* to perform the same Function, according to the custom of the Country, which is to touch the Ground with the head nine times, praying for the Emperor's Health, with the Ceremonies above mention'd. The City of *Macao* perform'd the same towards F. *Grimaldi*, so great is the Respect paid to the Favourites, and Servants of the Emperor of *China*, not only by the Subjects, but by himself, who had sent Messengers three times before to welcome the aforesaid Father. Thus the very means that were to have been the ruin of the Catholick Religion, by Gods Permission, serv'd to Establish it the stronger. After this happy success, all the Fathers, who were confin'd in *Canton*, return'd to their Churches, and the Religion before privately profess'd in *China*, and as it were by stealth, by reason of the Edicts forbidding it, is now as publicly Preach'd as in *Europe*. Still Churches are erecting throughout all the Empire to the true God, tho' some oppos'd it; being now Authoris'd by the aforesaid Decree, which is to be seen in Gold Letters, over the Door of every Catholick Church.

Churches in Peking.

In *Peking* the *Jesuits* have three Churches. One is within the first enclosure of the Palace, belonging to the *French* Fathers; where F. *Fontane* is Superior, assisted by the Fathers *Gerbillon*, *Buet*, *Vissalou*, and a *German* Father, whose Name is *Kilian Stumps*, all greatly learned in the Mathematicks, and well read in other Sciences, being chosen by the Society by the King of *France*'s Order, at the request of the King of *Siam*; whence (after his Death) it is almost nine Years since they pass'd through the City of *Nimpo* into *China*, and settled themselves

at *Peking*, notwithstanding the vigorous opposition made against their fixing there, by the *Portuguese* Fathers of the same Society. However at present they are very much in the Emperor's Favour, who gave them a House within the aforesaid first enclosure, where now their Lodgings and Church are building.

The 2d Church is in the East quarter of the *Tartar* City, and is call'd *Tutang*, where F. *Sifaro* was Superior, who went to be Bishop at *Nanking*, F. *Antony Thomas* of *Namur*, a good Mathematician being there at present, and with him F. *Suarez*.

In the third Church resided F. *Grimaldi* Superior and Vice Provincial, with the Fathers *Pereira*, *Rodriguez*, and *Ossorio*. It stands in the same *Tartar* City on the West side, therefore call'd *Sintang*, near the Gate *Sunchimuen*, and is the Antientest and Best of them all. It has three Altars well adorn'd, and a good outward Front with two Turrets on the sides. The Emperor allows for their maintenance such a quantity of Rice, Oil, Sugar, Spice, Salt, Wood (which is scarce in *Peking*) and other things that the *French* Fathers told me it amounted to the value of a 100 *Leans*, or a 125 Pieces of Eight for every Father. This and the Rent of some Shops and Houses, keeps the *Portuguese* Fathers well enough, without standing in need of any Supplies from their Country. It is not so with the *French* Fathers, who live very bare, tho' they have as much allow'd them from *France*, because it is dear living at Court, and tho' the Emperor several times he went to see them, ask'd whether they wanted any thing, yet they out of Modesty answer'd in the *Negative*. It is proper here to observe, that when the Emperor goes to see the *Portuguese*, or *French* Fathers, they must turn all their Servants out of the House, and leave all the Doors of the Cupboards open, to show there is none hid within.

The Life the *Jesuits* told me they lead there, is very hard and troublesome, for every Day at Sun-rising, the Fathers *Grimaldi*, *Gerbillon* and *Fontane* are to go to the Palace, either to teach the Emperor, or to receive his Orders, and if any one fails of going any Morning, he is presently sent for, and there they stay till Afternoon. The other Fathers are employ'd in making Mathematical Instruments, mending Clocks, or running up and down; so that F. *Grimaldi* told



Gemelli.
1696.

told me he would willingly change his Life for that of a Gally Slave, where he should at least have some Hours to rest; and he further complain'd that the Emperor will have the disposal of all things, and even remove the Fathers from one place to another, meaning the *German*, whom he brought over, and the Emperor had appointed him to live with the *French*. But he had sufficient cause to complain; for coming from the Palace, on the 25th of *June*, he fell off from his Mule, and his Foot hanging in the Stirrup, he was dragg'd two Musket Shot, with Peril of his Life, one of his Eyes being almost beaten out, tho' afterwards he recover'd, being cur'd by a Surgeon sent him by the Emperor. They do not only attend the Emperor with so much assiduity, that in Winter their very Hair Freezes to their Faces, but the *Chinese* Christians, for the good of their Souls; keeping *Chinese* Exorcists whom they maintain, at the Gates of *Peking* to Baptize Children expos'd, which are thrown down before the Gates of the City, and are in danger of Death. *F. Ossorio* told me, there were about 3000 Baptiz'd in a Year, before they are carry'd to the Hospital of *Mian*, or a *Pagoda* assign'd for bringing of them up; and he added further that there were above 40000 expos'd every Year, whereof many thrown into the common Shore, are starv'd to Death with cold.

Christians
in China.

There are about 200000 Christians throughout the Empire of *China*, serv'd by Missioners of several Orders, who to speak the Truth are much oblig'd to the *Jesuits* in *Peking*, who in all Persecutions have stood up against the Malice of the *Mandarines* in defence of the Fathers, who are spread about the Kingdom looking after their Churches. Nor could any other Order maintain itself, as the reform'd *Franciscans* and Missioners of the Clergy, own'd to me; because to please the Emperor, it is requisite they should know how to do every thing, to compose their Almanack in three Languages, with the motions of the Planets, and most considerable Stars; to observe Eclipses, and make all sorts of Mathematical Instruments, as also to mend Clocks, and Distill Waters, because the *Chinese* love the *Europeans* for their own Interest. And thus the Mission is kept up, not only of the Fathers of the Society, but of 16 *Spanish* reform'd *Franciscans*, of 10 *Dominicans*, and of 5 *Spaniards* of the Order of *S. Augustin*, who are maintain'd by

the Charity of the King of *Spain*. Thus the *French* Clergy-men are tolerated, who live in Community upon the Revenues they have in *France*, distributing every little supply sent them among all the Missions of *China*, *Cochinchina*, *Siam*, and *Tunking*. The worst provided are the *Portuguese* Fathers, who live dispers'd about the Empire to the number of 40; for having no Revenue but the Bishop of *Munster's* Legacy, and the little that comes from *Portugal* divided among so many, it does not hold out to keep them, and they can expect no Relief from the wretched Christian *Chinese*; for the Rich Men, and *Mandarines* do not become Christians, because they will not quit their many Wives. Yet these Fathers hold fast their Right of being Patrons, or Proprietors of the Mission of *China*, the King of *Portugal* and the *Portuguese*, suffering no Missioners of other Nations to go any other way into that Empire, but through *Lisbon*, that they may there first swear Fidelity to the King of *Portugal*, and yet they are not afterwards maintain'd by him in *China*. Nor can he send Fathers enough out of his own Kingdom, or much less maintain them, so that if the King of *Spain* does not take part in that Mission, the *Portuguese* will make no great Progress there, nor will they be able to hold out long.

The *Chinese* Nation is so fond of itself, that it looks upon all others as Barbarous, and Unpolish'd. Yet the *European* Missioners begin to undeceive them by Printing 500 Books of the Law of God, which they have compos'd within less than an Age; having translated the Holy Bible, and the Works of *S. Thomas*. In *Peking* they have a good Library of *European* and *Chinese* Books, where I saw the Map of the World, put into *Chinese* Characters, but Square, those People being of Opinion that *China* lies in the middle, and the other Kingdoms about it like Islands.

For as much as the War between the *Muscovites* and *Chinese* was brought to an end, by the Conduct of the Fathers, it will be convenient before we conclude this Chapter, to give a short Account of that Expedition. The Emperor fell at Variance, and broke with the *Muscovites* on account of the Pearl Fishery, of the City and Lake of *Nepe-byu*; but then considering they might join with the *Tartar-Eluck*, to the Damage of the Kingdom he possesses in the Eastern *Tartary*; he dispatch'd one of his Fathers-
Peace concluded with the *Jesuits*.



thers-in-Law, a Tartar Petty King, with the Fathers *Pereira* and *Gervillon*, to conclude a Peace with them. That Tartar

1696. Petty King being come near to the Frontiers of *Muscovy*, indiscreetly drew up the Strength of his Horse to strike a Terror into those People, and then in a haughty manner said to them. *My Emperor of his own Bounty allows you to Fish only in such a part of the Lake.* The *Muscovites* answer'd these haughty Words with Scorn, saying, *they gave the Emperor of China no thanks for it, because they had that already;* and so in a Passion turn'd away without hearing any more of the Peace. The Tartar was sorry to see the Treaty broke off, fearing he might be in danger at his return, well knowing how desirous the Emperor was to entertain a good Correspondence with the *Muscovites*, not for fear of them, who cannot raise above 10000 Men, but only to prevent increasing the Forces of the *Eluth Tartars* of the West, who are always at War with the Emperor, infesting the Imperial *Tartary* with continual Incurfions. And tho' the Emperor of *China* has more numerous Forces, yet the *Chinefes* are not so good Souldiers as the *Tartars*, who are enur'd to Hardship, and cross several deserts in a Weeks time, with only a Sack of Meal at their Crupper, and feed on Camels and Horses; whereas the *Chinefes* are so dainty, that they go to War with all conveniences, nor do they think of going beyond the Frontiers, if the others do not come to them. Therefore the Emperor to prevent the burning of his Country, which is remote from *Peking*, by 150000 Horse, that Tartar King can bring into the Field, endeavours to keep him quiet, by paying him a Sum of Money, and to hinder him by all means possible from growing more Powerful; War being the Principal Revenue of those People, who have no other Inheritance but their Bow and Arrows.

F. Pereira perceiving that Petty King and Ambassador, was much concern'd at his ill Management of that Embassy, he offer'd to go to the *Muscovites* Camp, to set the Treaty on Foot again. At first the Tartar refus'd, saying, *the Muscovites were a fierce People, and would Murder him, and he should be answerable for him to the Emperor, who had put him into his Power.* On the contrary, says Father *Pereira*, *they are Rational and Civil People, and I dare undertake to Compose matters with them.* In conclusion he went, and when the Tartar was apprehensive

of his Death, he after two days return'd with the Capitulations of Peace, whereat the Petty King was much surpriz'd with Joy. After that the *Muscovites* treated the Tartar generously, and he very sparingly return'd their Entertainment.

The *Chinefe* Ambassador having taken his leave, return'd to *Peking*, crossing several Deserts by the way, without finding Town or City to rest in. 'Tis true that tract of the Imperial *Tartary*, under the Emperor of *China*, is of a vast extent; but it is so desert and woody, that as to worth, it may be accounted very little; only a few poor *Tartars* Inhabiting in Hovels, without Houses, like the Antient *Numidians*, or *Hamaxobites*, who being wholly employ'd in a Pastoral Life, had not so much as Houses, but went about with their Portable Huts, settling wheresoever they thought fit. The present Emperor of *Tartary*, in order to Civilize, begins to make them build Towns, and gather them into Bodies, having 40 Petty Kings and Princes, who are Tributary to him, among whom are the *Tartars*, call'd *Fautazes* and *Xalxas*, who can raise some 7, some 20000 Horse of the stragglers that live by Plunder. The curiouslest thing to be found in this uncouth Tract of Land (as the Fathers *Grimaldi*, *Gervillon*, and *Pereira* told me) are great Bridges of a wonderful Structure, which they lay over Rivers, for the Emperor to pass over, often joining Mountains with them.

When the *Chinefe* Ambassador came to *Peking*, the Emperor was well pleas'd with the Agreement, which the Tartar own'd was owing to the Fathers. Next came the Ambassadors from the Great Duke of *Muscovy*, whom the Emperor receiv'd sitting on a Throne rais'd 20 steps above the Ground, whither he afterwards made them ascend to Drink; and tho' they at first refus'd to touch the Ground with their Heads, according to the Custom of the Country, at last they consented. They much admir'd to see a Tartar Family in such Majesty, declaring they could not find whence it came, tho' they had travell'd all that vast Country (for the *Muscovites* come 20 days Journey in their way to *Peking*, from *Mosco*, within their own Dominions) in which is a considerable part of *Tartary*; which the Emperor makes little account of, having rais'd himself from a homely Tent to the Stateliest Palace in the World.

Muscovite
Ambassadors.



CHAP. VI.

Of the Antiquity of the Empire of China ; of the Value the Chinese put upon their Empire ; of the Number of Cities, and other Places ; and of the Families and Souls it contains.

Gemelli.
1696.

Founders
of the Chi-
nese Mo-
narchy.

THE Interpreters of the Chinese History deduce the Original of that great Monarchy from *Fohi*, who began his Reign in the Year 2952. before Christ. He brought the Savage and wandering Men to live in Society, whereas before they liv'd like Beasts ; and they having afterwards learn'd the Art of Tillage, and others of *Xinnun*, began to live more Regularly in Villages.

In the Year 2697, before Christ reign'd, *Hoamti*, call'd the Fair Emperor, or rather Yellow, because he took that Colour, which is allow'd to none but the Emperors. This Emperor, with the Assistance of *Tanca*, perfected the Chinese Period, or Circle of 60 Years, invented Musick, and musical Instruments, as also Arms, Nets, Carts, Ships and Carpenters Work. By the Invention of his Queen *Luy-su*, he brought up the keeping of Silk-worms, and of Dying, and Weaving Silk. He instituted six *Kolaos*, or prime Ministers of the Kingdom, and compos'd several Books of Physick.

Hoamti Dying, *Xao-Hao* succeeded him in the Year 2577, and began to build and enclose the City with Walls ; invented new Musick, and brought up the Custom of having Carts drawn by Oxen.

