



Ministers; invented to describe the Customs of the People; the manner of the Government, and all the Affairs of the Empire; as in the *Greek* Plays the Faults of private Persons, and of the Publick were reprov'd. The third was call'd the way of Simile, because all it contain'd was express'd by Comparison, and Similitudes. The fourth sort was call'd Lofty, because in a more elevated Stile it gave Information in several Matters, to delight the Understanding, and gain Attention to what follow'd. The fifth is call'd, Rejected Poems, because *Confucius* having perus'd the Book, rejected some he did not approve of.

The 4th  
Book History.

The fourth Book was compos'd by *Confucius*, and contains the History of the Kingdom of *Lu*, his native Country; for which reason the *Chineses* hold it in great Esteem. He writ this History of 200 Years, in the nature of Annals; where he represents to the Life the Actions of virtuous and wicked Princes, according to the Time and Places where they hapn'd; and therefore he calls it *Chun-chien*, that is, Spring and Autumn.

The 5th  
Book of  
Morals.

The fifth Book is call'd *Te-Kim*, and is accounted the antientest of them all; for the *Chineses* say *Fo-hi* their first King was the Author of it. The Book very well deserves to be read and valu'd, for the excellent Sentences and moral Precepts it contains; and the *Chineses* have a peculiar Veneration for it, believing it the most Learned, the Profoundest, and most Mysterious in the World; for which reason they think it impossible to understand it thoroughly, and therefore improper for Strangers to see or touch it.

Epitome  
of those  
Books.

They have one Book more of equal Authority with these others, which they call *Su-xu*, that is, the four Books, as being above all others. These are an Extract, or Epitome of the other five; and thence the *Mandarines* take the Sentences, which they give as a Theme to the Learned, who are examin'd in order to take the Degrees of Batchelors, Licentiates, and Doctors. It is divided into four Parts; the first Treats of the Laws and the Doctrin of the Men renowned for Wisdom and Virtue. The second of the Golden Mean. The third contains a great number of Moral Sentences, well express'd, solid and profitable for all Members of the State; which three parts are the Works of *Confucius*, the first *Chinese* Doctor, publish'd by his Disciples. The fourth part which in Bulk is equal to the other three, was Writ by

Vol. IV.

the Philosopher *Meng-tu*, who was Born an hundred Years after *Confucius*; and is Esteem'd by the *Chineses* as a Doctor of the second Rank. This is a very Eloquent, and ingenious Work, full of weighty Moral Sentences. All the Missioners in *China* study the Letters and Language in this Volume; from which and the five above mention'd are deriv'd, as from their Source, so many Books and Comments of several antient and modern Authors, that their Number is almost infinite; which is a great Argument of the extraordinary Wit, Industry, and Eloquence of the *Chinese* Nation, which from the meanest Condition raises it self to the greatest Dignities in the Empire by dint of Ingenuity and Learning, try'd by severe and repeated Examinations, so Rigorously contriv'd, that there is no place left for Favour, so that no Man's Affection can raise one that is undeserving, nor Hatred depress, or cast down the Worthy.

The Wit of the *Chineses* is no less wonderful and sublime in Mechanicks, Arts, than it is in Sciences; and the more, because what they know they owe to none but themselves, having always kept themselves at a distance from all other Nations, as if they were in a separate World. This has happen'd, because by most antient Laws they are forbid having any Communication with Strangers, or going abroad to Travel, nor to admit Forreigners among them; and for this Reason there is no doubt they want the knowledge of several useful Things, which is gain'd by the Commerce of one Nation with another. Yet it cannot be deny'd to be more Honourable to be beholding to themselves alone for the Invention of little less than all curious Arts, which are to be found in any othe polite Nation. It plainly appears how sharp witted the *Chineses* are, and how much they exceed the *Europeans* in Ingenuity, in that the later, as some Authors will have it, learn'd of them the Art of Printing, of making Paper, of using the Load-stone, of casting Cannon, and making Powder for it. To return to their Mechanicks, they are most excellent Workmen at engraving on precious Stones or Cristal, or at cutting them in Relief; and at other Works of admirable Curiosity. They also make Watches, having found out the Art by seeing ours; and most exact Spectacles for all Ages. As for the Matter they make them off, they had an old Invention to make a sort of Glas of Rice, tho'

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~ Gemelli. tho' not so clear as ours, and more Brit-  
1696. tle. True it is, that a mean Price being  
~ no way agreeable to curious Workman-  
ship; all the Study of the *Chineses* is to  
make their Work look fine, because the  
Buyers are very sparing in their Expences;  
but if the Reward were suitable to the  
Labour, they would do Wonders. There  
are none like them for cleansing and  
whitening Wax, as well the common  
Bees-wax, as another sort peculiar to  
them, which is gather'd from certain  
Worms upon the Trees; and another  
which drips from the Body, or is squeez'd  
from the Fruit of certain Plants, but  
this is not so fine as the others. The  
very Butchers shew their Dexterity, for  
when they kill Hogs, they artificially  
force a great deal of Water into all parts  
of the Carcas through the Veins of the  
Feet, that they may weigh the more.

They Weave excellent Stuffs of Pa-  
per, Silk, and Gold, Plain, or Wrought,  
like Sarcenet, Taffety, Sattin, and Vel-  
vet; and in the Figur'd the Birds, Beasts,  
Flowers, or what else they please is so  
Artificial that it looks like Embroidery,  
tho' it be but plain Weaving. The worst  
is they have no good Draughts, and their  
Figures are all Lane. They know not  
how to Paint in Oil, but only with a sort  
of Varnish they have; nor can they Sha-  
dow regularly, because they do not take  
a settled Light, and according to it dis-  
pose their darker or brighter Colours as  
they ought to do; nor can they tell how  
to temper and mix Colours. But they  
Work to a prodigy in Carving, even upon  
the hardest Stone, making most delicate  
Works cut through, as Flowers with all  
their perfect Leaves distinct, and Chains  
all of one piece of Marble, with every  
Link loose, wrought by dint of incredi-  
ble Patience, and other such like Extra-  
vagancies. They also understand Cast-  
ing, even of Statues like Giants, where-  
with they chiefly adorn their Temples;  
but tho' they are beautiful for the Gold  
they are adorn'd with, they are very  
mishapen. There are Twelve of these  
in the Province of *Honan*, which still  
stand upright on their Pedestals, after  
1800 Years since they were set up. They  
cast Iron, and make many more uses of  
it than we do; and tho' the great Guns  
they Cast be rough, and irregular, yet  
they deserve Commendation for having  
invented them, and Powder; with  
which they make most admirable Fire-  
works; and the quantity they consume  
after this manner is so great, that F.  
*Matthew Riccio* judg'd what he saw spent

in one of the two greatest Cities at the  
Feast of the New Year, would have serv'd  
to have maintain'd us in War three Years;  
which Feast being Celebrated in all Parts  
with equal Joy and Solemnity, we must  
own that what he saw was but the least  
part of the vast Quantity burnt through-  
out all the Kingdom.

As concerning the *Chinese* Architecture,  
it is Regular, and has certain Rule and  
Method; as appears by their antient  
Books of their excellent Masters now Ex-  
tant, and much more in the Structures  
to be seen, so Great and Beautiful that  
they may more than Vie with those so  
much celebrated antient *Roman* Buildings;  
besides that the number is every where  
imcomparably greater. As for arch'd  
Bridges over royal Rivers, and great  
Arms of the Sea, they are stupendious,  
either for the Matter or Workmanship.  
One of the great Works of the *Chineses*  
is the Towers, whether those that are  
design'd to Eternize the Memory of some  
Men accounted Hero's among them for  
their excellency in Learning, or Soldiery,  
or those that are only for Ornament to  
the Cities, Royal Palaces, Bridges, and  
other publick Structures; or those Con-  
secrated to some Idol, as the two so  
much celebrated which are on the side  
of the Temple of the Idol *Fo*: They are  
certainly wonderful for the fineness of  
the Marble they are made of; for the  
equal Beauty and Majesty Art has con-  
ferr'd on them; and for their incredible  
height, each of them being an hundred  
and six and twenty Peaches high. But  
those are Stupendious beyond all that can  
be Express'd, which are built by any  
City, upon a vain Opinion, that they  
will preserve them from all Disasters,  
and make them as Happy as may be, so  
they be seated, and begun to be Built in  
a fortunate Place, and moment of Time;  
according to the appointment of their  
Diviners who profess this Art.

Archite-  
cture, and  
Structures.

The *Chinese* Musical Instruments whol-  
ly differ from ours as well in their shape,  
as the manner of Playing on them. And  
not to speak of those made of Stone,  
Brass, and of Skins extended after sever-  
al manners; they have some of one on-  
ly String, of three, and of seven, which  
are their Lutes, and Violins; and ano-  
ther most antient sort, partly like our  
Harp; but their Strings are not small  
Guts, nor of Metal, but of raw Silk  
twisted. In their less noble sort of Wind  
Musick it may be said they have some  
Excellency; if there can be any Excel-  
lency in a sort of Musick, which has not  
variety

Musick.