Xao-Hao Dy'd 2517 Years before Christ, and was succeeded by *Kuen-Hio*, Grandson to *Hoamti*, who ordain'd that the only Emperor on Earth should offer Sacrifice in solemn manner to the supreme Emperor of Heaven. He also invented the Calendar, and order'd the Year should begin with the next New Moon to the beginning of Spring, which in China answers to the fifth Degree of *Aquarius*.

In 2457, before Christ, *Kuen-Hio* Dy'd, and *Tico* his Grandson succeeded him. This Man had four Wives, he appointed Masters to teach the People, and found out vocal Musick.

After these Princes came those two celebrated Emperors and Legislators *To*, and *Xun*, from whom the civil Rites, and political Institutes are deriv'd. They Reign'd 150 Years, which added to 587, the other six before them Liv'd, make 735 Years.

The Imperial Families are descended from those two Founders of the Chinese Nation, and from the aforementioned six Emperors, in whom the supreme Dignity, and Government of the Chinese Monarchy continu'd till these latter Times. In all they reckon 22 of them, that is, nine great ones, and thirteen lesser, among whom is included this Family of the Eastern *Tartars*, which at this present Rules the *Tartar* and *Chinese* Empires. They may all be seen Briefly put together in the following Table.

A Numerical Table of the Twenty Two Imperial Families and Emperors, and the Years they Reign'd.

Families.	Emperors.	Years.	Imperial Families.
1 <i>Hia</i> .	17.	458.	
2 <i>Xam</i> .	28.	644.	
3 <i>Ken</i> .	35.	873.	
4 <i>Chin</i> .	3.	43.	
5 <i>Han</i> .	27.	426.	
6 <i>Hen-Han</i> .	2.	44.	
7 <i>Chin</i> .	15.	155.	
8 <i>Sum</i> .	7.	59.	
9 <i>Chi</i> .	5.	23.	
10 <i>Leam</i> .	4.	55.	
11 <i>Kin</i> .	5.	32.	
12 <i>Sny</i> .	3.	29.	
13 <i>Tam</i> .	20.	289.	
14 <i>Heu-leam</i> .	2.	16.	
15 <i>Heu-ran</i> .	4.	13.	
16 <i>Heu-chin</i> .	2.	11.	
17 <i>Heu-han</i> .	2.	4.	
18 <i>Heu-Ken</i> .	3.	9.	
19 <i>Sum</i> .	18.	319.	
20 <i>Yuen</i> .	9.	89.	
21 <i>Mim</i> .	21.	276.	
22 <i>Chim</i> .	2.	53.	

The three Families *Hia*, *Xam*, and *Ken*, as they preceded the others as to Time, so they surpass'd them in Fame and Esteem, for they behav'd themselves like true Princes in Integrity of Manners, instituting just Laws, Affection to their People, and above all in an unviolated Faith and Sincerity ; going beyond the others in number of Emperors and Years. Thus it appears, That the Emperors, including the two first Founders of the Nation, were 236, omitting those that

Gemelli.
1696. that liv'd but a very short time, or that for some other Reason are not inserted into the Table of Emperors. Therefore I refer the Reader to the Chronicles of the *Chinese* Monarchy publish'd at large by *F. Philip Coupler*, in his Book, Intitled, *Confucius Sinorum Philosophus*, where he will find not only the Names of the aforesaid Emperors, and the Years they Reign'd, but the most remarkable Actions that hapned in their Time.

Antiquity
of that
Empire.

By the aforesaid Table it appears, That the Monarchy continu'd in the Imperial Families 3920 Years, according to the most probable and general receiv'd Opinion of the *Chineses*. To which if we add the 737 Years, they write the eight Princes of the Nation liv'd, they all make 4657 Years, from which if we deduce the 255, that the first Princes *Fohi* and *Xinnum* Reign'd (because they had not the Imperial Dignity,) there will remain 4402, or according to the shortest Computation 4053, since this great Monarchy began in *Yao*, and has continu'd ever since without any Interruption. We cannot but own, there is no Kingdom or State in the World, that can Boast of so antient a Race of Kings, so numerous, and so well continu'd. The Monarchies of the *Affyrians*, the *Persians*, the *Greeks* and the *Romans* are at an end after a much shorter Duration; and this of *China* still stands, like a great River that never ceases running. This long Continuance and Antiquity, besides other Excellencies of *China*, fill the *Chineses* with Pride, looking upon their own Empire as the greatest, and so every thing else that belongs to them; and despising other Nations, which is the reason they make so little Account of them. In their Maps they describe *China* square, and very large, and represent the other Kingdoms about it without any Order, or Geographical Method, making them little, and inconsiderable with ridiculous and contemptible Names. As for Instance *Siao-gin-que*, or the Realm where the Inhabitants are all Dwarfs. *Nin-gin-que*, where the Inhabitants are Women. *Kuen-sin-que*, the Kingdom where the Inhabitants have a Hole in their Belly. The Kingdom where the Inhabitants have a Man's Body, and Dogs Face. The Kingdom where the Inhabitants have such long Arms that they hang down to the Ground; and the like. In short, they call the *Tartars*, the *Japoneses*, the People of *Corea* and *Tunking* by the Name of the four barbarous Nations. They say there are 72 Kingdoms out of *China*,
VolV.

Ignorance
in Cosmo-
graphy.

which they describe little, in the midst of the Sea like Nut-shells; and the Inhabitants of them Brutal, and Monstrous, and of such ridiculous Shapes, that they are more like Monkeys, or wild Beasts than Men. The *Jesuits* in these latter Times having made them acquainted with *Europe*, they have inserted it into their Maps, and plac'd it in the midst of the Sea, as if it were some small Island. They divide the Heaven into 28 Constellations, and *China* into as many Parts, to each of which they assign a Constellation, giving it the same Name; not leaving one for the other Kingdoms. They give their own Provinces lofty, and stately Titles, and call other Countries by barbarous and despicable Names.

And other
Affairs.

They have so lofty a Conceit of their own Kingdom, that when they are convinced by the Missioners with demonstrative Arguments, they answer with Astonishment, *Kum-que-ki-vac?* *Hoon-ijeu-tao?* Which signifies. What is this we see? What is it we hear? Is it possible that without this great Empire there should be any Rule or Way to attain to Virtue, and that there should be another Faith, and another Law? And it happens very often that the said Fathers discoursing of Learning, of Religion and the *European* Sciences, they ask whether we have their Books; and being told we have not, they reply with Wonder and Amazement. If you have not our Books in *Europe*, nor our Writings, as you own, what Learning, or what Letters can you have?

Names of
China.

They have given several Names to that great Empire, for every time a new Family got into the Throne it gave it a new Name. From the Family, before this it took the Name of *Tai-mim-que*, that is, The Kingdom of great Brightness. But the *Tartars*, who now Govern, call it *Tai-cim-que*, or Kingdom of great Purity. But as there were formerly some Reigns famous, either for their long continuance, or the Virtue of the Kings, or number of Learned Men, so their Names have been preserv'd, and are still us'd in their Books, as for Instance, those of *Hia-que*, *Xamque*, *Kenque*, *Hanque*, &c. by which it appears that these Names do import *China*, but were given rather to distinguish the several reigning Families, than to express the Realm it self. In the Memorials presented to the King, and in their Books it is generally call'd *Xamque*, that is, High and Sovereign Kingdom. The Learned in their Writings use the Word *Kum-hoa*, which signifies,



Gemelli. 1696. *nifies*, Flower in the middle; yet after all, the most ancient and common Name among the *Chineses*, is *Kum-que*, or middle Kingdom; as believing *China* to be in the middle of the World, or else because the first King of *China* settled his Court in the Province of *Honan*, which was then the Center of the Kingdom; or else because they Esteem it above all others, as appears by the Hyperbolic Name they give it of *Tien-bia*, or the Kingdom that contains all there is under Heaven. Thus when any one says, *Tien-bia-tui-pim*, that is, all under Heaven is in Peace, it is the same as if he said *China* is at Peace.

Names of Contempt given *China*.

As the *Chineses* have given Names of Contempt to other Kingdoms, and Nations, so others have repaid them in the same Coin. For the Western *Tartars* call the *Chineses*, *Harakitai*, or Black Barbarians, and give the same Name to the Kingdom. The *Muscovites* imitate the *Tartars* in this Point, giving the *Chineses* the Name of *Kitai*, as do the Kingdoms of *Shihamalaba*, of *Tumet*, or *Tibet*, and that of *Usanout*, but these corrupting the Word *Kitai*, call it *Catai*, and the Merchants coming from *Indostan*, *Cataio*; by which it plainly appears that the Kingdom of *Cataio*, of which *F. Andrade* speaks in his Account of *Tibet*, is no other but *China*, and that the Words *Cataio* and *Harakitai* are the same. Nevertheless *Baudrand*, and others, will have *Catay*, or *Cathay* to be one of the Kingdoms of the Great *Tartary*, by the Antients call'd *Seri*, and stretching out Eastward, between the Imperial *Tartary* on the North, *China* on the South, and *Turkestan* on the West; which by him is also call'd *Kara Cathai*, where are the *Scythians*, call'd *Alani*, in that *Scythia*, within Mount *Imaus*. But *China* may be call'd *Cathay* of the *Cataini Tartars*, who possess'd themselves of it with the *Nin-cani*. The Eastern *Tartars* have given it no better Title, calling it *Nica-corum*, that is, Kingdom of Barbarians, tho' now they are fix'd in, and are Masters of it, they call it *Tulinpa-corum*, that is, middle Kingdom.

Length of *China*.

This vast Empire is seated at the furthest Eastern part of *Asia*. The *Chineses* in their Maps represent it Square, pretending it has equal breadth and length, but according to the best Account of the *Europeans*, it is rather Oval. It reaches 23 Degrees from North to South, that is, from the Fort of *Cai-pim*, on the Frontiers of the Province of *Peking*, in 41 Degrees of North Latitude, to the Sou-

thernmost Point of the Island of *Ainan*, in 18 Degrees of Latitude, South of the Province of *Canton*. Thus the length of *China*, according to the *Chinese Books*, is

5750 *Li*, or *Chinese Furlongs*, at 250 to a Degree.

402 *Spanish* or *Portuguese Leagues* and a half, allowing 17½ to a Degree.

575 *French Leagues* at 25 to a Degree.

345 *German Leagues* at 15 to a Degree.

1380 *Italian Miles* at 60 to a Degree.

But if we would take the greatest length of *China*, it must be measur'd from the North-east Point of the Province of *Leaotung*, call'd *Cai-Tuen*, to the last City of the Province of *Tan-nan*, call'd *Chintien-kiun-min-fu*, and then the greatest length of the Empire will be

525 *Spanish Leagues*.

750 *French Leagues*.

450 *German Leagues*.

1800 *Italian Miles*.

8400 *Chinese Furlongs* at the rate of four and a half to an *Italian Mile*.

Its breadth taken from the Point of *Nimpo*, a Seaport Town of the Province of *Chequian*, to the uttermost part of the Province of *Suchuen*, in a strait Line East, and West is

297½ *Spanish*, or *Portuguese Leagues*.

426 *French Leagues*.

255 *German Leagues*.

1020 *Italian Miles*.

4080 *Chinese Furlongs*.

But taking the greatest breadth of *China* from *Tamcham*, the most Eastern part of the Province of *Leaotung*, bordering on the Kingdom of *Corea* to *Tumtim*, the Westernmost Point of the Province of *Xensi*, it is

350 *Spanish Leagues*.

500 *French Leagues*.

300 *German Leagues*.

1200 *Italian Miles*.

5400 *Chinese Furlongs*.

This Empire on the East is bounded by the Eastern Ocean, on the North by a long Wall dividing it from *Tartary*; on the West by vast high Mountains, and sandy Deserts, separating it from several Kingdoms; and on the South by the Ocean. It is divided into 15 Provinces, which for their Extent, Wealth and Fruitfulness, may better be call'd large Kingdoms than Provinces; to which must be added *Leaotung*, a Country not inferior to any Province. This and eight of the Provinces lie along the Eastern and Southern Ocean; six others, four are enclos'd on all sides by the rest, two are separated by high Mountains from

Confines and Division.

from the other Kingdoms of *Asia*, and one by the Wall from *Tartary*, as is also *Peking* and *Leaotung*, but these are reckoned before upon the Sea, and so is *Yun-nan*, which on one side Borders on the Kingdom of *Tunquin*. These Provinces are call'd *Peking*, *Nanking* now call'd *Kiam-nam*, *Xansi*, *Xantung*, *Honan*, *Xensi*, *Chickian*, *Kiamsi*, *Huquam*, *Suchuen*, *Fokian*, *Quantung*, *Quamsi*, *Tunnan*, *Queichieu*, and the Country of *Leaotung*, which might well deserve the Name of a Province, but the *Chineses* place it under the Province of *Xantung*. The Provinces that Border on foreign Nations, are *Peking*, *Xansi*, *Xensi*, *Suchuen*, *Tunnan*, and *Quamsi*. So that *Cluverius*, who Assigns 18 Provinces to *China* was misinform'd, for the Kingdoms of *Tunquin* and *Cochinchina*, which he reckons as Provinces of *China*, are no way Subject to it, and tho' they were under it some few Years, they have been a long time Exempt from its Jurisdiction. There are several Islands depending on *China* at the great and little *Lieu-kieu-Taiwan*, which the *Portugueses* call *Formosa*; *Hainan*, *Hiamxa*, on which is seated the City *Amagao*, or *Macao*, upon its Southernmost Point, and abundance of other inhabited and desert Islands. The Kingdom of *Corea* is not an Island near *China*, as *Cluverius* imagins, but a vast Promontory joining to the Continent, and running out from North to South. Nor is *Xam-hai*, as *F. Martin* made it in his Atlas, but a Citadel so large, and so well fortify'd, both by Art and Nature, that it may vie with the best in *Europe*. It is built upon the Continent, near the Sea, between the Province of *Peking*, and the Country of *Leaotung*.

Islands.

Wall'd Places.

The wall'd Places in this mighty Empire, are to the Number of 4402, and divided into two Classes, the Civil and Military. To the civil Class belong 2045 wall'd Places, that is, 175 Cities of the first Rank, which the *Chineses* call *Fu*; 274 of the second Rank, called *Cheu*; 1288 Cities call'd *Hien*; 205 Royal Houses call'd *Ye*; and 103 Guards, or Royal Mansions of the second Rank call'd *Cham-chin*. Among the Cities of the Empire there are some comprehended lying in the Provinces of *Tunnan*, *Queichien*, *Quamsi*, and *Suchuen*, which pay no Tribute to the Emperor, but are Subject to particular absolute Princes and Lords of their own. Most of these Cities are so hemm'd in by high Mountains, and steep Rocks, as if Nature had study'd to Fortify them; and yet within those

Mountains there are Plains several Days Journey over, in which there are Cities of the first and second Rank, and many Towns, and lesser Places. The *Chineses* call these Lords *Tusu*, or *Tuquon*, that is, *Mandarines* of Countries, because believing there is no Emperor in the World besides him of *China*, they imagin there are no other Princes, or Lords, but those whom their Emperor Creates. The Subjects of these Lords with the *Chineses* speak the *Chinese* Language, but have another peculiar Tongue to themselves. Their Customs differ but little from those of the *Chineses*; and they are like them in Shape and Countenance, but only are Braver. The *Chineses* fear them, for having, after several Trials of their Courage found them a vigorous Opposition, they think fit not to disturb but to Trade with them. So that there is no Question to be made concerning the Number of Cities and Towns, as to its being greater than what is mention'd by *F. Martin*, because we here include those belonging to those petty Princes, whose Dominions, tho' not Subject to the Emperor, yet are in the midst of his Empire, in the four abovemention'd Provinces; as are also the Cities and Towns of the Country of *Leaotung*, and the Province of *Tunnan*, which the *Chineses*, who are above measure devoted to their Formalities, do not mention in their general Number, but in particular Catalogues.

The *Chineses* have printed an *Itinerarium*, or Book of all the Roads and Ways by Land and Water from *Peking* to the remotest Parts of the Empire. The *Mandarines*, who go from Court to their Posts, and all Travellers use it, to know the Way they are to go, the distances of Places, and the length of every Days Journey. In this Book all the Royal Roads of the Empire are divided into 1145 Days, to every one of which there is a Place, where the *Mandarines* are lodg'd, and treated at the King's Expence, when they go to take Possession of their Employs; but when they return from them they lose the Privilege of being Entertain'd at the Emperor's Cost. These 1145 Places are call'd *Ye*, or *Chin*, or joining the two Words *Ye Chin*, that is, a Place of Entertainment, and Guard, because there the *Mandarines* are expected with as much Care and Vigilancy, as if they were upon their Guard against an Army of Enemies. Of these Places there are 735 within the Cities of the first and second Rank, and in the Towns, frontier Places and Castles within the Empire;



Gemelli.
1695.

Empire; 103 in those they call *Te*, and 103 in the Places call'd *Chin*. Both of them were formerly Built, where there were no Cities; and may be call'd Towns of the second Rank, being all of them wall'd, and each of them having a *Mandarine* to Govern it; and there are of them larger, and more populous than some Cities, and Towns. The others to the Number of 102, tho' not wall'd are large and populous.

A Day before the *Mandarine* sets out, there goes a Messenger with a small Tablet, which the *Chineses* call *Pai*, on which is writ that *Mandarin's* Name, and Office, and the Impression of his Seal under it. As soon as this is seen, the Palace where he is to Lodge is clean'd and made ready, and the Preparations are greater or less according to the Quality of the Guest, and so the Provisions, Servants, Horses, Chairs, Litters or Boats, if he is to go by Water, and all other Things they may have occasion for. In these Inns, or Houses of Entertainment are receiv'd after the same manner in Proportion to what they are, all other Persons, as well *Chineses* as Strangers, to whom the King grants this Favour. Here also the King's Messengers, or Expresses are furnish'd with what they want to Hasten on in their Journey; beating a Furlong or two, before they come to the House, a Bason call'd *Lo*, which they carry hanging at their Back; upon the hearing of which Sound the Horse is presently Saddled for him to Change, so that he makes no Stay.

Military
Posts.

The Military Class contains, 629 great Fortresses of the first Rank, as well on the Frontiers to serve as Keys, or a Defence against the *Tartars*, as on the Borders of Provinces against Robbers and Rebels. The *Chineses* call them *Quan*; and that of *Kam-hai* abovemention'd, is of this Number. There are 567 of the second Rank, call'd *Guei* in the Language of the Country. The Place F. *Martin* in his *Atlas* calls *Tien-chim Guei*, signifying the Fortrefs of the Country of Heaven, is of this Number, and by it a Judgment may be made of the other Fortresses of the second Rank. There are 311 Forts of the third Rank call'd *So*; 300 of the fourth, call'd *Chin*, whose Name and Signification is the same as that of those of the fifth Order of the civil Class; and 150 of the fifth Rank call'd *Pao*. There are 100 Forts of the sixth Rank call'd *Su*, and lastly 300 of the seventh Rank call'd *Chai*. These last are of several forts, some in the Coun-

try, which serve as Places of Refuge to the Peasants, when the *Tartars*, Robbers, or Rebels infest the Country, as also when the Emperor's Army is upon its March. Others are upon steep Mountains, to which they go up by Steps cut in the Rock, or by Ladders of Ropes, or Wood to be taken away, and these have no Wall about them, as not standing in need of any. Others are also upon Mountains, but have a Path-way to them, and these have a double or treble Wall to defend the Entrance. Now reckning all together it appears there are 2357 Military Posts, which added to those of the civil Class make 4402. Besides all this there are within and without the great Wall which parts *China* from *Tartary* 3000 Towers, call'd *Tai*, every one of which has its proper Name, and in these there are Guards and Centinels, who give the Alarm, as soon as they discover an Enemy, making a Signal in the Day with a Flag they hoist up on the Top of the Tower, and at Night with a great lighted Torch. If these Towers be added to the Number of the Military Places, as the eighth Rank of them, they will in all make 5357.

It is 150 Years since a *Mandarine* of the supreme Council of War, compos'd a Book, which he Dedicated to the Emperor, and calls it *Kieu-pien-tunxe*, that is, a practical Description of the nine Frontiers, meaning the nine Quarters, or Districts into which he had divided the great Wall, which encloses part of *China* for 405 Spanish Leagues, according to the common Computation, making 23 Degrees and ten Minutes from East to West from the City *Caiyuen*, seated in the utmost part of the Country of *Leao-tung*, to that of *Canso*, or *Can-chen* in the very Borders of the Province of *Xensi*, which is to be understood in a strait Line, for if we follow the windings of the Mountains and the Wall, it will certainly hold out to 500 Spanish Leagues. In the same Books all the mountainous Places that are inaccessible are describ'd, and 129 other Carts shews there must be 1327 great and small Forts to hinder the *Tartars* passing. Had not the *Chineses* been Careless, Cowardly, Covetous, and Disloyal to their Kings, the *Tartars* could never have pass'd the Wall, nor get within the Fortresses which were so conveniently dispos'd in proper Places, and so strong either by Art or Nature; so that as appears by antient Histories, and by what has hapned in our own Times, the *Tartars* never entred *China*,
but



Gemelli. but when either the Treachery of the Soldiers, or the Avarice of the Commanders made way for them, they receiving half the Booty every time they let in the Enemy; till at length those Traitors have put the richest and most populous Kingdom in the World into the Hands of a small Number of Savages, and Barbarians. In this same Book is mention'd the great Number of Soldiers, who kept Guard on this Frontier, which were nine Hundred and two Thousand and Fifty four. The Auxiliary Troops resorting thither when the *Tartars* attempted to break into the Kingdom were innumerable, and there were three Hundred eighty nine Thousand one Hundred and Sixty seven Horses always in a readiness for them, according to the same Author's Computation, who reckons the Charge the Emperor is at Yearly for the Pay of Officers and Soldiers to amount to the sum of two Millions and Thirty four Thousand *Leans*, at fifteen *Carlines* of *Naples* each, which is just a Noble a *Lean*: By what has been said of the Number of Soldiers appointed to Guard the Wall and Frontiers against the *Tartars*, it is easy to guess at the Number of those kept on the Confines of the several Provinces, and in the Cities, Towns, and other wall'd Places of the Kingdom, there being no Place without some Garrison. They reckon seven Hundred sixty seven Thousand nine Hundred and sixty, who in time of Peace Guard and Attend during the Day the *Mandarines*, Ambassadors, and others who are Lodg'd at the King's Expence, and at Night keep Guard near their Boats and Quarters, and when they have gone one Days Journey they return, and others take their Place. The Horses the Emperor maintains for his Forces in the Garrisons amount to five Hundred sixty four Thousand nine Hundred, and as well these Souldiers as Horses, are always kept on Foot: But where there is any War or Rebellion, the Forces that Randevouz from all the Provinces are almost innumerable.

The Realm of *China*, according to the

Computation of a grave Author contains eleven Millions five Hundred, and two Thousand eight Hundred and seventy two Families, or Houses; without including in this Number, Women, Children, Beggars, *Mandarines* in Employment, Soldiers, Batchelors, Licentiates, Doctors, *Mandarines* above Age, all Persons that Live on the Rivers, *Bonzes*, Eunuchs, and all those that are of the Blood Royal, because only those are Pol'd who Till the Land, or pay Taxes to the King. There are in the Empire according to the same Author, fifty nine Millions seven Hundred eighty eight Thousand three Hundred and Sixty four Men. The Number of all the Inhabitants, or Souls, without excluding any Age, Sex, or Condition, if we will Credit *F. Daniel Bartoli*, makes three Hundred Millions, three times the Number there is in all *Europe*. But because this Father allows more to the whole than it has, and takes from the parts and principal Cities, diminishing their real Number, there is no relying on his Account, for his strange Exaggeration will not suite with the multitude of small Places. Having endeavour'd diligently to clear this Point with the Fathers of his Society, I found not one that agreed with him, nor did any of the Millioners of other Orders, who having liv'd there some twenty, and some thirty Years, know more of it than *F. Bartoli* could do by hear-say; because they are continually Converging with *Mandarines*, and great Men, who thoroughly know this Matter, as numbring the People to receive the Imperial Tax. The greatest difference I found in the Accounts given me, during the time I stay'd in *China*, was of five Millions, some telling me the whole Empire contain'd an Hundred ninety five Millions, and others that they had found two hundred Millions in the *Chinese* Books, which difference may well happen in counting with two or three Years interval. To make what has been here said the plainer, I think it will not be amiss to Insert the Particular, as it is found in *F. Couplet*, and is as follows.

Number
of People
in *China*.

F. Couplet,
p. 106.

Par. 3.
lib. 1.
pag. 22.

pag. 105.

Province,



Gemelli.
1696.

Provinces	Metro- politan Cities	Cities	Families	Men
1 Peking	8	135	418989	3452254
2 Xansi	5	92	589659	5084015
3 Xensi	8	107	831051	3934176
4 Xantung	6	92	770555	6759685
5 Honan	8	100	589296	5106270
6 Suchuen	8	124	464129	2204570
7 Huquang	15	108	513686	4833590
8 Kiamfi	13	67	1363629	6549800
9 Nanking, or Kiamnan	14	110	1969816	9967429
10 Chekiang	11	63	1242135	4525470
11 Fokien	8	48	509200	1802677
12 Quantang	10	73	483360	1978022
13 Quamsi	11	99	186719	1054760
14 Yunan	22	84	132958	1433100
15 Queichen	8	10	45305	231365
Total	155	1312	10128789	58916783

Famous
Men and
Women.

There are also reckoned in the Empire 3636 Men Renowned, and Illustrious, for their Virtue, Learning, Valour, or other remarkable Qualities. There are 208 Virgins and Widows, remarkable for their Chastity, or other Heroick Acts, and Celebrated in the *Chinese* Books, and in their Temples, and Inscription.

Mausole-
ums.

There are 185 *Mausoleums* Famous for Structure, and Riches, for it is forbid in *China* under severe Penalties to carry the Dead into any City, but they may be remov'd from one Province to another, keeping without the Walls.

Temples
and Bon-
zes.

There are 480 Idol Temples of Renown, and much resorted to, as well on account of their Majesty, and Wealth, as for the pretended Miracles wrought at them. Within these and other Temples of the Empire, there live above 3 hundred and fifty thousand *Bonzes*.

Other
Temples.

Besides throughout the Kingdom, are to be seen 709 Temples, erected by the *Chineses*, at several times, in Memory of their Ancestors, and remarkable for their Beauty and Structure. It is the custom among the *Chineses* to express much love to their Parents after their Death; and to make it appear they build Stately Halls with great charge, in which instead of Statues, they place Inscriptions, with the Names of their Ancestors. Upon certain days in the Years, the Fami-

lies they belong to, meet in these Halls and Prostrate themselves on the Ground, in token of Love and Respect, offering Incense to them, and making a Splendid Entertainment, in which there are several Tables well cover'd, and fill'd with abundance of well dress'd Meat in great Order.

The Famous Antient Statues are to the number of 2099, besides Paintings, and other Celebrated Works of that Nature, 1159 Towers, Triumphal Arches, and notable Monuments, in Honour of Kings and Men in vogue; 272 Libraries well adorn'd, and stor'd with Books. The great Rivers and Fountains of note, for hot and Medicinal Waters are 1472. There are also 2099 Mountains, rendred Fruitful by their many Springs, and singular for Pasture, and the excellent Minerals they produce, and no less for their great height The Schools, and Publick Structures erected in Honour of *Confucius*, the great Philosopher of that Empire, are as many as the Cities. It is no easy matter to reckon the vast number of Scholars, but the Batchelors are above 90000. Besides 32 Palaces belonging to Petty Kings, there are others in all Places, for the great Officers of the Kingdom, according to their dignity. And to conclude, there are in the Empire 231 Famous Bridges.