*Gemelli.* variety of Tones, nor keeps any Rule of Time, or Notes; nor knows any Rules of Concord, and Harmony, or the difference of Treble, Alt, Tenor, Base, and other Varieties which compose the Delight of Musick. So that sometimes an hundred Musicians are heard keeping the very same Tone, and never parting from the same Note. Among their Musical Instruments there is one made of a piece of Wood, with nine thin Plates of Metal hanging to it, on which they Play with a little Hammer very Pleasantly.

*Navigati-* The Art of Navigation is one of the on. greatest Honours of the *Chinese* Nation. They invented the Sea-needle, or Compass (for in *China* in the Iron Mines is the best Load-stone in the World) and by the help of it their Kings conquer'd distant Islands in that Archipelago; as still appears by the Memory there remaining of the *Chinese* Domination.

*Writing.* They Write like the *Hebrews* from the right Hand to the left, and the Lines do not go a-crofs but from the top of the Leaf to the bottom. Their Paper is extremely thin, and yet they Write with the whole Fist, after a manner, very unhandy to us, but easy to them that are us'd to it. The Ink they use is not Liquid, but Lamp-black made into a Paste with Gum-water, which they dry in Cakes as long as a Man's Finger. When they would Write they rub it on a hard Stone, which is their Ink-horn, with a few drops of Water, more or less, as they have occasion, and then use it with a fine Pencil.

*Printing.* They do not Print like us, but in Stone or Wood, as follows. The Composition being writ out in excellent fair Characters, which they Value themselves upon, the Paper which is extraordinary thin and transparent, is pasted on a Board of Pear-tree, or Apple-tree, as

smooth as possible may be; with the Writing next the Board, that when printed the Letters may come right again. Then the Characters are cut with a small Tool or Pen-knife, so that their Lines may rise, and the Wood about them be lower than they; as among us the Cuts are made on Wood for Printing. Nor does this require great Labour, or much Time, but it is done much sooner than our Printers can Compose and Correct. The Price of Cutting is so small, that Volumes are Printed for a small Matter. After Printing the Boards are return'd to the Author, because they are his, and he Pays the Cutting of them.

It is also us'd sometimes to Print with Stone, but the Method is quite contrary to the other, for the Characters are Cut in, and the Superficies of the Stone remains above them, and therefore the Ink being laid upon the Stone when it runs through the Press, the Paper remains Black, and the Characters White; but they must be pretty large, otherwise they would be confus'd. Thus the Printing of *China* is unlike to, and worse than ours; for their Letters made of so many Dashes, Knots, and crooked Lines cannot be express'd in so small a Figure as ours, who have some so small, that a great Work may be brought into a small Volume. As for the Paper, they out-do us in largeness of Sheets, I having seen some as big as Sheets for Beds, and all throughout of an equal Fineness; but they are not of equal Whiteness; besides, that they are of so little Substance, and so thin, that they are not Printed on both sides, because the Characters appear quite through. Some is made of Silk; another sort of Cotton steep'd, and reduced to a Paste; another of the Pith of certain Canes, and of other Trees, but they are not lasting.

## CHAP. X.

## Of the great Industry and Navigation of the Chinese.

*Industry.* **T**HE Magnificence and great Number of publick Structures in *China* is not only the effect of a vast Expence, but of their extraordinary Industry. Thus they perform all sorts of Mechanick Works with fewer Instruments, and more ease than we do. They have an admirable Invention to Buy and Sell, and find a way to Live: And as throughout the whole Empire there is not a foot of

Land that lies waste; so neither is there any Man or Woman, Old or Young, Halt, Lame, Deaf or Blind that has not some Employment to get Bread. Therefore it is become a general Proverb, *Chum-que-vu-y-vo*, that is, in the Empire of *China* there is nothing lost; and so it is, for tho' a thing seem never so vile and uselefs, it serves for something, and yields a Profit. For Instance, in

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the





*Gemelli.* the City of *Peking* there are above ten  
1696. Thousand Families, who have no other  
Trade to Live on but selling of Matches  
to light the Fire, as many more that  
Subsist, upon gathering all sorts of Rags  
in the Streets and Walks, and bits of  
Paper, and the like, which they after-  
wards wash and sell to others, who make  
several Uses of them. Their Inventions  
for carrying of Burdens, are also remark-  
able, for they do not carry by strength of  
Arm, or on their Backs, as is us'd among  
us; but fasten the Burden with Cords,  
or Hooks in two Baskets, which they  
afterwards hang at the ends of a piece  
of Wood made smooth and fit for the  
purpose, they lay over their Backs like  
a pair of Scales to Ballance, and so car-  
ry with much Ease. This is no other  
than as a common Yoke us'd among us  
to carry Buckets.

Division of  
the Night,  
how they  
strike it.

In every City of the Empire there are  
two Towers, the one call'd of the Drum,  
and the other of the Bell, which serve  
for the Centinels to strike the Hours in  
the Night. The *Chineses* divide the Night  
into five parts, either greater, or smaller  
as they are longer, or shorter. At Night-  
fall the Centinel gives several Strokes  
upon the Drum, and the Bell answers,  
after the same manner: Then during  
the first Division, the one Centinel strikes  
a single Stroke on the Drum, and the o-  
ther answers with one on the Bell; after  
about a Minute they both strike again  
on the Drum and Bell, and so continue  
till the second part of the Night begins.  
Then they begin to give two Strokes,  
and so hold on till the third part; so in  
the third they give three, in the fourth  
four, and in the fifth five. At break of  
Day they redouble their Strokes, as they  
did at Night-fall. Thus whensoever a  
Man Wakes, in any part of the City,  
he hears the Sign (provided the Wind  
does not hinder) and knows what a Clock  
it is. Within the King's Palace in *Pe-  
king* there is a great Drum in a Tower,  
and in another a large Bell of a pleasant  
and harmonious Sound, and in those of  
the City a great Bell and a Drum fifteen  
Cubits Diameter. They have found out  
a Method to measure the parts of the  
Night which well agrees with their won-  
derful Ingenuity. They make a sort of  
Paste of the Dust of a certain sort of  
Wood (the Learned and Rich Men of  
Sandal, Eagle-wood, and others that are  
Odoriferous) and of this Paste they  
make Sticks of several sorts, drawing  
them through a Hole, that they may be  
of an equal thickness. They commonly

make them, one, two, or three Yards  
long, about the thickness of a Goose  
Quill, to burn in the *Pagods* before their  
Idols, or to use like a Match to convey  
Fire from one thing to another. These  
Sticks, or Ropes they Coil, beginning  
at the Center, and so form a Spiral co-  
nical Figure, like a Fisherman's Weel,  
so that the last Circle shall be one, two,  
or three Spans Diameter, and will last  
one, two, or three Days, or more, ac-  
cording as it is in thickness. There are  
of them in the Temples that last 10, 20,  
and 30 Days. This thing is hung up by  
the Center, and is Lighted at the lower  
end, whence the Fire gently and insen-  
sibly runs round all the Coil, on which  
there are generally five Marks to distin-  
guish the five parts of the Night. This  
Method of measuring Time is so exact  
and true, that they scarce ever find any  
considerable Mistake in it. The Learned,  
Travellers, and all Others, who will rise  
at a certain Hour to follow their Busi-  
ness, hang a little Weight at the Mark  
that shews the Hour, they have a mind  
to rise at, which when the Fire comes  
thither drops into a Brass Basin set under  
it, and so the Noise of it falling Awakes  
them, as our Alarum Clocks do; but  
with this difference that their Invention  
is more easy, and one that will last 24  
Hours does not cost above a Grain of  
*Naples* Coin, whereas our Clocks are  
made of several Wheels, and so Dear,  
that only the Rich can Purchase them.

Navigation is universal throughout all  
the Empire; for there is scarce any Ci-  
ty, or Village (especially in the Southern  
Provinces) but enjoys the Conveniency  
of some River, Lake, Canal, or Arm of  
the Sea that is Navigable; so that there  
are no fewer People on the Water, than  
on the Land. It is no less pleasant than  
wonderful to see wherever there is a Ci-  
ty on the Land, another of Boats is on  
the Water. When Vessels set out early  
in the Morning, or come in late at Night,  
they pass for some Hours among multi-  
tudes of Boats on both sides of the Ri-  
vers. Some of these Ports are so much  
frequented, that it takes up half a Day  
to get out a-croß the Boats; and there-  
fore it may be said there are two Em-  
pires in *China*, one on the Land, the o-  
ther on the Water. These Boats serve  
the Owners instead of Houses, who are  
Born and Bred, and Die in them, and  
there they Dress their Meat, keep Cats  
and Dogs, and breed Swine, Hens, Ducks,  
and Geese.

There





Gemelli.  
1696.  
Sorts of  
Boats.

There are several sorts of Boats great, and small, for the Emperor, *Mandarines*, Merchants and common Sort. Among the Emperor's Boats, those they call *Co-chuen*, serve to carry *Mandarines* to, and from their Employments. They are built like our Caravels; but so lofty, and so curiously Painted, especially the Cabbin where the *Mandarine* lies, that they look more like Structures provided for some publick Solemnity, than common Boats. Those they call *Leam-Chuen*, that is, Boats appointed to carry all sorts of Provisions from the Provinces to the Court, are not so large, and to the Number of 9999. The Vanity of that Nation made them not add one more to make up 10000, because this Number is writ with only two *Chinese* Letters, *Y*, and *Van*, which have nothing that is great and magnificent either in Writing or Speaking, and therefore do not deserve to be us'd to express so great a multitude of Boats. The third sort of the Emperor's Boats is call'd *Lum-y-Chuen*, that is, Boats that carry to Court the Emperor's Garments, Silks, and Brocards. There are as many of these, as Days in the Year, or 365, because the Emperor calling himself the Son of Heaven, all Things belonging to him generally take their Names from Heaven, the Sun, the Moon, the Planets, and Stars. Thus *Lum-y*, signifies, the Dragon's Garment, because the King's Devise consists of Dragons with five Claws, and therefore his Cloaths and Moveables must of necessity be adorn'd with Dragons Embroider'd, or Painted. In fine, there are other light Boats, call'd *Lam-chuen*, which are long and slender, and serve the Learned, or Rich Men that go to, or come from Court. Within them is a fair Chamber, or great Cabbin, a Bed, a Table, and Chairs, to Sleep, Eat, Study, Write, and receive Visits, as conveniently as if they were at Home. The Mariners or Water-men keep in the Head, and the Owner of the Boat with his Wife, and Children in the Stern, where he dresses Meat for them that Hire the Boat. This

last sort, and several others belong to private Persons, and are almost innumerable.

There is also an incredible number of Floats, Floats of all sorts of Wood, going up and down the Rivers and Canals of *China*; which if they were all put together would be enough to make another Bridge like that of *Xerxes*. Sometimes they Sail several Hours, and now and then half a Day among these Floats, which are sometimes made of Canes; because all sorts of Wood sells well, and yields a good Profit. They go to cut Timber in the Province of *Suckuen*, on the Western Frontiers of *China*, whence they convey it to the Bank of the River *Kian*, (by the *Chinese* call'd the Son of the Sea, as being the greatest in the Empire) and joining them into Floats, carry them to several Provinces with little Charge, and sell them to good Advantage. The length and breadth of these Floats is more or less according to the Merchant's Ability; the longest are half a *Spanish* League, rising two or three Foot above the Water. They make them after this manner: They take as much Timber as is requisite for their length and height, and boring it at both ends, run Ropes made of Canes through the Holes, and to these they fasten other Trees, letting the Float run down the River, till it be of the Length they design. Then four Men stand upon the end with Oars and Poles, who Steer, and make it go as they think fit, and others about the middle to forward and conduct it. Upon them they build wooden Huts at equal distances, cover'd with Mats or Boards, which they sell all together, where they find Chapmen. They lie in these Huts, and keep their Goods in them. After this manner a vast quantity of Wood is convey'd to *Peking*, tho' above 700 *Portuguese* Leagues distant from the Mountains where it is Cut. By what has been said it will be easy to judge whether any Country in the World out-does the *Chinese* in Numbers of Seamen.

A Voyage



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

Containing the most Remarkable Things he saw in  
**C H I N A.**

**B O O K III.**

**C H A P. I.**

*Of the Nobility, Empire, Civility, Politeness, and Ceremonies of the Chineses.*

Gemelli.  
1696.

Nobility  
in gene-  
ral.

**I**F we apply the word Nobility to the State, and it be taken in a general Sense, as it denotes a Grandeur and Magnificence continu'd for many Ages; it is most certain there never was in the World a more glorious Empire than that of *China*; for it began 200 Years after the Flood, and has last-ed till this Day, for the space of about 4559 Years. But if we mean only Nobility of Men, it must be own'd there is but little, for the following Reason. All the great Lords of *China*, who are like so many Dukes, Marquesses, and Earls, continue in that State no longer than the reigning Family, and all Perish with it; because the Family that rises instead of the other that falls, puts them all to Death, as has been seen in our Times. For this Reason there was never any nobler Family there than that of *Cheu*, which continu'd 875 Years, and expir'd 2200 Years since; no other since Extending to 300 Years. This is to be understood of Nobility acquir'd by the Sword; for that which is got by the Gown, was never of any considerable Duration. For tho a Man should rise to be *Xam-Xu*, which is the supreme Dignity of the sovereign Courts at *Peking*; or *Colao*, that is, first Minister, which is the highest pitch of Honour and Wealth that Fortune can raise a *Chinesse* to; yet his Sons and Grand-children will be extraordinary Poor, and forced to be Merchants, Retailers, and meer Scholars, as their Predecessors were. In short, there is no Family of Gown-men, that has continu'd Great as long as any of the reigning Families.

Confucius,  
and his  
Family.

Nevertheless that which is the common Calamity of the Learned Men, is

among the Descendents of Swords-men an effect of their Enemies Cruelty, whose Families would otherwise have continu'd Great and Noble as long as the Empire it self. However there still Flourishes a Family, which has not only preserv'd its Honour for above two and twenty Ages, but is at present equally honour'd by the great Men, and Commonalty, so that it may truly be accounted the antientest Family in the World. It is the Family of the famous *Confucius*, who liv'd under the third Imperial Family, call'd *Cheu*, 551 Years before the Birth of Christ, which this Year 1699, is 2250 Years. The antient Kings gave the Race of *Confucius* the Title of *Que-Cum*, which is something like a Duke, or a Count; and they continue like Sovereigns, free from all Taxes in the Province of *Xantung*, and City of *Kio-fen*, where he was Born; without having been ever molested, tho' the Empire and reigning Families have been several times Oppress'd. The *Chineses* give this Philosopher the most honourable Titles of *Cum-su*, *Cum-su-su*, and *Xim-gin*; the two first signify Doctor, and Master; the third Holy Man. So that when they say the Saint, or Holy Man, it is to be understood of *Confucius*; he being accounted among the *Chineses* a Man of an extraordinary and heroic Prudence. This Nation has so great a Veneration for this Philosopher, that tho' it does not hold him as one of its Gods (but rather looks upon it as an Affront to have him reputed such) yet it honours him with more Ceremonies than it does the very Idols; giving him Titles since his Death, which he could never obtain whilst Living; as, *Su-vam*, that is, King without Command, without





## Chap. I. of CHINA.

367

out Scepter, and without a Crown ;  
*Gemelli.* and precious Stone without any Light,  
1696. to express that he had all the Qualities  
belonging to a King, or Emperor, but  
that Heaven was not favourable to him.

Ceremo-  
nies.

Many Volumes might be fill'd with the  
*Chinefe* Civilities, and Ceremonies. They  
have a Book which contains above 3000 ;  
and it is wonderful to see how exactly  
they observe them. At Weddings, Fu-  
nerals, Visits, and Entertainments, the  
Master of the House, tho' he be a great  
Lord, and of more Eminent Quality  
than any of the Guests, yet gives the up-  
per Hand to his Elders, these give it to  
them that come from far off, and all of  
them to Strangers. When an Ambassa-  
dor comes, from the day he is admit-  
ted as such, till he departs *China*, the  
Emperor furnishes him with all neces-  
saries ; even to Horses, Litters, and  
Boats. At Court he lodges him in the  
Royal House of Entertainment, where  
every other Day, he sends him from his  
own Kitchen, a Treat ready drest ; for  
he Glories much in entertaining Stran-  
gers honourably.

Names  
and Titles.

No Nation has so many Honourable  
Names and Titles, as *Chinefes* give one  
another in their Compliments. They  
have also a great number of Names to  
distinguish the several Degrees of Kin-  
dred : For Example, we have one we  
Name Grandfather and Grandmother,  
to denote both the Father and the Mo-  
thers line, but they have four several  
Titles. So we have no Name but that  
of Uncle, to signify both our Father  
and Mother's Brothers, and the *Chi-  
nefes* have Names to distinguish every  
fort. They also outdo all other Coun-  
tries in their care of making a good ap-  
pearance, for there is no Man so Poor, but  
is decently and neatly Clad. At the new  
Year they are all trim'd up, and in new  
Cloaths, so that there is not one, tho'  
never so Poor that can Offend the Eye.  
Their Modesty is no less to be admir'd.

Cloaths.

Modesty.

The learned, are always so compos'd,  
that they think it a Sin, to make the  
least motion, which is not agreeable  
to the Rules of Decency and Civility.  
The Women are so Bashful, Modest,  
and Reserv'd, that these Virtues seem  
to be Born with them. They live in per-  
petual retiredness ; never uncover their  
Hands ; and if they are oblig'd to give  
any thing to their Brothers, or Kin-  
dred, they hold it with their Hand co-  
ver'd with the Sleeve (which for this  
purpose is long and wide) and lay it on  
the Table that the Kinsman may take  
it up.