Statues,
Pictures,
Monu-
ments, Li-
braries,
Rivers,
Fountains,
Moun-
tains.

Schools.

Schollars.

Palaces.

Bridges.

CHAP.



CHAP. VII.

Of the notable Government, of the Empire of China, the several degrees of Mandarines, and of six Supreme Courts, or Councils of the Learned, or Gown-Men, and six of the Souldiers, or Military Men.

Gemelli. CHINA deserves great Commendation for its excellent Government. Of the three Sects or Religions follow'd there, that of the Learned, is the first and Antientest, and its Principal end, is the good Government of the Kingdom, upon which Subject they have writ a great number of Books, and Comments upon them. *Confucius* in his time writ a Treatise upon this matter, and call'd it *Chum-yum*, that is, the *Golden Mean*, where he solidly teaches, that a good King is to have nine Qualities, for the well Governing of his Subjects, which if he Practises, he will make his Reign Immortal.

Degrees
of Mandarines.

The *Mandarines* of the Empire, are divided into nine Classes, and every Class into nine Degrees. As for instance they say, such a *Mandarine* is of the second Degree, of the first or second Class; or he is a *Mandarine* of the first Degree, of the first, second or third Class. This distinction signifies nothing but a meer Title of Honour the Kings have bestow'd on them, without any regard to their Employments; for tho' the *Mandarines* be of a higher or inferiour Rank, according to the Dignity of their Offices, yet this is no general Rule; for sometimes to reward one Man's Merit, whose charge us'd to be executed by one of an Inferiour Rank, the King Honours him with the Title of *Mandarine*, of the first, or second Class; and on the contrary to Punish another, whose Post belongs to those of a Superior Class, he sometimes put him down to be *Mandarine* of a lower Rank. The Knowledge, Distinction and Subordination of these Orders are so perfect, the Submission and Veneration of the Inferiour to the Superiour, and the Authority of the latter, over the others so great; and in short the King's Power over them all, is so absolute, that there is nothing to compare to it in our Government, either Civil, or Ecclesiastical.

First Degree,

The *Mandarines* of the first Class, are Counsellors of His Majesties Council of State, which is the greatest Honour, and Dignity, a Learned Man can rise to in the Empire. They have several Honourable Titles, as *Nui co*, *Colao*, *Cai siam*, *Suam-Cum*, *Siam que*, and others, signi-

Vol. IV.

fying Assessors, Assistants, and Supreme Counsellors to the King. There are in the Royal Palace, several Halls for them of a Stately Structure. When the King will do any of these Counsellors a special Honour, he gives him the Name of one of those Chambers, as for Example that of *Chumkietien*, signifying, the Supreme Chamber in the middle; this new Title being immediately added to his Name; and he is call'd such a Counsellor or *Ko-lan*, Supreme Chamber in the middle. There is no certain number of these Counsellors, but they are more, or fewer, at the Emperors Pleasure, who chooses them as he thinks fit, among the *Mandarines* of other Courts. There is always one call'd *Xensiam*, who is chief of them, and the King's Favourite. This is the Supreme Council, or Court in the whole Kingdom, and kept in the Palace on the left Hand of the Supreme Chamber, where the Emperor gives Audience. Where it is to be observed, that the left Hand among the *Chineses*, is the most Honourable, as it was among the *Greeks* and other Nations; which puts me in mind, that I have seen some Antient *Grecian* Pictures, on which *S. Peter* was Painted on the left, and *S. Paul* on the right, the first having the preference as head of the Church. This Court is call'd *Nui yuen*, and is compos'd of three Ranks of *Mandarines*, the first is that of the Emperors Counsellors already mention'd, who have it in Charge to Peruse, Examine and Judge of all Petitions presented to His Majesty by the six great Courts, of which we shall Treat next, upon all the most Important Affairs of the Kingdom. When they are come to a Resolution, they present it to the Emperor in Writing, who either confirms or cancels it, as he thinks fit. Those of the 2d Rank, or Class, are as it were Assessors, or Assistants to the King's Counsellors, chosen out of the 2d, or 3d Class of *Mandarines*, whence they often rise to be the King's Counsellors. The Title is *Tahiofu*, that is, Learned Men of great Knowledge. This Title is also given to Counsellors, on whom the Emperor bestows others more lofty, as *Tai-cu-tai*, that is, The Princes great Governour, or *Cai-tu-cai-fu*, Great Ma-

X x

ster



Gemelli.
1696.

ster to the Prince, and the like. The 3d Rank of this Court, is call'd *Chun-xuco*, that is, Class, or School of *Mandarines*; these write, or cause to be writ the business of the Court, on whom the Emperor bestows Titles, according to the Chambers they are employ'd in. They are generally of the 4th, 5th, or 6th Class of *Mandarines*, and are much look'd upon, because they have charge of all Sutes, and Writings, by reason they may give or take away, all a Man has depending on the Sute, by only a Word of a double meaning, and sometimes by a single Letter. Besides these there is a vast number of Clerks, Solicitors, and Supervisors.

Eleven
great
Courts.

Besides this Sovereign Court or Council here mention'd, there are eleven other great Courts, among which the Emperor of *China*, divided all the affairs of his Empire 2000 Years before Christ; and these same continue still. Six of them belong to the Learned *Mandarines*, or Gown-Men, call'd *Lo-pu*, and six to the Military *Mandarines*, or Swordsmen, call'd *U-fu*. The Power of these Courts was extraordinary great, and unlimited, in so much, that it might reasonably be fear'd, lest some one of them should make use of its Authority, to stir up a Rebellion; and therefore the Wisdom of the *Chinese* Emperors, has so regulated their Business, that no one of them can determine any affair committed to it, without the Concurrence of the others. Within the Palace of every one of these six Courts, there is always a Chamber, or Apartment appointed for a *Mandarine*, call'd *Coli*, that is, Supervisor, or Examiner, who in Private and Publick, Examines all that is transacted, and if he finds any Error, presently acquaints the Emperor with it. This *Mandarine* is neither Subject, nor Superior to his Court, but only a Censor of their Proceedings, as was us'd among the *Romans*. In *China* these Men are call'd Mad Dogs, because they are continually biting, by the ill Offices they do.

Presidents

The first Presidents of these six Courts, are of the first Degree of the 2d Class of *Mandarines*, and are call'd *Xam-zuoli-pu-xam-xu*, that is, first President of the Court of Ceremonies, and so of the others. Each of these Presidents has 2 Assessors, the first of which is call'd *Tso-xil-am*, that is, President of the left hand; and the other *Tou-xi-lam*, that is, President of the right, and these are of the first Degree, of the 3d Class.

These six Courts, are seated, accord-

ing to their Dignity, near the Imperial Palace on the East side, being great square Structures, with three Divisions of Courts and Apartments; for the conveniency of so many as belong to them, the Emperor daily providing their Dinner, that they may not be oblig'd to go home to their Houses, and may dispatch business with more Expedition.

6 Civil
Courts.

The method of Proceedings in these Courts is thus. When any Man has a Sute, he writes it down on a Paper of such form and Size, as is fix'd by Custom, which he carries into the Palace of the Court, and there beats a Drum, which is at the second Gate, then kneeling and lifting up the Paper or Petition with both Hands as high as his Head, it is taken from him by an Officer, who conveys it to the *Mandarines* of the great Chamber, and they to the President, or in his absence to his Assessors, who having read it, Approve or Reject it, as they think fit. If Rejected, they send it back to him that presented it, causing him often to be well beaten for having propos'd an unreasonable Thing. If they Approve of it, the President sends it back to the Inferior Court, that they may Examine the Cause and Report their Opinions. When this Court has Examined and Adjudg'd it, they send it back to the first President, who gives the Sentence, adding to, taking from, or confirming the Decision of his Inferior Court. If the Matter be of high Concern, he orders the said Court to draw it up in a Memorial, which having Read with his Assessors, he remits to the Revisor *Mandarine* before mention'd, and he refers it to the Supream Court of the Counsellors of State, who Examines the Cause, and acquaints his Majesty with it, who for the most part orders the Court to Examine it again. Then the Counsellors of State send back the Memorial to the Revisor, who having seen the King's order, returns it to the first President. He causes it to be Examined again, and when brought to him again returns it to the Revisor; he to the Counsellors of State, and they to the Emperor, who then gives the final Sentence. This Decree returns the same way to the first President, who notifies it to the Parties concern'd, and then the Sute is ended. When the Cause is any of those the Courts of the Provinces send up to Court, it is Directed Seal'd to the King's Inspector or Revisor; who opens and Reads it, and then sends it to the first

Presi-



Gemelli. President, who proceeds as has been said.

1696.

Did the *Mandarines* in Trials and Decisions of Affairs do their Duty according to the Laws and the King's Design, *China* would be the happiest Country in the World, and the best Govern'd; but as great observers as they are of outward Formalities, they are inwardly no less Malicious, Hypocritical, and Cruel. Their Frauds and Artifices are so numerous, it would take much time to recount them, there being scarce any *Mandarine* free from Avarice and Corruption; so that they do not consider the Justice or Injustice of the Cause, but who gives most Money or the best Presents, thinking of nothing but satisfying their vile Covetousness, like so many ravenous Wolves.

The 1st Court.

The first of these six Courts is call'd *Li-pu*; its Business is to furnish all the Kingdom with *Mandarines*, and to Examine their Merits and Demerits, to represent them to the King that they may be prefer'd to better Posts, or put back into meaner, as a Reward or Punishment. Within its Palace there are four Courts. The 1st, is call'd *Ven-seven-su*, that is, The Court that judges of those that are Qualify'd and Learned enough to be *Mandarines*: The 2d, *Geo-cum-su*, which Examines the good or bad Government of *Mandarines*: The 3d, *Nien-fum-su*, which has the care of Sealing all publick Acts, to give the Seals to all *Mandarines* according to their Post, and to Examine whether the Seals of the Dispatches they bring or send be True or Counterfeit: The 4th *Kibiun-su*, which has the charge of Examining great Lords as petty Kings of the Blood-Royal, Dukes and others, whom the *Chineses* call *Huan-chin*, that is, Ancient Vassals; who are honourable for their great Services perform'd in War, when the Family now Reigning conquer'd the Empire.

2d Court.

The 2d Sovereign Court is call'd *Hu-pu*, which signifies the Kings great Treasury or Court of Exchequer. It has the Management of all the Treasures, Revenues and Taxes, as also of the Expences. It pays out the Pensions, and the Quantities of Rice, Pieces of Silk, and Sums of Money the Emperor bestows on petty Kings, great Lords, and *Mandarines* of the Empire. It keeps the Rolls or Musters taken very exactly every Year of all the Families, Houses, of all the Men, of the Surveys of the Land, of the Duties it is to pay, and of all the Customs. And

Vol. IV.

it is here to be observ'd thattho' in *China* there are 15 Provinces, yet in the Publick Records, and their common way of speaking, they are call'd 14 Provinces, and one Court, because, say the *Chineses*, the Court resides, commands, and is not subject, and therefore is not to be reckoned in the number of the other Provinces. Hence it is that among the Supreme Courts, there is never an Inferiour one for the affairs of the Province of *Peking*; but the first President refers them, as he thinks fit, to one of the Inferiour Courts appointed for the Provinces. Thus the Supreme Court of Exchequer, has within its Palace on both sides, 14 Subaltern Courts, which bear the Names of the Provinces they are appointed for. During the Reign of the Family before this now Ruling, there were reckoned 13 Provinces, and two Courts, because the City of *Nanking* was a Court, as well as that of *Peking*, and had the same six Supreme Courts, and all others, that are now in the Court of *Peking*; but the *Tartars* took away its Title of a Court and all its Tribunals, and have chang'd its very Name, calling it the City of *Kiam-nim*, and the Province *Kiam-nan*, Names it had formerly.

3d Court.

The 3d Court is call'd *Li-pu*, and has the Inspection into Ceremonies, Rites, Sciences and Arts. It has charge of the Emperor's Musick, of Examining Students, and giving them Right to be admitted to the Examination of the Learned; of Judging of the Titles and Honours the Emperor will bestow on Persons of Merit; of the Temples, and of the Sacrifices the Emperor offers to the Sun, Moon, Heaven, Earth, and to his Ancestors. It orders the Entertainments the Emperor gives to his Subject or Strangers, and the Receiving, Presenting, and attending his Guests, and Ambassadors, and has full Power over Arts and Mechanics, and in fine over the 3 Religions profess'd in the Empire, whereof the 1st is that of the Learned; the 2d. of *Taosu* or the marry'd *Bonzes*; and the 3d. of the single *Bonzes*. By this Court the Fathers, *John Adams*, *Luis Buglio*, *Ferdinand Verbiest*, and *Gabriel Magalhaens* were Imprison'd with nine Chains on their Feet. This Court has 4 Courts under it. The 1st. is call'd *X-chi-su*, that is, The Court of Matters of Moment, as for Instance, of the Titles of petty Kings, Dukes and great *Mandarines*: The 2d *Su-chi-su*, or the Court that inspects the Emperors Sacri-

X x 2

fices,

Gemelli.
1696.

fices, the Temples, the Mathematicks, and the three Religions: The 3d, *Chu-ke-su*, which Receives and Attends the King's Guests, whether Subjects or Strangers: The 4th, *Chim-xen-xu*, to take care of Entertainments given by the Emperor. Whilst the *Chineses* had the Power in their Hands, learned Men were chosen to fill these Courts; but at present there are *Tartars* appointed, who do every thing in this and the other Courts, the *Chinese* Ministers being like dumb Statues; thus they suffer the Punishment due to their Pride at the Hands of rude ignorant Barbarians. Tho' the name of this Court looks like that of the first, yet there is a great deal of difference according to the *Chinese* way of speaking, for the Characters of the first Syllable, *Li*, are not alike, and the Pronunciation differs very much. The first is pronounced raising the Voice and founding it shrill, as we mark it with an acute Accent *Li*, and on the contrary in the second the Voice is let fall, as if it were mark'd with the flat Accent *Li*. So that in the first *Li* signifies *Mandarine* and *Pu* Court, and both together Court of *Mandarines*. In the second *Li* signifies Rites and Ceremonies, and *Pu* being added, Court of Ceremonies. This double Meaning is not found among the *Tartars*, who call the first Court *Hafan-Xurgan*, or Court of *Mandarines*, *Xurgan* signifying a Court, and *Hafan* *Mandarines*; and the other *Toro-Xurgan*, or Court of Rites and Ceremonies.