The *Chinefes* reduce all their Breed-  
ing to five Heads ; that is, the manner  
of Behaviour between the King and his  
Subjects ; between the Father and Son,  
the Husband and Wife, the Elder Bro-  
ther and the Younger, and Friend and  
Friend. These Rules make up a consi-  
derable part of their Morals, and are so  
tedious, that it is hard to decide, whe-  
ther the *Chinefe* Ceremonies are to be  
reckoned among their Virtues, or Vices ;  
for on the one Hand, they are certainly  
extraordinary Courteous and Mannerly ;  
insomuch that their Country deserves  
the Title they give it, of the Genteel  
Kingdom ; but on the other Hand it  
must be said, that Ceremonies are like  
Perfumes, which us'd with Moderation  
are Comfortable and Beneficial, but in  
excess do harm and offend. They have  
such and so many Ceremonies, that eve-  
ry indifferent Action, is attended with  
as many, as would serve at a Solemn Sa-  
crifice ; whence it is, that what in itself  
is convenient, through the excessive use  
of it becomes inconvenient.

Their common manner of Saluting  
one another when they meet, is to lift  
up the Arms bow'd, with the Hands  
joyn'd, from the Breast towards the  
Forehead, higher or lower, according  
to the Degree of Respect they are to  
pay ; and whilst they do this, they often  
repeat the Word *Zin*. If the Person  
met, be of worth, this lifting and let-  
ting fall the Arms, begins at least 20  
Paces from him, after which follows an-  
other greater Act of Respect, which  
they call *Zoje*, and is bowing the Body  
profoundly, and standing with the Feet  
together, and at the same time lower  
the Hands joyn'd together, as at first,  
within the Sleeves, bending the Fore-  
head as near as may be to the Ground.  
Nor do they perform this facing one an-  
other, but side by side, and looking  
towards the North, if they are in the  
Street and open Air, and if in the House  
facing the front of the Room, for they  
are usually so built, that the Door may  
be to the South. This I believe they  
do out of the Modesty they affect ; and  
that it may not look, as if the one re-  
ceiv'd that half Adoration from the o-  
ther, as if they ought to Pay it out of  
Civility, but not recieve it, as unwor-  
thy ; but whatever the reason is, the  
matter of Fact, is as mention'd. If  
learned Men who are in employments  
meet, as they go either a Horseback,  
or in Chairs, carry'd by four or more  
Men, the Inferior alights and begins to  
give,

Common  
Salute.



*Gemelli.* give, and receive the usual Compliments. The *Chineses* never take off their Caps, for it is look'd upon as indecent for a Man to appear before any one bare-headed; and therefore with great reason the Popes, to comply in some Measure with their Custom, have dispens'd with our Priests, to Celebrate Mass, and Administer the Sacraments in *China*, with the Head decently cover'd.

Visits.

As for Visits among Persons of Quality, they make none, without sending a Sheet of red Paper, a Span and a half long, on which they write in courteous Terms, that they are going to make the Visit (without which none would be admitted) without omitting any thing of the usual Ceremonies, as will in the Subscription, as at the top, according to the Condition, and Quality of the Person to be visited. A Servant carries this Paper before, and if the Person to be visited is not, or will not be at home, it is left with any of his Domesticks, and thus the Visit is fully Paid. Sometimes when they will not be at home, they hang a little Tablet at the Door, on which it is written, that the Master of the House, is withdrawn to Study, or to his Pleasure House; which is as much as to say, that he will not be troubled with Visits. This Custom of fixing some writing over, or about the Door, is most us'd by the learned, as one of their commendable Customs, being at the same time a Declaration of the Person that lives there. When they have admitted the Visit of a Stranger or Friend, the place given him in the Northern Provinces is on the right, in the Southern on the left, and the giving, refusing, receiving, and presently returning of it, is a task which is not soon at an end, always making the Bows above mention'd. Nor is there any less trouble about placing the Chairs (the *Chineses* in this particular, imitating the *Europeans*, that is, in not sitting on the Ground with their Legs across, as is us'd in *Persia*, and a great part of the East) for the Stranger sets the Chair for the Master of the House, and the Master for the Stranger, and if they are already placed, yet they touch them at least, and it is observ'd that the Chair, which is for the worthiest Person, be at a certain distance from the Wall. Then that they may be very clean, they seem to wipe them over again, and stroke off any Dust that may be upon them, with the flap of the great Sleeve, which is gather'd so dexterously in the Fist, that it all looks like

a Hand. If there were an hundred Strangers, they all one after another perform that same dusting or cleaning, which the Master accepts so thankfully, as if he were confounded at so extraordinary an Honour. Next begins among the Visitors the Compliment about who is to sit first, and who next, a thing long and tedious only to relate. At length being seated, within less than a quarter of an hour, the Servants come in with the Dishes of *Chia* or *Tea*; and if the Discourse holds any considerable time, the *Tea* is brought in a 2d, and a 3d time. The 3d signifies dismissing the Company, so that he would be look'd upon, as unmannerly, who should not be gone when he had drank; and as well this, as any other thing they bring in, must be taken with both Hands, for it would be counted incivility to use but one. Then there are so many Ceremonies, repeated Bows, and counterfeit Grimaces, as if they were really in earnest, in Conducting them back to the Door; that the fortifying themselves before-hand with *Tea*, seems to be rather of necessity, than a meer act of Civility. But the stress of the Compliment lies in the Master of the House's, endeavouring to persuade the Visitor by Arguments and Prayers, to mount his Horse before him; and in the Visitor's protesting the World shall be turn'd topsy turvy, before he will do such a thing; and in this he persists, and labours till he has got the better; for the Master of the House at last, after many Bows, which are all answer'd, hides himself behind the Door, or under a great Umbrello, and then he that has prevail'd, mounts his Horse. But as soon as ever he is in the Saddle, the other pops out, and in their Language bids him *Adieu*; *Adieu*, replies the other, and often repeating it, they part; and not so satisfy'd, at a few Paces distance, they send a Servant to one another, with a most Obliging Compliment of Thanks.

The sending of Presents to one another among the *Chineses*, is as usual as visiting, and Custom has prescrib'd Laws, in this particular. They write on a Sheet of Paper in a very genteel Stile, all they send as a Gift, and perhaps, as for the most part it happens, that they are things of a very small value; but generally many of them, and of several sorts. But very often, before the things are sent, the Paper goes, and he to whom the Present is made, marks down as ma-

Presents.





*Gemelli.* as many as he will receive, and if he  
1696. who is to make the Present has them not  
he must buy them. Generally they must  
be six several things; and it is lawful  
to accept of all or none, or what every  
one pleases; but whatsoever is receiv'd,  
so much must be return'd, not in specie,  
but in value; so that it is rather Ex-  
changing than Presenting. It is also the  
Custom to send Money, and sometimes  
the Value of a *Naples Ducat*, but with  
some elegant Words in Writing; for  
they are Prodigious of their Breeding, but  
sparing of every thing else.

Treats.

As concerning the Ceremonies of En-  
tertainments, from the Day the first In-  
vitation is made (which must be some  
Days before, and be repeated three times,  
or else the Invitation would be void and  
never accepted) till the Day after the  
Feast, when they interchangeably send  
one another Thanks; there are so many,  
sometimes of several sorts, and some-  
times the same repeated, that any one  
who is not us'd to them from his Cradle,  
would think it less trouble to dye for  
Thirst, than undergo so many Plagues  
to be made Drunk at a *Chinese's* Table.  
But they look upon all these as necessary  
things, and if any one were omitted  
they would not think themselves true  
*Chineses*, but barbarous People, and un-  
worthy to be Respected, as they con-  
ceive they ought to be, by all the Na-  
tions in the World. To come to the  
point; they spend five or six Hours of the  
Night appointed for the Feast in Con-  
versation and Pastimes, with Musick and  
Plays: And this is so usual at Entertain-  
ments, that there are Companies of  
Actors, who without being call'd, hear-  
ing where there is a great Supper, come  
of their own accord to Act their Plays.  
Now if the Entertainment is not among  
poor People, there are as many Tables  
as Guests, each a Cubit broad and a Cu-  
bit and a half long. The Meat is  
brought in Dishes of Gold, Silver and  
Purcellane. They use no Table-Cloths,  
but clean shining Boards varnish'd over  
with several beautiful Colours. Nor do  
they use Napkins, Knives, Forks, nor  
Spoons; nor do they use to wash their  
Hands before or after Meat; because be-  
ing great Lovers of Cleanliness, they  
never touch any thing that is set before  
them at Table with their Hands or Fin-  
gers; but to carry it to their Mouth  
they provide two little Sticks (of Ivory,  
Ebony, or some other precious Wood)  
slender and about a Span long or more;  
the one held fast between the little Fin-