4th Court.

The 4th Sovereign Court is call'd *Pimpu*, which has the Direction of War and Military Affairs through the whole Kingdom. It Chuses and Prefers all Officers, distributes them in the Army, Frontiers and Garrisons, and all parts of *China*; Raifes and Exercises Soldiers; fills the Magazines with Arms Offensive and Defensive, Ammunition and Provisions, and with all things necessary for the Defence of the Empire. Within its Palace there are 4 Inferior Courts. The 1st is call'd *Vu-sven-su*, which has the charge of chusing and giving Posts to Military *Mandarines*, and of Exercising the Troops. The 2d, *Chefam-su*, which has the care of distributing Men and Officers throughout the Kingdom to pursue Robbers, and suppress Rebellions. The 3d, *Che-kia-su*, which takes care of all the Emperors Horfes, as well those on the Frontiers, and in considerable Garrisons, as of the others that serve for Posts; as also of the Waggon and Boats that serve to carry Provisions and Soldi-

ers. The 4th, *Vu-cu-su*, has charge of causing all sorts of Arms Offensive and Defensive to be made, and keeping them ready in the Magazines.

5th Court.

The 5th Sovereign Court is call'd *Himpu*, which is the Criminal Court of all the Empire, it has Authority to punish all Crimes according to the Laws of the Empire. Yet Reason, Law and Justice, are here sold, and he who gives most has the best Cause; this Nation suffering it self to be so led away by Avarice, that it cannot be curb'd by so many severe Punishments as the Emperor inflicts on those that are Convicted of Corruption and Bribery.

Punishment of Criminals.

All the Courts in *Peking* examine the Offences of those that are subject to them on account of their Employments; but when the Crime deserves a grievous Punishment, as Confiscation of Goods, Banishment or Death; then after acquainting the Emperor with it, they send the Process and Criminal to this Court which gives the definitive Sentence. In the Palace of this Court there are 14 other subordinate to it, for the 14 Provinces of the Empire, as was said of the second Court. The Practice of *China* differs much from ours as to the diversity of Punishments, for we behead noble Persons, but there the greatest Dishonour can be done a Man is to cut off his Head. When the Emperor will show a great Lord or *Mandarine* condemn'd to Death a special Favour, he sends him a Piece of delicate fine Silk to be Strangled with. It being therefore the Custom in *China* to Strangle the Nobility, and Behead the Commonalty; when this happens the Kindred buy the Head and Body of the Executioner for an hundred, and sometimes for a thousand Pieces of Eight, according to their Wealth; looking upon it as a great disgrace that the Body should remain Unbury'd, because this Punishment is attended with a prohibition of Burying the Body, yet the Executioners run the hazard of it. Among other Laws observ'd by this Court, there is one enacted by the ancient Kings; which is, That when a Criminal deserves any Favour for some rare Quality, or Excellency in some Art (as is also appointed by our Civil Law,) the Execution is respited till the end of the ensuing Autumn; that he may enjoy some Grace, or general Pardon granted at the Birth, or Marriage of Princes, or extraordinary Alteration, or Earthquake; all Prisoners being descharg'd at such times; so that those who are Repriev'd, are either



ther set at Liberty, or at least have their Liberty and Hopes for some Months.

Gemelli.
1696.

6th Court.

The sixth Sovereign Court is call'd *Campus*, or the Court of publick Works. It has the care of Building and Repairing the Royal Palaces, the King's Tombs, the Temples where they pray to their Ancestors, and the others in which they Worship Heaven, Earth, the Sun and Moon: It has also charge of Repairing the Palaces of all the Courts in the Kingdom, and those of all the great Lords: It is to look after the Towers, Bridges, and all other necessary Works to make the Rivers Navigable, and the Roads fit to Travel. In its Palace there are four subaltern Courts. The first call'd *Ym-xen-su*, whose duty it is to examine and form the Draughts of all Works that are to be made. The second *Yu-em-su*, to whom is committed the providing of Arms for the Fleets. The third *Tu-xui-su*, takes care to make the Rivers and Lakes Navigable, to level Roads, and Build and Repair Bridges. The fourth *Che-tien-su*, looks to the King's Houses and Lands, which is lett out, and receives the Rents.

Judges
and Offi-
cers of
the Courts.

By what has been said it appears that the six Sovereign Courts have under them 44 inferior Courts, which have all their Palaces within the Precints of the great one they depend on, with all necessary Chambers and Halls. Each of these 44 Courts has a President and 12 Counsellors, whereof four are of the first degree of the 5th Class of *Mandarines*, four of the second degree of the same 5th Class, and the other four of the 6th Class. In the Court of Exchequer they are double the number, as also in that of Criminal Causes; every inferior Court belonging to these having a President and 24 Counsellors. Besides these *Mandarines* in Employment, there are others who are of no Class, and yet are such only by Name, and after some Years Service, the Emperor puts them into the eighth or ninth Class of *Mandarines*. All these Courts have Clerks, Cryers and other Officers, whom they send into the Provinces. They have Tipstaves to employ in the Palace, Messengers to carry their Orders, Jailers, Sergeants, Catchpoles and others, who ballinado Offenders, Cooks to dress the Meat the Emperor allows them every Day, Servants to wait at Table, and a vast number of others all kept by the Emperor: The number here mention'd is to be understood, as it was in the Time of the *Chinese* Emperors, under the Family be-

fore this now Reigning, as Authors deliver it; for now they are all double, as for instance, the Court that had but 12 in all before, has now 12 *Chineses* and 12 *Tartars*. These are the six Sovereign Courts that govern all *China*, and are so famous in that Empire; but because each of them of it self would have been too Powerful, the wise Emperors have so settled them and order'd their Business, regulating all their Proceedings, that none of them is absolute in the Affairs it has Cognizance of, but they all depend one upon another. As for Instance, The first President of the 4th Court, which is the Court Martial, might have Rebell'd had his Authority been Independant, because all the Troops in the Kingdom are under his Direction; but he has no Mony, and after he has the Emperors Order he must have recourse to the second Court, which is that of the Exchequer. The Boats, Waggons, Tents, Arms and other Necessaries for a War depend on the sixth Court, to which the fourth must have recourse; and lastly, the Horses are at the disposal of another separate Court, of which they must be ask'd.

The Martial *Mandarines* make five Courts, call'd *Ufu*, that is, five Classes or Companies. Their Palace is on the right and west side of the Emperors. The first is call'd *Hei fu* or Rear. The second *Tfo fu* or left Wing. The third *Yen fu*, or right Wing. The fourth *Chien fu*, or the main Body. The fifth *Chien fu*, or the Van. These five Courts are Govern'd by 15 great Lords, 3 in each of them, of whom one is President, and the others Assessors. All the 15 are of the first Class of *Mandarines*, but the Presidents are of the first degree of this Class, and the Assessors of the second: They have charge of all the Officers and Soldiers of the Court. These five Courts are subject to a Sovereign Court, call'd *Ihm chim fu*, that is, Court Martial, the President whereof is always a great Lord. His Authority extends over the said five Courts, and over all the Officers and Soldiers in the Empire, but for fear lest he should make ill Use of so great a Trust, a learned *Mandarine* is appointed his Assessor with the Title of Supreme Regent, and two Royal Inspectors, who have an Eye upon all his Actions. The number of *Mandarines* is so much increas'd, both for the better Government, as also to reward Subjects that deserv'd well in Assisting the first King of the Family before this now Reigning, to make himself Master of the Empire. And certain-

5 Martial
Courts.



Gemelli.
1696.

Barbarous
Saying of
a Mandar-
ine.

certainly the predominant Passion of the *Chineses* is the desire of Rule, wherein they place all their Glory and Happiness; as may appear by an Answer given by a *Mandarine* to *F. Matthew Riccio di Macerata*. This Father discoursing him concerning our Holy Faith and Eternal Bliss. Peace saith the *Mandarine*, leave these Follies, your Glory and your Bliss be all your own, who are a Stranger; for all my Glory and Happiness consists in this Girdle and Habit of a *Mandarine*; all the rest is nothing but Talk and Words, which the Wind carries away, and are things told but not seen; what we see is the benefit or advantage of Governing and Commanding others. Gold, Silver, Wives and Concubines, as also a numerous Train, Goods, Feasting, Diversions and all sorts of Hap-

piness, Honour and Glory are the Consequences of being a *Mandarine*. This is the Happiness we covet, and which we enjoy in our great and mighty Empire, and not yours, which is as Unprofitable as it is Invisible and Impossible to obtain. Thus spoke that wicked Atheist.

There are other *Mandarines* of none of the nine Classes, call'd *Vi-jo-lien*, that is, unfetled Men. There are also others call'd *Vupin*, that is, who find no Class to fit them, because their Merits are so great, that they lift them above all Classes and Degrees. These are the petty Kings, Dukes and Marquesses, who govern in the 5 Courts Martial, esteeming the Dignity of Dukes and Marquesses, which they have purchas'd by their great Services above that of *Mandarines*.

C H A P. VIII.

Of several other Courts in Peking, of the fifteen Provinces, and Cities of the Empire of China.

1st Court
of Peking.

THE first of these Courts is call'd *Hàn-lin-iven*, that is, a Garden or Grove flourishing with Learning and Sciences. This Court contains a great number of learned *Mandarines* of pregnant Wits divided into 5 Classes, and making 5 Courts; being chosen by the Emperor from among the new Doctors that take their Degree every three Years at *Peking*, for all the Licentiates of the Kingdom call'd *Kiù gin*, that Men illustrious in Learning, are examin'd for 13 Days together with all possible Rigor, out of which the Degree of Doctor is afterwards given to only three hundred sixty six, who have proved themselves the ablest Men. The Members of these 5 Courts, are Teachers and Preceptors of the young Prince, who is to succeed in the Empire, whom they instruct in Virtue and Learning according to his Age. They write all whatsoever happens at Court or in the Empire, which deserves to be transmitted to Posterity. They compose the general History of the Kingdom and other Books, and they are properly the King's Men of Learning, whom he chofes to be *Colaos* and Counsellors; in short, this Court is a Royal Seminary. Those of the first Court are of the third rank of *Mandarines*, those of the second of the fourth, and all the other three of the fifth.

Having spoke of the Examination of Licentiates and the Degree of Doctors,

it is proper to describe the manner how they arrive at the Degree of Batchelors, which is conferr'd in the Cities, and to that of Licentiate given only in the Metropolitan Cities of Provinces, as that of Doctor is only at *Peking*. As for the Batchelor's Degree, which the *Chineses* call *Sin-Zay*, there is a Person appointed by the King in every Province, who goes from one City to another to examine the Students, of whom four or five Thousand come to be examin'd in every City, according as they are more or less Inhabited. They are thrice put upon Tryal by as many several Examiners. The first is by four antient Learned Men who reside in the Colleges of *Confucius*: The second is by the Magistrates of the City, and only of those who were thought worthy of it by the first Examiners: The third by the *Thibio*, or King's Examiner, of those few that have pass'd the second Trial. Thus of the Thousands that at first expos'd themselves to the hazard of so difficult an Undertaking, only a few are at last admitted to the Honour of Batchelors; and sometimes they do not rise to thirty, all the rest being rejected as Unworthy and Incapable. Yet this does not dismay those that are rejected, or put them by their Studies; but being spur'd on by the Honour done to those that receive the Degree, they return to their Studies with more earnestness,

Manner
of taking
Degrees.

to



to appear again at the next Examination.

1696. Afterwards only the ablest of those that were graduated in the first Examination of Batchelors resort to the second for Licentiates, or Masters, because it is very severe. These are promoted only once in three Years in the eighth Moon, which usually happens in our September, and this no where but in the 15 Metropolitan Cities of Provinces, and such a certain number prefix, there being about 150 in the two principal Cities of Peking and Nanking, and more or less in the others down to an hundred. The Emperor chuses 30 able Men to be Examiners, of whom two go into every Province for that purpose, and it is to be perform'd precisely on the 9th, 12th, and 15th Day of the 8th Moon. These Examiners call two others to their Assistance, for they would not be able to go through so much alone. In the mean while the two Examiners speak with no Body, to prevent any Jealousy or Suspicion; and they stay till the ninth Day in the Morning to give all at once on a sudden the Argument or Theme they are to Write upon. This Examination is perform'd in a Palace, about which there are small Chambers with Tables and Chairs. When the Batchelors go in, they are strictly search'd to see whether they have any Writing about them, which if they had they would certainly be Bastonado'd, they being allow'd nothing but white Paper, three Pencils, and an Ink-horn. Having their Subject they are to Treat of, they are shut into these little Rooms, and guarded that they may not Talk to one another. The Theme given them to try their Wits the first Day, is four Sentences taken out of the vast Number of them in Confucius his Books, that is, out of three of the four counted most Authentick among the Chineses; these are hung up at the four Corners of the Court in vast black Letters on white Paper. Upon them every one is to frame a Discourse, not exceeding 500 Characters, which are as many Words. On the 12th Day of the Moon, three several Points are propos'd, upon which Judgment is to be given, to advise the King by way of Memorial. The last Day they desire three Cases in civil and criminal Affairs; either absolving, condemning, or compounding between the Parties, as if they were giving Judgment upon the Bench. They Labour at each of these Examinations from break of Day, till Night; the Dinner for those

in the Court being provided by the City, and very light, that it may not dull the Wit. At Night the Compositors fold their Compositions, and deliver them to People appointed to receive them, every one Subscribing his Name. These Compositions are transcribed by Clerks, and being afterwards compar'd with the Originals, are deliver'd to the Assessors to judge of the worth of them, without knowing the Authors, to prevent all Corruption. These pick out the best, double the Number that is to be preferr'd, and the two Examiners chuse one half out of them. These Compositions being then compar'd with the Originals, kept the mean while Lock'd up, the Owners Names are Publish'd, and they thus receive the Degree of Masters, with great Rejoycing, at the end of the same eighth Moon. And because the Tartars by reason of their Ignorance could not easily pass through these Examinations, that they may have the Degree of Licentiates to Capacitate them to be Mandarines, the Emperor has in their behalf brought up the Title of Kien-Sem, which is bestow'd for Money, confirming them for ever in the Degree of Batchelors, and in a Capacity of being Mandarines.

The Court call'd *Guercu-Kien*, is the Royal School of all the Empire, which has Care of all these Batchelors and Students, to whom the Emperor has granted some Privilege to make them equal to Batchelors, as delivering the Wine to the Emperor when he Sacrifices to Heaven, the Earth, the Sun, Moon, or any other well deserving Creature. These graduate Students, are of six sorts, viz. *Cum-Sem*, *Quon-Sem*, *Nyen-Sem*, *Cum-Sem*, *Kien-Sem*, *Cum-cu*, who are usually marry'd to Women of the King's Household, to whom the King grants this Favour, as also upon account of their Fore-fathers Services, or upon occasion of publick Rejoycing.

The School of the Empire.

The Mandarines that belong to the Court call *Tucha-yuen*, or Visitors and Censors of the Court, and of all the Empire. The President is equal in Dignity to the President of the six Sovereign Courts; and accordingly is a *Mandarine* of the second Class, and his first Assessor of the third, and all the other Mandarines, whose Dignity is very great, of the seventh Class. It is their Duty always to have a watchful Eye over the Court and all the Empire, to cause the Laws and good Customs to be observ'd; and the Mandarines to observe Justice, punishing their Inferiors, and acquainting the Emperor

Court of Visitors.



Emperor with the Faults of their Equals. *Gemelli.* Every three Years they make a general Visitation, sending 14 Visitors throughout the Empire, one to every Province. As soon as the Visitor enters the Province, he is Superior to the Vice-Roy, and all the *Mandarines* great and small, and he tries or acts the Censor over them with such Rigor and Authority, that the dread the *Mandarines* have of him was the occasion of that common Proverb in *China*, *Lao-xu*, *Kien-mao*, that is, the Mouse has seen the Cat, and this not without Cause, for he can take away their Employments, and Ruin them. The Visitation ended, the Visitors return to Court, with every one half a Million given him by the *Mandarines*, which they share with the President and his Assessors, and then give them and the Emperor an Account of their Visitation. For the most part they Accuse none but such *Mandarines*, whose Injustice, and other Crimes are so Publick that they cannot be conceal'd, or the Poor one that could give them no Money. This Visitation is call'd *Tachai*, or the great and general Visitation. The same Court makes a second Visitation call'd *Chun-chai*, or middle Visitation, sending Visitors to the nine Quarters of the Frontiers on the side of the great Wall, that divides *China* and *Tartary*. If those that go the general Visitation make a great Advantage, or rather Steal much; these out-do them amongst the Distributers of Salt. The third Visitation is call'd *Siaochai*, or the little Visitation, and is made every three Months, sending Visitors sometimes unknown, and in Disguise first to one Province, or City, and then to another, to receive private Information against some *Mandarine* Famous for his ill Practices. Besides these Visitations the Court every three Years sends a Visitor call'd *Hio-guen* into every Province, and another call'd *Ti-hio* into every City, to Examine the Batchelors, and Punish their Insolencies committed against the People by abusing their Privileges, and Punish them Severely. To conclude, this Court, every time it thinks fit sends a Visitor, call'd *Shun-ho*, to make a Visitation upon that famous Canal we have spoke of elsewhere.

This Court is kept in a vast Palace, and has under it 25 inferior Courts, divided into five Classes; and each of the five Courts has five Presidents, and abundance of Assessors and inferior Officers, who have particular Names, as has been said of other Courts, that take care of

the welfare of the City. Particularly the two last Classes have the Charge of apprehending Thieves, Malefactors and Vagabonds, and to remit them to the superior Courts; to visit the Streets and Quarters; and to go the Rounds, and keep Watch at Night. The Captains of Streets, or Headboroughs are Subject to these two Classes; for every 12 Families have a Chief over them, call'd *Paiten*, and over ten of these *Paitens* is another Officer they call *Tsum-Kia*, whose Duty it is to acquaint the Court with what is done within his Ward contrary to Law, or good Manners, and to give an Account of all Strangers that come thither, and any thing else that is unusual. They are also to Exhort the several Families to Virtue, and a good Life.

The Court *Ju-hio* is govern'd by two Presidents, who have Charge of the Learned and Martial Batchelors, to Exercise the first of these in Discourses upon good Government, and the others in Military Affairs.

The Court call'd *Corao*, or *Co-la*, is divided into six Classes, as are the six Sovereign Courts from which they take their Names. As for Instance, the first is call'd *Lico*, or Inspectors of the Supream Court of *Mandarines*; or *Huco*, Inspectors of the Supream Court of the Exchequer, and so the rest. Every Class consists of several *Mandarines* of the seventh Rank. They are appointed to tell the Emperor what Faults he commits in Government; and they are so bold in this Particular, that they often Expose themselves to the hazard of Banishment and Death, to tell their Prince the Truth, either by way of Memorial, or by word of Mouth; of which there are many Examples in the *Chinese* Histories. And it has happen'd that Kings have mended their Faults, and generously rewarded those that reprov'd them. It is their Duty to have a watchful Eye over the Miscarriages of the six Supream Courts, and to give the Emperor Notice of them by Memorial privately. The Emperor makes use of these *Mandarines* in Affairs of Consequence, and chuses three out of them every Year for Visitors.

The Court *Him-gin-su* furnishes the Emperor with Ambassadors, and Envoys to send into *Corla*, when he confirms that King in his Title, or to carry a Title to other deserving Persons.

The Court *Tai-li-su*, that is, sovereign Reason and Justice, has the Charge of Examining doubtful Cases.



Gemelli.
1696. Examining doubtful and difficult Cases; and of confirming or revoking Sentences pronounced, especially in the Criminal Court, where Goods, Honour, or Life lie at Stake; for if any Man be condemn'd to Death, and this Court find the Motives of such Judgment dubious, it remits the Case to its *San-fa-su*, which is, as it were its Council of Conscience, and this joining with the Court of *Tai-li-su*, and that of *Tu-che-yuen*, or Supream Court of Visitors, and the Criminal Court, they all together Examine the Matter over again, in the Presence of the Accuser and Party accus'd, and often reverse the Sentence.

The Court *Tum-chim-su* has the Charge of Publishing the Emperor's Orders at Court, and throughout all the Empire; as also of perusing all the Memorials of the Learned and Military *Mandarines* before they are deliver'd to the Emperor, which they stop, or send up, as they think fit; none being allow'd to present a Memorial to the Emperor, before it has been revis'd, and approv'd by this Court; except those of the *Mandarines* of *Peking*, who present theirs immediately. The President of this Court is of the third Class.

Associate Court.

The Court *Tai-cham-su*, is in a manner associated to the Supream Court of Rites and Ceremonies. The President is of the third Class, his Assessors of the fourth, and the rest of the fifth and sixth. It has peculiar Charge of the Musick, of the Sacrifices, and of the marry'd *Bonzes*, and other Matters.

Another.

There is also another Court associated to that of Rites, and call'd *Quam-lo-su*, that is, Royal Inns, which has Charge of providing the Cattle, Wine, and other Things necessary for the Emperor's Sacrifices, and Entertainments. The President is of the third Class.

Court for Horses.

The *Mandarines* of the Court call'd *Tai-po-su*, are of the same Classes, as those of the last, and provide Horses for the Emperor, and for War distributing them to the Commanders, and in the Fortresses. At present the *Tartars* bring them in, and the Emperor buys seventy Thousand every Year, and the great Men and private Persons double the Number.

Court of Mathematicks.

Kin-Tien-Kien is the Court of the Mathematicks. The President (who at this time is *F. Philip Grimaldi* of the Society of Jesus) is of the fifth Class, his two Assessors of the sixth, and the rest of the seventh and eighth. They apply themselves to the Study of Astronomy, and Astrology, and are to inform the

Vol. IV.

Emperor when there will be Eclipses of the Sun and Moon, and their Quality and Duration. Whereof the Emperor gives Notice to all the Courts of the Provinces by means of the Court of Rites, that they may prepare to perform the necessary Ceremonies; which consist in beating the Drum, whilst the Eclipse lasts, the *Mandarines* kneeling, with their Eyes lifted up to Heaven, and with awful Fear. This Court every Year sets out the Almanack, which is spread throughout the whole Empire.

The Court *Tai-y-yuen*, or rather College of Physicians, is compos'd of those belonging to the Emperor, Empress, and Princes; who prepare their own Medicines. These *Mandarines* depend on the Court of Rites.

College of Physicians.

The Court call'd *Hum-lu-su*, consists of Masters of the Ceremonies at publick Audiences, and is assistant to that of Rites.

Masters of Ceremonies.

The Court *Xam-Len-yuen*, has Charge of the Gardens, and of the Cattle kept for Sacrifices and Entertainments. It is Subject to the Court of Rites.

Gardeners.

The Court *Xam-pao-su*, has the keeping of the Emperor's Seal; which is Square, a Span over, made of a precious Stone, as the Letters on it Denote, which are *Xam-pao*. Here the Court of *Mandarines* come for the Seals, to bestow their Employments on the *Mandarines* of the Court and Provinces, the King's Leave being first had.

Chancery.

The Court *Kin-y-guei*, is the Guard to the Emperor's Person. They Guard, and Attend him when he goes Abroad, or gives Audience. It consists of several Hundreds of Martial *Mandarines*, the Sons of great Lords, and is divided into four Classes. These are never remov'd as other *Mandarines* are, but continue in their Court, but often rise to be Presidents and *Kolao*s. These, tho' they are Martial *Mandarines* are Independent of the *Pimpu*, that is, the Supreme Military Court.

Guards.

The two Courts call'd *Xui-que-su*, which have the Management of the Customs of *Peking*, and take care to place Waiters at all the Gates of the City to receive the Duties, which depend on the Court of the Exchequer.

Customs.

The *Tu-pu* has two Employments, which are to apprehend Thieves and Malefactors, and proceed against them; if they find them not Guilty, they may Discharge them; but if it finds them Guilty, it must turn them over to the Criminal Court. It has also Power to

Court for Malefactors.

Y y

secure



Gemelli.
1696. secure run-away Slaves, to Bastinado, and then restore them to their Masters, first marking them with a hot Iron on the left Arm. Cut-purses are mark'd with such an Iron on the left Arm, for the first Offence; for the 2d in the right, and for the 3d are sent up to the Criminal Court.

Governor's Court.

The Court call'd *Fu-yn*, is that of the two Governors of the City of *Peking*. These Governors are Superiour to those of all the other Cities in the Empire. They are of this 3d Class of *Mandarines*, and their Assessors of the fourth. The first Superintendent of all the Scholars and Learned Men in *Peking*, who are not yet *Mandarines*. The second has the administration of Justice, and takes account of all the Families, and Souls in the City, and prepares the Place and necessaries to offer Sacrifice. The *Chineses* call this Governor *Fu-Mu*, that is, Father and Mother of the People.

Courts under them.

There are two other Courts call'd *Tai-hin-hien*, and *Vom-pin-hien*, which depend on that of the Governors of the City, and have the same affairs in charge; because *Peking* is divided into two Cities, according to the Practice throughout the Empire, where Cities are reckon'd as one, or two according to their bigness. The Presidents of these Courts are of the 6th Class.

Court of the Royal Family.

Tsum-gin-fu is the Court of the Great Men, who are lineally descended from the Royal Family. The President is one of those who have the Quality of Kings; and is of no Class, being above them all. His two Assessors are Lords of the Blood Royal, and above the Classes; but all affairs are dispatch'd with the assistance of some of the *Mandarines* of the six Sovereign Courts. All their business is to distribute the Money allow'd for the Emperor's Male kindred, whether Rich or Poor, to the sixth Degree of Consanguinity; more or less, according to their Dignity, and nearness of Blood. Besides, they judge of all matters, Civil or Criminal, wherein those are concern'd; and Execute the Sentence, after acquainting the Emperor. These Relations of the Emperors have the Privilege of Painting their Houses and Moveables Red. The Family before this now in the Throne, having Reign'd 276 Years, was increas'd to such a number, that the allowance falling short, for some who were remotely ally'd, they apply'd themselves to Mechanick Arts, and were become too Insolent among the People; but at

present there is no Offspring of them left. The kindred of the *Tartar* Emperor now Reigning, are all Lords of Note, and live at Court; but if their Reign lasts long, they also must come to a mean Condition, by reason of their Numbers.