ger and the next to it of the right Hand,  
and the other moving with the fore and  
middle Fingers; and thus they eat so  
dexterously, that they take up a single  
Grain of Rice, contrary to our *Europe-  
ans*, who have a great deal of trouble be-  
fore they can use themselves to it: And  
as for Knives they have no need of them,  
for all is brought up cut into very small  
Morsels. Dishes of Fish and Flesh al-  
ways go together, that the variety may  
delight, being excellently season'd; and  
rather Numerous and Various than Plen-  
tiful or Sufficient, and therefore the  
Plates, which are like little wooden  
Dishes, or Boulds, in which they bring  
the Meat, are small, but not those of Sau-  
ces which are intermix'd to sharpen the  
Appetite. After Eating a few bits of  
that Hash that is set before them, they  
lay down the little Sticks, and the Glass  
goes round; for among the *Chineses* it is  
not Eating but Drinking that makes the  
Pleasure of the Feast. But to the end  
they may hold out Drinking six Hours  
or longer, still in their Senses, and dis-  
cussing of high Matters, they provide  
little Cups no bigger than a Nutshell; be-  
sides they sip it so gradually, that they  
put it to their Lips four or five times be-  
fore they empty it; being accusom'd  
not to Drink at a draught, but sipping.  
So whether it be Winter or Summer they  
always drink their Liquor very hot;  
and this is believ'd to be the reason why  
there they know not so much as the  
Names of some painful Distempers that  
abound in *Europe*, and proceed from a-  
bundance of indigested Humors, and  
weakness of Stomach; as also of their  
enjoying Health and Strength till 78 or  
80, and sometimes 100 Years of Age,  
to which many of them arrive. Their  
Liquor is made of Rice bruise'd in Water,  
which being brought to such a strength  
(like Beer or Ale) is afterwards distill'd.  
Now tho' the Glasses are so small, they  
drink so often (especially towards the lat-  
ter end) that so many litters make such  
an excessive Quantity, that very often  
their Brains are disturb'd; and there-  
fore the Master of the Houses Women  
are upon the watch to observe how ma-  
ny of the Guests tumble down the Stairs,  
to make sport at them afterwards with  
their Husband, who never thinks he has  
made a good Entertainment unless some  
Body goes home Drunk; otherwise he  
thinks, and is troubled that his Liquor  
was not good. But in these Feasts they  
have not that barbarous Custom of mak-  
ing those drink that are not a dry, or

A a a

filling





Gemelli.  
1696.

Niceties  
in Dis-  
course.

filling the Cup to a Man who is so full that he is ready to run over; therefore it is usual to place Skreens before them that they may not see one another; but the Pleasure of the Feast, having nothing else to do, and the Care of obliging their Friend, are as powerful as Laws to oblige them to Drink till they are Drunk; and the weak Liquor they use is digested with a very little Sleep.

I will conclude this Chapter informing the Reader, that one of the cardinal Virtues (which among the *Chineses* are very many) is Civility and Decency in every Action, and this, not regarding the Worth and Dignity of the Person they honour, but rather to satisfy an Ambition that reigns in them all, of appearing the most Courtly and Civiliz'd Persons in the World. For they use such lofty and high forms of Discourfing even with the meanest People, either by Birth or Profession, as might very well satisfy

a Prince; as for instance, they give a Muletier the Title of the great Rod or Wand; for it would be a great Affront to call him by his right Name. Thus every other Profession has its proper noble sort of Name; and if a Man is not acquainted with his Condition, whom he Discourfes, he uses general Terms of Honour, and calls him Brother. There is besides all this a particular Vocabulary, or Dictionary to teach how to name all things that belong to one self lessening them, and those that are anothers magnifying them; and to speak otherwise would be look'd upon as a great Fault, not in Language, but in Breeding, and down right Barbarous. Even the Clowns brought up in the Woods, are more Mannerly than those in other Countries who are bred in Cities; and the most Courteous and Mannerly People among us, in *China* would seem Rude and Savage.

## CHAP. II.

### Other Customs of the Chineses.

Women  
their Beau-  
ty.

THE greatest Beauty of the *Chinese* Women, consists in having very little Feet; and because this is a Beauty that may be acquir'd by Art, which cannot be in the Lineaments of the Face, they wrap up the Feet of the Girls new Born, and bind them so hard that they hinder their Growth, and make them Cripples, there being very few that do not feel it as long as they live. This is the Design the ancient wise Inventors of this Custom had in Prospect, viz. To make Going uneasy to them, so that if Modesty would not keep them at Home, the Pain of Going should be a Confinement to them. Tho' this be the chief Beauty they boast of, yet do not they expose or show it; for Modesty will not permit them to go in such short Coats, that their Feet, scarce half a Span long, may be seen under them. Besides, they always live among themselves, and it may be said in perpetual Confinement, Remote, not only from the Publick, but from their own Family, conversing with none but their own Sons, and those no longer than they are in the state of Innocence, no other setting his Foot among them. Their Apartment separated from the rest of the House, and without Windows to the Street, hinders their appearing where they may be seen. They rarely go out of Doors, and this the

Retir'd  
Life.

rich ones always do in a Chair not a bit of it open, and little less than Seal'd up in it, without any the least hole to peep out at. Of all the 15 Provinces, only that of *Yunan* follows another Custom in this particular, conforming to the Liberty us'd in *Tiber-Tunchin*, and other adjacent Countries. Their Garb is very modest, not open Neck'd to show any of the Breasts; and unless necessity requires it they never put their Hands out of their Sleeves, which are wide, not even when they take any thing that is offer'd them. If it is a Man that offers a thing it would be undecent for a Women to take it out of his Hand; but he must lay it on a Table or Seat, and she take it thence, still with her Hand wrapt up and cover'd. Their Features and Complexion are not inferior to the *European* Women, and tho' they have small Eyes, lying deep in, and their Nose after the same manner, yet they do not look amiss.

This their retired Life is the cause they Marry, if we may so call it Blind-fold; for the Bride and Bridegroom never see one another till the Day she is brought to his House. The Fathers make the Match without ever seeing or showing the Maid, and without asking their Sons Approbation; or their being allow'd to intermeddle or oppose it.

Thus

Marriages





Gemelli.  
1696.

Thus they are often contracted and promised in the Cradle, being generally much of an Age. The Womens Portion is no other but her Person, and that enough if she is Virtuous; but good or bad she carries not her Husband a cross, and so will not Ruin the House she comes from, and where she goes she carries nothing to be proud of, or to upbraid her Husband with. On the contrary the Bridegroom some time before the Wedding, sends the Maid a certain quantity of Money, as among indifferent People is usually agreed on, and among the great Ones is according to their Worth, and when it rises to about a thousand Crowns it is counted very great. This is to furnish the Bride with Household-Stuff, Cloths, and female Ornaments, all which are afterwards carry'd with the greatest State that may be before the Bride. The Day she is carry'd to her Husband, a great Attendance goes before her with Kettle-Drums, and Pipes, and many lighted Torches, tho' it be at Noon Day. After all comes she, lock'd up in a Chair carry'd by 4 Men, and being come to the Husband's House is deliver'd to him in that manner. Then he opening the Chair takes out the Wife he has never seen before; which, if she does not please him, he cannot possibly Reject. The Poor buy a Wife for 3 or 4 Crowns, and it is allow'd them to sell her again, if they can find a Chapman. He who is so very Poor that he cannot buy a Wife at so low a rate, seeks out for some Body to sell himself to for a Slave, and in Recompence receives a Wife; with whom, and the Children that are born to him, he remains at the disposal of his Master. The same happens to a free Woman if she Marries a Slave. For this reason poor Men generally take but one Wife, whereas the Rich, besides the chief Wife, which is of equal Quality to themselves, take as many others, or as few as they please. Sometimes they take one of these 2d Wives to get Issue, and when they have it, sell the Mother again, as having taken her only for that end.

Widows.

The Honour and Respect they pay to Widowhood is very commendable. To Marry again, tho' a Woman be left in her Prime, and without Children is look'd upon as undecent; and there are few well Born who prefer their own Satisfaction before their Honour, or the Title of Mothers before that of Chast-Women. They remain in the Father in Law's House, and there continue in

Vol. IV.

Widowhood, under a strict Guard till Death.

By the Laws of the Kingdom no Man may Marry a Woman of his own Family, tho' the Kindred be never so remote. Only the first is counted the lawful Wife, tho' they may have as many as they please and can keep. For this reason it is, that they being in the nature of Slaves on account of the Price given for them, the Husband can sell them again to whom he pleases. And if the Woman should happen to be a Christian, and therefore refuse to go to the new Idolatrous Purchaser; she will be compell'd by the Magistrate with much Beating. A *Chinese* will make no difficulty of selling his Wife, or Daughter to a Catholick *European* if he comes in his way, who may keep her always as a Slave in his House, but may not carry her out of the Kingdom; and if he will return home he must leave or sell her.

The *Chinese* Marriage becomes firm and valid and cannot be made void, when once the Bride has accepted of the Gold and Silver Bodkins, Bracelets, and other things the Bridegroom sends her suitable to her Quality. From that time forward, tho' the Husband should go out of the Kingdom, she never Marries again, but will expect him all her Life time. It is also customary, when the Parents of the Bride and Bridegroom are agreed (and they have full Authority over their Children, whom they never emancipate) to give one another the Name, Day, Hour, Month, and Year their Children were born in, to advise with the Astrologers, and when they are of Opinion that the Marriage may be contracted, they send the Presents above-mention'd, and not otherwise.