Hoam-chin is a Court, that has the like Power over the King's kindred by Female descent. These are of two sorts; the first of those, who descend of the Emperor's Daughters, Marry'd to chioce Students, as was said above, call'd *Fu-ma*; but they are not accounted Princes of the Blood by the *Chineses*, nor the Emperors kindred, as having no Right to the Succession, tho' the Male line were quite extinct. This Custom is observ'd even among the People; for in *China* to Marry a Daughter, is the same thing, as for ever to exclude her the Family, and fix her in the Husbands, whose Surname she takes. Therefore when the *Chineses* will express, that a Maid is gon to the Bridegrooms House, they do not make use of the Verb *Kiu*, to go, but of the Verb *Qui*, to return; thus they do not say, she is gone, but return'd home. So when the Grandfather talks of his Sons Children, he calls them plain *Sun-cu*, my Grandsons; but when he speaks of his Daughters, he says, *Vai-sun-cu*, my Grandsons abroad; because he accounts them of his Son-in-Laws Family. So when they speak of a dead Person, they do not say, such a one is dead, but such a one is return'd to the Earth. Among the 2d sort of kindred of the Emperors of the Female line, are accounted, the Parents, Brothers, Uncles, and other Relations of the Empreßes; the Emperor's Sons-in-law, and their Parents, Brothers, and Uncles. Of these two sorts the Emperor chooes some of the most remarkable to compose their Court. The difference between these and the Princes of the Blood, is that these last are of none of the nine Classes, and the others are of the 1st and 2d, tho' they think themselves more Honour'd by the Title of *Hoam-chin*, and that of *Fu-ma*, signifying the King's kindred, than by that of *Mandarines*, tho' of the first Class. This 2d sort of kindred, was also destroy'd by the *Tartars*.

Enough has been said of the Courts of *Mandarines*, and the Government of the Court; it remains now to speak briefly of those of the Provinces. Each Province has a Sovereign Court, on which all the others depend. The President has

Court of the Female line.

Sovereign Court of each Province.



has the Title of *Tutan Kün-muen*, *Fu-yuen*, *Sium-fu*, and other Names, signifying Governors of Provinces, or Vice-roys, and is usually chosen out of the first, 2d, or 3d Class, as the King pleases. It belongs to him to Govern, both in Peace and War, the People and Souldiery, in Civil and Criminal affairs; and to give the Emperor, and fix Sovereign Courts, an account of all things of note. To him are directed all Orders from the Emperor and his Courts, and all the *Mandarines* of the Province, are oblig'd to have recourse to his Court, in matters of Weight. There are other Vice-roys, call'd *Tsum-to*, who have the Government of two, three, or four Provinces; as for instance *Leam-quam Tsum-to*, Viceroy of the Provinces of *Quam-tum*, and *Quam-si*, (*Quam-tum* signifies a Province towards the East, and *Quam-si* a Province that stretches towards the West) and others, especially on the Frontiers of *Tartary*. Besides the Vice Roy, there is in every Province a Visitor, call'd *Ngan-tai*, or *Ngan-yuen*; and another Officer of great Note, call'd *Tsum-pim*, who Commands all the Troops in the Province. This Man is usually chosen out of the first Class of Martial *Mandarines*. All these Supreme Officers of the Provinces, have many *Mandarines* under them, who assist in dispatch of business. Tho' every one of them generally has his Palace within the Metropolis, yet they do not always live there; but travel about all the Province, according as necessity requires.

Courts of
Cities.

The particular Courts of Metropolitan Cities, are these that follow. A Court for civil Causes, call'd *Pu-chimfu*; the President whereof, is a *Mandarine* of the first Degree, of the 2d Class, his two Assessors of the second Degree of the same Class. This has two other Courts, not depending on it, but by way of Assistants. That on the left is the most Honourable, and is call'd *Tsan-chin*, in which there are two Presidents of the 2d Degree of the 3d Class. That on the right is call'd *Tsan-y*, its Presidents are equal, and of the 2d Degree, of the fourth Class. In all these three Courts, there are many Inferiour *Mandarines*, call'd *Xeu-lin-quon*, who have it in charge to decide all Controversies, and gather the Revenues of the Province. The Criminal Court is call'd *Ngan-cha-fu*; and its President, who is of the 3d Class, has no Assessors under him, but two Benches of *Mandarines*. On the first call'd *Fo-fu* are *Mandarines* of the

Vol. IV.

4th Class; on the 2d call'd *Chien-fu*, of the 5th, both together are call'd *Tao-li*, or *Tao Tsum*; and are for the most part Visitors of all parts of their Province. This Court may Punish Criminals with confiscation of Goods, and loss of Life, according to the heinousness of their Offences; and when there is no Visitor in the Province, it has an Eye over all the other *Mandarines*, and acquaints the Emperor with what happens. In a Word, these two Courts, the Civil and Criminal, act in the same affairs, as the six Sovereign Courts at *Peking*, and are as it were their Substitutes.

Every Province is divided into Territories, and each Territory has a *Mandarine* call'd *Tao-li*, who is as it were a Visitor, or Inspector of all that is well, or ill done within his District, and therefore he is taken from the Court of Inspectors, call'd *Co-tao*, whereof we have spoke above. It is his Duty to cause the Governors of Cities and Towns, to pay in the Emperors Duties punctually.

Division
of Provin-
ces.

All Cities of the first Rank, whether they are Metropolitans, or not, have a Court, in which the Governor of it and its Territory presides, who is a *Mandarine* of the 4th Class, and call'd *Chifu*. He has three Assessors; the first call'd *Tum-chi*, the 2d *Tum-puon*, and the 3d *Chui-quon*; all of the sixth and seventh Class. They are also call'd 2d, 3d, and 4th Lord of the 2d, 3d, or 4th Seat; or of the 2d, 3d, or 4th City, because the President is call'd first Lord, first Seat, and first City. Besides these there are four Inferiour *Mandarines*, call'd *Kim-lie*, *Chu-fu*, *Chao-mo*, *Kim Kiao*, of the 7th, 8th, and 9th Classes. Enough has been said of the Duty of this Court, when we spoke of the Government of *Peking*. All the Cities of the Empire have such *Mandarines*; but when they are Places of great Trade, or have a large Territory, and many Villages depending on them, the number of *Mandarines* is double.

Courts of
Cities.

The Cities of the 2d Rank, call'd *Chen*, are of two sorts, those of the first, are only Subject to the Metropolis, as if they were of the first Rank, and have Towns depending on them; those of the 2d, are Subject to the Cities of the first Rank, whether they have Villages depending on them or not. The President of these Cities call'd *Chi-chen*, is of the 2d Degree of the 5th Class, and has two Assessors of the 2d Degree of the 6th and 7th Classes, the first of

Cities of
the 2d
Rank.

Y y 2

which

which is call'd *Chou-tum*, and the 2d *Gemelli.* *Chou-poon*; besides an other *Mandarine* call'd *Limo*, of the 2d Degree of the 9th Class. These Act in the same manner as the Governors of Cities of the first Rank. The People call the Governor *Ta-ye*, that is, great, or first Lord, and the 3 others 2d, 3d, and 4th Lords.

Inferiour Cities. Every other City of the Empire has a Court, whose President is call'd *Chi-hien*, and is of the 1st Degree of the 7th Class. Under him he has 3 Assessors, the 1st of them of the 8th Class, and call'd *Hien-chim*; the 2d of the 9th *Chu-pui*, but the 3d *Tien-su* of no Class. Yet if this Man behaves himself well during his three Years Employment, the Governor of the Inferiour City acquaints him of the Superior, and he the Governor of the Metropolis; who informs the two great Courts of the same, and they the Vice-Roy. He writes to the Sovereign Court of *Mandarines*, they give Notice to the Counsellors of State, and lastly the Counsellors of State speak to the Emperor; who generally makes him a *Mandarine* of the 8th or 9th Class. And thus must *Mandarines* rise to a higher Dignity, but by the help of some Present, proportionable to the Benefit, they may receive; and this is the cause why they afterwards sell Justice.

Preferments of Mandarines. A *Mandarine* when once he is mounting, must always be employ'd, that he may commit no gross Error in his Office; as at *Rome* the Governments of the Ecclesiastical State, are given in course, Men rising from the Inferiour to the Greater. But it is customary in *China* to write as many Names of Cities, as there are *Mandarines* that want Employments, and then they draw them by way of lot; tho' it is well known, that he who is of Intelligence with the Court so orders the Tablets, that the Name of the City he would have comes up. This Artifice does not always Succeed, and they tell us of a *Mandarine*, who drawing a mean Lot instead of a great City, and therefore being enrag'd for the Money he had given the Register, stood up (for it is the custom to Kneel at that time) and falling upon him, beat, and abus'd him sufficiently in the presence of above 300 *Mandarines*. For which being both sent to Prison, they wanted but little of being Condemn'd to Death, those Contracts being forbid by the Laws upon Pain of Death.

Other Courts. Besides those already mention'd, there is a Court in all the Cities of the Empire, consisting of a President and two,

or three Assessors, who are call'd *Kiao-quon*, that is, Judges of the learned, because it is their Duty, to take care of Learning, and of the learned Men; to see the Batchelors commit no Insolencies against the People; and from time to time to assemble the Licentiates, Doctors, and priviledg'd *Mandarines* to treat of matters of Learning in a School. Besides these *Mandarines* dispers'd throughout the Empire, there are particular Courts in other Provinces, as that for the distribution of Salt, the Superintendence of the Emperor's Revenue and others.

All the Courts we have hitherto given an Account of, consist of learned *Mandarines*, but those that belong to the Martial Men, are more numerous, for besides that they are in all Places where those of the Gown-men are, there be others on the Borders of Provinces, in the Sea Ports, and many more on the Frontiers towards *Tartary*. There is a new Catalogue Printed every Year with the Names of the Martial *Mandarines* employ'd in them, their Titles, Country, and the time when they took their Degrees, and the like of the learned *Mandarines*.

The number of the learned *Mandarines* throughout the Empire is 13647, and that of the Martial 18520, in all 32167; which tho' most certainly true, may perhaps seem unlikely; but there is no less to be admired in the Distribution of their Employments, their Distinction and Subordination; so that it seems the Legislators omitted nothing that was necessary, and foresaw all the inconveniencies that might happen. No Empire in the World would be better Govern'd or more Fortunate, were the Conduct and Integrity of the Officers suitable to the goodness of the Laws; but the Inferiour *Mandarines*, Studying nothing so much, as how to cheat their Superiors, these the Sovereign Courts, and all together the Emperor, with extraordinary Art and Ingenuity, not to call it Humility, and Flattery; it is no wonder the Prince should sometimes be impos'd upon with Falshood, instead of Truth; and the People be oppress'd by the Tyranny of Evil Ministers, notwithstanding the wholesome Laws.

All the *Mandarines* here mention'd, have their Employments for three Years, which being expir'd, they rise to others better, their ill behaviour being no hindrance, as has been said. No Man has any Power or Authority, in the City or Province where he was Born, that Justice may not be wrested out of Favour,

Martial Courts.

Number of Mandarines.

Rules for Mandarines.



or Affection; but this is allow'd in Martial *Mandarines*, that they may fight with more Resolution, in Defence of their Country. None of them has Servants, or Officers of his own; but when he comes to the Place of his Government, must receive those that are offer'd him and maintain'd by the Publick, that they may have no Confidants, through whose means to receive Presents or sell Justice. If they take along with them their Sons, Brothers, or other Relations; these are not to converse with the People, but to live recluse like *Carthusians*. The best of it is, that tho there be so many good Laws to prevent and punish the Corruption of *Mandarines*, suspending any one that receives to the value of 10 Taes, displacing him for 30, and taking his Life for 50, yet their Knavery and Avarice finds ways to receive Money so privately, that it is a hard matter to Convict them; besides that they conceal one anothers Faults.

When a *Mandarine's* Father or Mother dies he must resign his Employ, to Mourn three Years, and give the due honour to those from whom he had his Being; sleeping for a long time upon a little Straw by the Tomb, eating for some Months nothing but Rice boil'd in nothing but Water, wearing for the first

Year a Garment of Sackcloth, the second of some Cloth not so coarse, and the third of a better sort; and all this time continuing the usual Sacrifices; which dutiful Custom the Emperors themselves observe.

The several Dignities and Qualities of so many *Mandarines* are known by several signs. 1. By the Inscriptions and Titles written on Tablets they cause to be carry'd before them. 2. By the number of Attendants that go along with them, dragging Staves along the Ground, carrying Banners and other things. Besides by the number of Men that carry them in their Chair, for four are allow'd the inferior sort, and eight to the better; and lastly by the number of Strokes on the *Chinese* Drum which goes before the Company, for they give five Strokes on it for the meanest *Mandarines*, 7, 9, 11, and as far as 13 for the greatest. It is also to be observ'd, that amidst this prodigious number of *Mandarines* there never happens any Contest, as is usual in *Europe* on account of Precedency. Because, if the Emperor hears of any such thing, he certainly puts them out of their Employments, that they may decide their Controversies as private Men.

CHAP. IX.

Of the *Chinese* Characters, of their Ingenuity and Skill in the liberal Arts, and of their chief Books.

Chinese
Characters.

THO' the *Egyptians* boast of their being the first who transmitted their thoughts to Posterity, by the means of Characters and Hieroglyphicks; yet it is certain the *Chineses* had them long before. All other Nations have had a general way of Writing, compos'd of an Alphabet of about 24 Letters, which tho' differing in shape, have almost the same sound; but the *Chineses* make use of at least 54409 Letters to express their Meaning; and this with such a Grace, Vivacity and Force, that they seem not to be Characters, but Voices and Tongues that speak, or rather Figures and Images, which represent every thing to the Life.

Two sorts
of Characters.

These Letters are of two sorts, either Simple, or Compound of several Simples; and because every one of them (contrary to what is with ours) is a Sign and Image representing some particular thing when join'd to another; therefore they are not to be call'd Let-

ters but Hieroglyphicks. Another thing wonderful in this Tongue, is that the Words are few, and all Syllables, as *Pa, pe, pi, po, pu, Pam, Pem, Pim, Pom, Pum*, and the like; so that taking away those Monosyllables which they make no use of, as not being able on any account to pronounce them, as *Ba, Be, Bi, Bo, Bu, Ra, Re, Ri, Ro, Ru, Pom, Tom, Nom, Mom*, &c. Their Words well consider'd in themselves are not above 320, but consider'd with their different Accents, they are enough to compose a most perfect Language. For instance, the Syllable *Po* pronounced several ways signifies eleven several things, being as occasion serves a Noun, Pronoun, Substantive, Adjective, Adverb, and Participle; and so when it is a Verb it may be Demonstrative, Imperative, Subjunctive and Infinitive; in numbers more or less with their Persons; in time Present, Imperfect, Preterperfect and Future. The diverse Pronunciation is

The Language.

in



Gemelli.
1696. in the diversity of the Accent, which is either Plain, Strong, Flat, sharp, or Circumflex; as also from the Aspiration, which is also mark'd down, as among

the *Greeks*. All this may be understood by the eleven several ways the Syllable *Po* may be mark'd and consider'd.

Pō, Pò, Pó, Põ, Pö, Pô, Põ, Põ, Põ, Põ, Põ,

When this Syllable is pronounced with the Accent smooth and all of a peice, *Po*, it signifies a *Glass*; with the flat *Pò*, it signifies to *Boil*; with a sharp *Pó*, a *Sister of Corn or Rice*; the 4th with the Circumflex open, *Põ*; the 5th with the Circumflex clos'd with a Point over it, to *Prepare*; the 6th with the Circumflex charg'd and an Aspiration, an *old Woman*; the 7th with the plain Accent and an Aspiration, to *Break*; the 8th with a flat Accent and Aspiration, signifies, *Bow'd*; the 9th with the Acute, Accent and Aspiration, signifies, *Near*; the 10th with the open Circumflex and Aspiration, to *Water*; the 11th with a close Circumflex, with a Point over it and an Aspiration, a *Slave*. By this Example it may be easily conceiv'd how the *Chinese* Language can be Expressive, Copious and Eloquent, with so small a number of Monasyllables; for as we, by the different putting together of Letters from such an infinite number of Words; so they joyning, separating, and giving several Accents to their Monasyllables, express themselves as plainly and gracefully as any other Language that is more in esteem. The same ease they have in explaining their Thoughts in Writing, by the variety of Accents; they find in pronouncing of Words several ways; like a Musitian who by long Practice easily knows at first sight and expresses the several Notes he is to sound with the Voice. Yet it is not true that the *Chineses* sing when they talk, as some have imagin'd; nor that they carry a Tablet hanging about their Neck, on which they write their meaning, when they perceive they are not understood; and that they cannot whisper, as some People fancy, thinking the Tones and Accents cannot be express'd without raising the Voice.

The *Chinese* Language in the opinion of the Missioners, is the easiest of all those in the East; for if the Memory be the most necessary Faculty for learning of a Language, that must be the easiest which has fewest Words, for it is always easier to remember a few than a great many. Now the *Chinese* Language is compos'd of only 320 of Monasyllables,

whereas the *Latin* and *Greek*, have an infinite number of Words, of several Tenses, Moods and Persons; and therefore the *Chinese* must be easie. Add to this that it requires remembering nothing but the Accents, which are as it were the form distinguishing the signification of the Words. The *Chinese* People therefore pronounce all things well and with ease, without knowing what Tones or Accents mean; only the learned being acquainted with them. There can be no doubt made hereof when we consider, that the Fathers Missioners who go into *China* with only two Years Application, Preach, hear Confessions, and write in that Language as if it were natural to them; tho' they go into those Parts well advanced in Years; which is the reason they have Writ and Printed abundance of Books, which are admir'd and valu'd by the *Chineses* themselves.

If those who are best and most ready at Invention, have a more lofty Wit than others, the *Chineses* are doubtless to be prefer'd before other Nations, because they have been the first Inventors of Writing, of Paper, of Printing, of Gun-Powder, of fine Purcellane, and of several other things. If they want several Sciences it is for want of Communication with other People; and yet they are consummate in moral Philosophy, to which they apply themselves very earnestly; and by the sharpness of their Wits easily come to understand the Books writ by the Missioners, upon nice and difficult Questions in Mathematicks, Philosophy and Divinity.

What Kingdom is there in the World so full of Universities as *China*? There are certainly above 10000 Licentiates, whereof 6, or 7000 meet every three Years at *Peking*, where after severe Examination 365 are admitted to the Degree of Doctors. I believe there are not so many Students in any Kingdom, as there are Batchelors in *China*, for they are counted above ninety thousand; nor that there is any Country where the knowledge of Letters is so Universal and Common; for especially in the southern Provinces there is not a Man Rich or Poor, Citizen or Peasant; but can at least

See *Narrative*.

Wit of the *Chineses*

Their Learning.



least Write and Read. In short, it is certain that no part, except *Europe*, has Publish'd so many Books.

Antiquity. The *Chinese* Chronicles are as antient as the Flood, beginning but 200 Years after it; and have been continu'd to this time by several Authors; by which it is easy to judge what a number of Volumes they make. They have abundance of

Books. Books of Moral Philosophy, which treat of Nature, its Properties, and Accidents, several others of the Mathematicks, and concerning the Art of War; most ingenious and delightful Romances, and Books of Knight-Errantry, like *Amadis*, *Orlando*, and *D. Quixote*; infinite Volumes of History, and Examples of the Obedience of Children towards their Parents, and of the Fidelity of Subjects towards their King; of Husbandry, of fine Speeches, of delightful Poems, of Tragedies, of Comedies, and upon infinite other Subjects too tedious to relate. The most wonderful thing is to see with what ease they Compose them, which is such, that there is scarce any Doctor or Licentiate but Publishes one or two Works. They

Physick. also Exert their Wit in Physick, whereof they have writ excellent Treatises. True it is, they pretend to discover much by the Pulse, as to know the Distemper, and apply the proper Remedies; but I cannot be perswaded it is so much as *F. Daniel Bartoli* magnifies it in his History of *China*, Part 3. Pag. 62 & 63; where he says that the *Chinese* Physicians never ask the Patient any Questions of his present Condition, nor how it has been with him since he fell Sick, which they would look upon as betraying their Ignorance; but taking the sick Person aside, they feel his Pulse with great Attention for about half an Hour; and by the Diversity of its irregular Motions, which they nicely discern, they discover, conceive and declare all that has happen'd to the Patient till then Day by Day, and foretel what will befall him; wherein, as the Father says, they far out-do our Physicians of *Europe*. This indeed is a notable way of practising Physick, and not Human, but Prophetick, and Divine. In *Europe* there are Schools where Physick is taught, but in *China* there is none; and if a Son having learn'd it of his Father, finds not his Account in it, he leaves it, and takes to a more profitable Trade, for the *Chinese* are Expert at every thing. What I can affirm for a Certainty is, That these Physicians as much better than ours as they are, shun with all possible Diligence the taking Charge of the Cure of *Man-*

davines, and great Lords; for if any one Dies under their Hands, the Kindred Beat him to Death; and the Experience they have of their Skill makes them rather put themselves into the Hands of an *European* Surgeon, than of the best of them. As a Proof hereof, I saw a Surgeon of *Macao*, whilst I was at *Canton*, going up to Court into the Emperor's own Service, having been employ'd by him before, and being gone then with his Leave to see his Wife; and if the *Chinese* were such Prophets, and *Esculapius's*, I do not think the Emperor himself would seek after *Europeans*. *F. Bartoli* adds, That their great Cure is Fasting, keeping the Patient 7, 14, and even to 20 Days without giving him the least Morsel of Sustenance, but as much Water as he will Drink, and two, three, or four times, the Juice of Pears. I fancy if *F. Bartoli* had been so fasted but six Days, he had not been able to Publish so many choise Works; and the *Chinese* are Flesh and Blood as we are, and of a much tenderer Constitution. It is also to be observ'd, That the *Chinese* Physicians at the same time play the Apothecaries; and wherever they go, their Servant carries their Drugs after them. If they are not call'd a second time, they never return; for the Patient is free to make use of any other without Affronting them. They are paid for the Medicine, not for the Visit, and therefore to satisfy their covetous Disposition they never omit to Purge, tho' there be no occasion for it; applying Stones, Seeds, Roots, Herbs, Leaves, Bark, and other Simples, whereof they get the Knowledge in Books, where they are drawn, and their Virtues describ'd. In this Particular they follow the Aphorisms of an antient Emperor of theirs, who was an excellent Botanist, and Physician, his Name *Jenti*. Scarce any of them lets Blood in the most scorching Fevers. Such is the Art of the wise Physicians of *China*; but the Mad ones are much more Numerous, and a thousand time more in Request. These Boast of a wonderful Secret they have, to make old People young at any Age whatsoever; others to make them Immortal, and so they go about selling their Antidote against Death. It is not only the simple ignorant People that are catch'd in this foolish Trap, but the Wisest and most Learned; who placing all their Happiness in this World, purchase that precious Liquor at a vast Expence, which they hope will make them Immortal, and tho' often deceiv'd, yet they never fail

to



to be ensnar'd again, insomuch, that to avoid Death, they Destroy themselves in the Prime of their Age.

Among the rest the *Chineses* have five Books, call'd *Ukim*, or the five Writings, held in as great Veneration among them, as the Holy Scripture is among us. The first of them is call'd *Xun-Xim*, that is, the Chronicle of the five antient Kings; the three last whereof were Heads of three several Families, that Reign'd 2000 Years, almost double the time of the nineteen following Families, including that of the *Tartars* now Reigning. The first of these Emperors Name was *Yao*, who according to their Histories began his Reign 4057 Years ago, or 500 Years after the Flood, according to the Chronology of the *Septuagint*. This Prince and *Chinese* Law-giver, perceiving that his Son was not duly qualify'd to Govern (for as the *Chineses* tell us, Virtue was then regarded above any thing) he chose for his Companion, a Subject whose Name was *Xun*, whom at his Death he declar'd Emperor, leaving him his two Daughters for Wives.

Xun, the second Emperor is highly commended in the aforesaid Book for his Virtue, and particularly for his Obedience to his Father, and Love to his Brother.

Yu, the third Emperor, having serv'd his Predecessor *Xun* faithfully, was by him at his Death declar'd his Successor, not regarding his own Son, who was not so fit to Govern. This Man during his Predecessor's Reign employ'd himself in draining the Waters of the Flood, which then cover'd part of the Plains of *China*; which the *Chineses* call'd *Xum-Xui*, that is, great Deluge of Waters. The succeeding Emperors, rul'd by right of Inheritance, not of Election, till the Emperor *Kie*, a cruel Man, and last of this first Royal Family.

The fourth Emperor was *Chim-tam*, sprung from the second Family. He took up Arms against the Emperor *Kie*, and possess'd himself of the Empire. In his time there was a Dearth of seven Years, during which time no Snow, nor Rain fell, the Springs, and Rivers were almost dry'd up, the Earth became Barren, and so of Consequence there follow'd Famine and Plague. In this Distress the Emperor quitting his Palace and Royal Robes, clad himself in Skins, and prostrating himself on a Hill call'd *Samlim*, offering up this Prayer to Heaven. Lord, if thy People have offended thee, Punish them not, because they have done it without

knowing what they did; rather Punish me, who here offer my self up as a Victim, to suffer all your Divine Justice shall think fit. No sooner had he done speaking these Words, but on a sudden the Sky was cover'd with Clouds, which pour'd down so much Rain, as sufficed to Water all the Lands of the Empire, and cause all sorts of Fruit to grow in a short time, The Line of that Emperor *Chim-Tam* Reign'd above 600 Years, till the Emperor *Chen*, who was Cruel like *Kie*. When the *Chineses* call a Man a *Kie*, or a *Chen*, it is as if among us we should call him a *Nero*, or a *Domitian*.

The fifth Emperor was *Vu-vam*, who overthrew *Chen* in Battle, and possess'd himself of the Empire. He having a wife and virtuous Brother, made him King of the Kingdom of *Lu* (at present contain'd within the Province of *Xantung*) and dying left him Governor of the Empire, during his Son's Minority. To him the *Chineses* assign the discovery or invention of the Load-stone, or Compass, 2700 Years since, which afterwards the Emperor his Nephew made known to the Ambassadors of *Cochinchina*, who brought the Tribute, that by the help of it they might return Home the strait way without being put to the trouble of fetching a Compass as they did when they came. The History of these five Emperors, look'd upon as Holy Men by the *Chineses*, especially the four first, and of their Descendents, is the Subject of the first Book; which has as much Reputation among them, as the Book of Kings in the Bible among us. Its Style is antient, but Polite and Elegant. There Vice is run down, and Virtue extoll'd; and the Actions of the Emperors and their Subjects impartially related.

The second Book is call'd *Li-ki*, that is, the Book of Rites, or Ritual, and contains most of the Laws, Customs, and Ceremonies of the Empire. The chief Author of it was the Emperor *Vu-Vam*'s Brother, before mention'd, whose Name was *Chen-cum*; it also contains the Works of several other Authors, Disciples to *Confucius*, and of other modern Commentators.

The third Book is call'd *Xi-Kim*, that is, Book of Verses, Romances, and Poems divided into five sorts, one to be Sung in Honour of famous Men, with a sort of Verses repeated at Obsequies, Sacrifices, and Ceremonies perform'd by the *Chineses*, in Honour of their Ancestors. The second of Romances, which were recited before the Emperor and his Mini-

Gemelli.
1696.
Books in
Esteem.
The first
of their
antient
Emperors.

The 2d
Book a
Ritual.

The 3d
Book of
Poems.