In *China* that Son who does not Marry is not look'd upon, as if he extinguish'd his Fathers Seed, and were ungrateful to him that gave him his Being. So a Marry'd Woman accounts her self unhappy till she has Children; for till she has them she may not sit at Table with her Mother in Law, those who as yet have no Issue serving her and the other Fruitful one, standing. This is the reason why, to avoid being in such ill Repute among other Men, there is no Man so miserably Poor that does not buy him a Wife; nor any Woman that does not endeavour to be got with Child. Yet if they bring two or three Girles without a Boy between, the Mother herself Kills and Strangles them; saying, the Devil is got into the House. This

Miserable  
Condition  
of Women

Marriage  
when Val-  
id.

Procreati-  
on enforc-  
ed.

A a a 2

Cruelty



*Gemelli. 1696.* Cruelty is most practis'd in the southern Parts of *China*, where the Men are forced to seek for Wives abroad. Thus the Empire of *China* comes to be more populous than any other that allows of Polygamy, because the Climate is good, and the Women Fruitful; it being rare to see any at Age of Procreation, without one Child at her Breast, and another by her Side, or in her Belly.

A pleasant Tael.

The Magistrates are so intent upon endeavouring to promote the good Peopling of the Country; that the Superior of the *Franciscan* Missioners in *Canton*, had like to make me die with Laughing, when he told me a Story of the petty King of that Province, to this purpose. There were several Women in Prison, being either the Wives, Daughters, or Kindred of Thieves who had been Executed or were Fled. The petty King that they might not lye fallow, Marry'd them by Lot to the other Prisoners, after this manner. Having caus'd them all, Young, Old, Halt and Lame, to be brought to his Court, he made every one leave some particular Token upon the Ground; then turning them by brought in the Women, ordering them to chuse every one a Husband, taking up one of those Tokens. This done the Husbands appear'd, and making every one own his own Token: There appear'd a young Woman Marry'd to an Old or Lame Man, and a Blind or Halt to a young One. The young Men or Women so ill Match'd made a thousand Complaints, but the petty King who was a pleasant Man, being ready to burst with Laughing, upbraided them with their own Indiscretion in not making a good Choice; saying, they ought to thank themselves for their Misfortune, since the Choice was left to them.

Tartars Marriages

The Tartars do not buy their Wives, but receive Portions, tho' very Inconsiderable. When any one Marries his Daughter to her equal, the Portion is not above 80 Cows, 80 Horses, 80 Garments, and the like number of other things, according to the condition of the Couple.

Cheats.

By all that has been hitherto said, the Reader may perceive that the *Chinese* are very sharp Witted, and exceed the *Europeans* in Ingenuity, yet nothing has been said of the Cunning of the poor Commonalty, taught them by Nature to get their Living. They are so crafty at Cheating, that an hundred Eyes would be too little for Strangers, tho' never so watchful to escape them; for they have wonderful Slights of Hand and other Arts to deceive the Sight. A thousand most pleasant Inventions of theirs

are told about. Among others they carry small sharp Tools in their Nails, which they wear very long, to cut Purfes. On the contrary the Merchants value themselves upon being Just, and are really so, for their Oath is Inviolable; and they will hazard their Head to keep their Word; which the *Europeans* found to their no little Astonishment when they first began to Trade. And would these who ought to have given, would have follow'd their good Example, and return'd Honesty for Honesty; and then they would not have found them in process of Time, as they have done, more False and Deceitful than themselves. To this purpose I can relate a true Story told me by the *Spanish* Fathers Missioners. The Dutch who came from *Batavia* to Trade in *China*, would have cheated the *Chinese*, giving them a great quantity of false Mony; which in a Bargain of some hundred thousand Crowns, made in haste could not all be view'd at leisure. They Sign'd the Contract, and the Dutch returning the next Year to Buy, they gave them an Oliver for their Rowland. For taking no notice of the Cheat put upon them, as the Ships were dispatching, they said they had most admirable new Fashion Stuffs just then come from *Nanking*. In short they show'd the Dutch the Stuffs, and agreeing for several thousand Pieces, when they came to deliver them, and the Dutch had view'd a great many, at last to avoid the Trouble of examining all, because they were to be gone speedily, they took the rest upon Content. The *Chinese* in a Moment chang'd the Bales for others made up of old Rags, and so the Dutch carrying them away instead of Stuffs, were put upon to more loss than what they got by the false Mony. They endeavour'd to be Reveng'd the ensuing Years, but the *Chinese* would not admit them to Trade. They did not behave themselves so with the *Spaniards* whilst I was in *China*, a Vessel coming from *Manila* to *Macao*, with 180 thousand Pieces of Eight to buy Silks. For the *Spaniards* requiring to have them wrought after their Fashion (which differs much from that of *China*) that they might carry them over to *New Spain*, and finding none such ready, they distributed the Mony among several Merchants, for every one of them to furnish so many Chests of such Work as they agreed upon; and in short within the space of five Months, the Silks were Wove, and deliver'd punctually according to the Price and Goodness that had been agreed; tho' among so many there might

A pleasant Return upon the Dutch.



*Gemelli.* might perhaps be one, that furnish'd the buyers with the quantity, but not the quality of the Stuffs; which must not be thought any extraordinary matter, considering the shortness of the time, and the vast quantity, which could not have been got together in *Italy*, in five Years.

*Prefence of the Chinese.* As for the outward appearance of the *Chinese*, it shews them as much Men of Parts, as any others whatsoever; not only for their Noble Garb, but for their Gravity, and the Modest comportment of their Persons, the Majesty of their looks, and for their Stately and Graceful Mien. To turn the head lightly about, would look among them, as if a Man's Brain were light. Oaths or Words that have any taste of immodesty, are never heard, but from the Mouth of some base mean Fellows, and that very rarely. To make Love, or play the Beau, are things so far from being us'd, that they have no Words to express them; because a Woman's Face is never seen, neither at Window, nor elsewhere; for it were almost the same thing to have a *Chinese* Woman, seen as if she were half ravish'd.

*Peaceable behaviour* Tho' *China* may be call'd the Country of Candidates, or Men aspiring to Preferments, there being no other like it in the World, where every Man of the meanest condition, thinks he has an undoubted right, to become greater than another, and in his Learning deserve it, to rise to the highest Dignities, above which there is none but the Crown; yet they all know how to conceal their Emulation, Envy, Rancour and Mortal Enmity, under the appearance of sincere Affection; and tho' the hatred they bear one another be never so great, yet they never fail to pay one another the Ceremony of Bowing, Kneeling, and Bowing the Forehead to the Ground, according to the Dignity and Employment of the Person; thinking they herein act the Manly part, and show themselves easy and well Bred. It is a receiv'd Maxim among them, that to draw a Sword against one another, is not the part of Men; and that War is nothing but a wildness reduced to Rules, which the Savage Beasts have not. That Humanity is the property of Man, and therefore, they pretend there are none like them in the World, for living up to the Rules of Reason; they affect an easy meek Behaviour to such a Degree, that to be in a Passion among them, is like laying aside Humanity, and becoming a Beast,

or at least a Barbarian. Hence it is, that among them there is no open profest Enmity, much less any Factions, Riots, or bloody Frays. Their Fists are the only Weapons they fight Duels with; in which the worst thing that can be done (this is to be understood of mean Persons) is to tear off ones Enemies hair, for the disgrace is more resented, than the Pain. The wisest and most Honourable Persons if they are struck, fly; and that way get the better, because the Honour of the Battle consists in a Man's overcoming himself with Virtue, not the Adversary with force. So that running away, instead of being a disgrace to the *Chinese*, makes them at once Triumph over themselves, and their Enemies, who are overcome by the Passion of Anger, and therefore rather Beasts than Men. The Truth of it is, the *Chinese* are Men of Courage, little effeminate, and mean Spirited, putting up all wrongs Patiently.

They are at the same time indefatigable, using themselves from their infancy to carry on their back a Yoke with 2 equal weights to it; which they increase from time to time, as they grow up; from which Fatigue, even the Poor Country Women are not exempt, who besides all other Female Duties, dig, and do other drudgeries. In the Boats they row, or tow them along, like so many Mares, and do all the Service of a Sea-man, with a Child all the while ty'd to their Back; and at Night they have no other Supper, but a little boil'd Rice, and a Decoction of wild Herbs, to drink instead of Tea.

They have an artificial Pot to dress their Meat, in which the Water goes about, and the Fire stands in the middle; so that any thing is boil'd in a shorter time, with less trouble, and cost. Having no other Materials to make Glass of, they make them of Rice, as was said before, and of beautiful Colours.

They have invented a Table or Board, with a string of wooden Counters, to Add, Subtract, Multiply and Divide, and they are quicker at them, than the best accountant in *Europe*. To tell Money, they have another Board with an hundred Holes, into which they presently clap as many Pieces of Money, and so tell them in a moment, and see whether they are good. If they do not like one Profession, at the Years end, they take to another, being handy at every thing.

They are Ingenious in playing at any Game; as Cards, Chefs, which they call *Ke*, Dice, Tables, a Sport like Fox and Geese,





Geese and the like ; but what ruins them; is their *Merna*, at the new Year, which is Even or Odd, guessing at little heaps of Mony, at which Sport they ruin one another.

A trick to Rob.

Some make an ill use of their Ingenuity, to make a composition they call *Xi-ara*; which being smoak'd in a Room, puts all the People in it, beside themselves, and renders them immoveable, whilst they rob the House. Water is a powerful Antidote against it.

Eating and Drinking.

The *Chineses* generally drink hot, and eat cold, just contrary to the *Europeans*; nor will any of them ever refresh their Palates with cold Water, tho' the Weather be never so hot, or they drouthy with Travelling; but wait patiently till they have it so hot, that it scalds their Lips; so that they think it a Madness when they see an *European* drink cold Liquor. As for their Meat, it grows so cold, that it has no Relish, they sitting whole days chatting at Table, for they are naturally very talkative. This is not us'd only by the poor People, but among the *Mandarines* and great ones; who tho' they furnish their Tables with Birds Nests, which cost 300 pieces of Eight, a Measure, the Fins of Sharks, the Sinews of Stags, precious Roots, and other things of great Value, yet they prate so long that all grows cold. Besides all their delight, and the best of the Feast consists in Drinking, as was said before, to promote which, of the Servants appointed to attend each Table, one comes every now and then and kneels down, praying the Guests to drink; then comes another, and intreats them to empty their Dishes, sometimes one way and sometimes another; for if the Guests do not go home drunk, he that treats is much troubled, as if his Dinner had not been good and his Liquor poor. Therefore to compass their design, after Supper, they treat with a Play, and after the Play, they cover another Table of Sweetmeats, and then another with Fruit, to entice the Company to drink, and send them home in their Servants Arms. Those that are Temperate, may pour the Liquor on the Ground, without being reputed uncivil, by way of Pledge, there being a board before them for this purpose, that the others may not observe them. At the conclusion of the Feast, they observe a Custom, which perhaps no other Nation will approve of, which is, that every one of the Guests, leaves 8 or 10 Pieces of eight, more, or less, according to his Quality who treats, in the hands of a Servant; and tho' the Master of

the House (like Physicians who hold out their Hand at the same time they seem to refuse by Words) pretends to be affronted at it, yet the Custom is well known, and every one leaves as much as will pay for the Play and Liquor.

The *Mandarines* use themselves to eat such things as are naturally violently hot, not so much out of Riotousness, as to provoke Lust, and procure Vigour, to please so many Women, and get many Children by them; and because we have mention'd some sorts of Meat quite unknown in *Europe*, it will be proper to give some account of them. The Birds Nests are taken on the Coast of *Cochinchina*, the Islands of *Borneo*, *Calamianes*, and others of the Archipelago of *S. Lazaro*, where they are built upon inaccessible Rocks, by certain Birds like Swallows, so artificially that they are eaten steep'd in warm Water, to take out any Feathers there may be in them. It is not known to this Day, whether they are made of Clay, or of what the Bird fetches from its Stomach; but they are of great nourishment, and tast like the *Italian Vermicelli*. The Shark is a Fish that feeds upon Mens Bodies, and is found all about the Archipelago of *S. Lazaro*; the *Chineses* draw certain Sinews out of their Fins, which they eat. The Root *Inson* is brought out of the Province of *Leauung*, and is bought for its weight in Gold, because it is excessive hot, and very nourishing, which makes them say that if a Man carries it in his Mouth 3 days together without eating, he will feel no faintness. They also use abundance of Spice, and Essences for the end we have spoken of.

The Laws of the Empire are so severe to oblige Parents to give their Children good Education, that if it happens any of them commits a Crime, and cannot be taken, the Magistrate secures the Father, and Bastinadoes him, for not teaching his Son good Manners. The Government also takes care of the economy of Families, for the Publick good; on which account they tell us a very notable Passage. A *Mandarine* hapned to go along a Street, where a Mother-in-law was crying out against and cursing her Daughter-in-law, and her Husband; Inquiring into the Cause, he gave the Emperor an account of it, who order'd that the Daughter-in-law, and her Husband should be Chastiz'd, his Father should have his Head cut off, and the *Mandarine* of the Place be depriv'd of his Command.

The *Chineses* Smoke much Tabacco but after another manner, than is us'd among us

Rare Dishes.

Education of Children.

Tabacco.



*Gemelli.* 1696. us. They cut it extraordinary small, and having dry'd it in an Oven, they wet it with hot Waters to make it strong, and therefore they that are not us'd to it cannot bear the Smoak. Tho' they always carry their Pipe, and a Purse of Tabacco by their side, yet they smoke but once an hour, and the Women do so too, especially the *Tartars*.

*Chairs, Fans, and Umbrell- loes.* The *Chineses* sit on high Chairs, and use Tables like ours in *Europe*. They do not value Jewels, or other things that have their value only from Opinion, but Gold and Silver which have an intrinick value. In the City, and about it, they always carry Fans, tho' it be Winter; and in the Country Umbrells, tho' they have Hoods to defend them against the Sun.

*Names and Surnames.* They call People by the Surname first, and then by the Name, contrary to the *Europeans*, who speak the proper Name first, and then the Surname. They do not take the Names of their Idols, but the Sons are call'd by the Parents, by the Names of the 1, 2, 3, 4, &c. Others have their Name from some accident happening before their Birth, as the Fortunate, the Merry, the Pleasing, &c. True it is, that whilst the *Chineses* reign'd, it was customary at 14 years of Age, to give Names to the Males, putting on their Heads the Country Cap, and the Females with the Bodkins to bind their Hair about, calling them till then, the 1st, 2d, &c. which was perform'd with as much Solemnity as the Wedding; but the *Tartar* now Reigning, abolish'd that expensive Custom.

*Food.* The *Chineses* sell all things even to Hens, and Chickens by weight; but cheap, selling a Pound of 20 Ounces for 20 *Zien*, which make 3 Grains and a half of *Naples* Mony. They themselves consume but little, the Poor People filling their Bellies with Rice, and Herbs dry'd in the Sun, that they may lye long in the Stomach.

*Antiquities.* They have a great Esteem for any Antique pieces of any Metal or Shape whatsoever, not regarding the Workmanship, so they be old; and therefore the rougher, and more consum'd they are by time, the more they are valu'd, and sold the dearer. They also highly prize antient Manuscripts, that are in a fair Hand, with the Author's Seal to them.

*Duty to Parents.* The Names of Father and Mother in *China* are sacred; the Children believing that all the Blessings of this Life, are the reward of loving their Parents, and serving them with Humility, nor does History furnish us with Examples of any Nation, that has so fully paid the filial Duty, as the *Chineses* do. There are young labouring Men, who for Grief of their Fathers death,

fast all the days of their Life, without ever eating Fish or Flesh, Eggs, or any white Meat, that this Pennance may avail their Souls.

They are much addicted to Superstitions, and Auguries. They conclude no match, without consulting the Astrologers; nor do they bury the Dead without appointing a Fortunate day, for which reason in great Cities, 10, or 20000 Coffins, with dead Bodies, are carry'd out together to be bury'd in the Mountains. All the Gates of the Courts of Judicature, out of a Superstitious Custom, are made in the South Wall. They look upon it as a very ill Omen, to have Churches erected to the true God, in the Country or Villages, as fearing some of the People should dye upon it. And to say the truth, it looks as if God were resolv'd to try the steadiness of the *Chineses*; for it is actually observ'd, that after the building of some Church, more People than ordinary die; as also the Brothers, Children and other Kindred of the *Chinese* that is newly converted; as the Fathers Missioners themselves told me. For this reason sometimes when the Missioners would Erect a new Church; the *Chineses* not being able to obstruct it legally, as long as the Imperial Permission holds, they raise a Mutiny of the Rabble to overthrow it, so that the Missioners are forc'd to have recourse to the Magistrates. This hapned to the *Spanish Franciscans*, whilst I was at *Canton*. They going about to build a Church in a Village, distant from the City, for the use of the Christians; and having bought the Ground and Materials, the Peasants mutiny'd, and assembling in a Riotous manner, by beat of Drum, went to hinder the Work. The Fathers were forc'd to get a *Mandarine* to go thither, at the sight of whom, all those Peasants fell on their Knees along the Road, beseeching him to have some regard for their Lives, which would not be secure, if the *Europeans* settled in their Village. At length the business was compos'd after this manner. The *Mandarine* order'd the Work should go on; but that when the Master Beam, or highest Timber was to be set up, the *Bonzes* should have notice given them; that they might cover the Idols, who, otherwise would be frighted to see so high a Fabrick rais'd and thus the Peasants might not lose their *Fun-seiv*, that is their Fortune. This Superstition extends even to the Structures of the *Chineses* themselves, (tho' not look'd upon as altogether so Fatal) none being permitted to build his House higher than his Neighbours, for fear of taking away their

Superstition.





their *Fanfcivy*. In the Suburb of *Canton*, going into a Pagod, I ſaw two live Snakes before the Idol, in a Baſon, to try thoſe that were accus'd of Theft; ſo great is their Superſtition. They were to be laid on the Body of the Perſon accus'd; if they Bit him, he was reputed Guilty; if not, Innocent. They call this *Pagod*, *San-Kiai-mian*.

No Vagabonds. All Officers and Magiſtrates purſue Robbers ſeverely, to make the Roads ſafe, and take care to extirpate Vagabonds, Punishing them ſeverely. The Blind, the Lame, and ſuch like, have Employments found for them, according to their Ability. The Old and Diſabled are Fed by the Emperor, who keeps 100 in every City, more or leſs according to its Greatneſs. This produces not only Peace and Quietneſs, but Plenty, becauſe all Men apply themſelves to Tillage, and there is not a Foot lies waſte throughout the Empire. They uſe ſome artificial Plows that can be drawn by one only Buffalo; and they Water the Land as Ingeniouſly, drawing Water from the bottom of the River. Others get their Living by Fiſhing, not only with many and divers ſorts of Nets, Hooks, and Traps of Boughs placed in the Water, but with Birds like our Sea Crows, from whom they cannot Eſcape, tho' they were hid under the Sand. The Bird eats only the ſmalleſt, becauſe the cunning *Chineſes* put a Ring about its Neck, that it may not ſwallow the great ones.

Industry.

Fiſhing.

Birding.

The Birds they catch in Nets, Snares, and other Inventions. The wild Geefe

as cunning as they are to ſave themſelves, cannot eſcape; for the better to deceive them, they keep certain floating Veſſels upon the Waters they reſort to, and when the Geefe are after ſome Days well us'd to them, ſo as not to be afraid, they make two Holes in them, and clapping them on their Heads, go up to the Neck in the Water, ſo that thoſe Veſſels may ſeem to be ſtill Floating, and thus drawing near to the Geefe, before accuſtom'd to ſee thoſe things, draw them down by the Legs, and having catch'd as many as they can carry, come out of the Water.

The *Chineſe* Judges, to deter the People from committing Crimes, uſe to put the Body of the Party kill'd or murder'd in a Coffin, in the Houſe of the Murderer, till he Compounds with the Friends, This I ſaw practis'd upon *Emanuel de Arango*, at *Macao*, becauſe a Servant of his being a Black of *Mangiar Maſſen*, had kill'd a *Chineſe*, who provok'd him by ſtriking him over the Face with a Frog, which is a thing they hate. And tho' *Arango* had kill'd the Black, and offer'd to pay a thouſand *Taes*, yet he could not prevail with the Kindred to Conſent that the dead Body ſhould be taken out of his Houſe. The *Chineſes*, tho' Idolaters, are not ſuch Bigots as thoſe on this ſide *Ganges*; for they eat Beef, Swines Fleſh, Frogs, Dogs (which they are great Lovers of, and there are Shambles of them) and all ſorts of living Creatures. Nor do they make any ſcruple to Converſe, Eat, and contract Affinity with Chriſtians.

### CHAP. III.

#### The Habit, Weapons, and Coin of the Chineſes.

Hair of the *Chineſes*.

BEFORE the *Tartars* rul'd, the *Chineſes* wore their Hair long, winding it about on their Pole, as the Women do with us (but without making it into Treſſes) making a large Role of it, through which they us'd to run large Silver Bodkins, as well to bear it up as for Ornament; ſo that there are ſtill at *Malaca*, and other Places, ſome of theſe *Chineſes* who are call'd Hairy. But ſince the *Tartars* Govern, they have been all commanded to cut it off upon pain of Death; and to go after the *Tartar* Faſhion with their Heads Shav'd, and only a Tuft, as the *Mahometans* wear it; but ſtill with this difference; and the *Chineſes* wear it platted, or wreath'd, and ſometimes hanging down to their Heels. They al-

ſo forbid their large Garments with wide Sleeves, to bring up the *Tartar* Faſhion; which the *Chineſes* did, and do ſtill heinoully Reſent.

The *Tartar* Habit, now worn in *China*, is in Summer, a *Maozu*, or Cap in the ſhape of a Cone curiouſly made of Silk, or *Indian* Canes, and cover'd with red Horſe-Hair; within it is lin'd with Taffety, and has a Knot to bind it under the Chin. In Winter they wear it of the ſame Shape, but of Silk quilted with Cotton, adorn'd about the Edge with fine Furs, and cover'd with ſhagg'd Silk inſtead of Hair. It is generally Crimſon, and few wear it Blew, or Black: At the end, or point of it they fix a piece of Amber, or Glaſs made of Rice.

When



**Gemelli.** 1696. **Missioners** Cap. When they say Mass, and Administer the Sacraments, all our Missioners wear a black Cap, with four square Pieces hanging down from it to the Ears, of equal length, and becoming, and behind two Labels like those of a Bishop's Miter. This Fashion being brought up by the ancient Learned *Chineses*, the Fathers of the Society to distinguish themselves have added upon every Square three Arches like Gates, made with a Gold Breed.

**Shirts.** Their Shirt is call'd *Kuazin*, and is Laced under the right Arm on the sides, and under the Throat. It reaches down half way the Leg, with long narrow Sleeves. Over it they wear wide Breeches down to their Heels, which they call *Ku-Zin*, or *Zey*, ty'd with a Silk Ribbon, at which hangs the Purse of Tabacco, the Handkerchief, Knife, and the little Sticks to eat with in a Sheath. But the Nobility wear a Silk Girdle with gilt Buckles, and Jewels. The Hose they generally wear are of Silk, or Cloth of Silver, and call'd *Uvazi*.

**Upper** **Garment.** The Nobility add to the Shirt (which serves the mean Sort for a Vest) a long black Garment, call'd *Paozin*, of a Violet, or other Colour (with narrow Sleeves, which at the end have a little turning up like an Ear) which when Button'd from under the right Arm down to the Feet, is girt with a silken Ribbon call'd *Tayzin*. Over this Garment they wear the *Guaytao*, which is exactly like a Bishop's Rochet, but without the little Hood, and with wide Sleeves, and this is Button'd upon the Breast. The Learned wear it long, ordinary People short, and the *Tartars* very short.

**Buskins.** The Learned, who are carry'd about the Cities in Chairs, wear Buskins of Silk (instead of Shooes) call'd *Xivezin*, of several Colours. The common Sort who walk a-Foot have them of very soft Leather, with the Soles full of Nails, to make them last the longer, and keep out the Wet, for they use no Heels. The Shooes worn by Trading, and inferior People are open without any Binding, but close behind. They are made of Silk, of all Colours, with Soles of Stuff, and they are call'd *Hia*. Both the Gentry and Commonalty of both Sexes, use the Fan, or *Scezu* and Umbrella, as well in Summer as Winter.

**Women's** **Apparel.** The Women wear the same Garment, but Button'd before the Breast, and straiter about the Neck for Decency, with the other of the same Cut as mention'd above. Their Shooes differ from the Men's, in that they are close, and

Vol. IV.

with Heels. But their Head-dress is handsome, because their Hair is generally Long, and Black, and they Anoint it with several sorts of Oil and Gums, to order it as they please. On the Forehead they make a Roul or Bunch with a small Iron wound about with Silk, which afterwards they cover with part of the loose Hair, shining with the Oil and Gum. With part of the rest they make a Role behind on the Pole, and what remains is divided into two Locks, which fall gracefully upon the Neck, like Wings. In the Northern Countries they wind the Hair behind the Head without Wreathing it, and then cover it with a thing like a little Dish, curiously made of Silk, and Embroider'd. In *Peking* they add a black Handkerchief wrapp'd round, because of the violent Cold. The Maidens, to distinguish them from marry'd Women, cut off part of their Hair about their Forehead and Neck, leaving as it were a Fringe of it about two Fingers long.

The Completion of the *Chineses* is **Features** **of the Chi-** **nese.** White, like that of the *Europeans*, but they differ in Features; because their Eyes are generally small and sunk, and their Nose tho' small somewhat flat, yet not disagreeable. Their Beards are so thin, that some of them have not an hundred Hairs, which grow on the bottom of the Chin, and upon the Lip; and if any happens to grow on the Cheeks they pull it off with Pincers, so that the Beard is long, but very thin. This is the most certain Sign to know an *European* by among a thousand *Chineses*, and a *Chinese* among as many *Europeans*.

The Women are generally Fair, Beautiful and more Couragious than the Men, who are of mean Spirits. They value themselves much upon the smallness of their Feet (as was said before) and the very old Women are so Proud, that in spite of Wrinkles in their Faces, they dress their Heads with fine Flowers; and Punish themselves at that Age to Boast of small Feet.

In War the *Chineses* carry Bows and Arrows, and a long Scimiter, which they wear the wrong way, with the Point forwards, instead of the Hilt, and when they would draw it they give a Stroke upon the Point, which brings the Hilt forwards. Fire-Arms are us'd but little, but Muskets begin to be brought in Play, by the Emperor's Order. In the Southern Provinces by reason of their Commerce with *Europeans*, they have some Fire-Locks seven Spans long, which

B b b

carry





*Gemelli.*  
1696. carry but a small Bullet, and are rather for Pleasure, than any Use. They carry the Scowrer in the Barrel, so that they cannot Fire upon occasion; nor can they Fire standing, but stretch'd out with their Belly on the Ground, so resting it upon a thing like a Goat's Horns, which serve to take Aim by.

Tho' Cannon had been long found out in *China*, yet it was not well Cast, nor Proportion'd; for which reason the *Tartar* Emperor, at the beginning of his Reign, designing to make use of it in his Wars against the *Eluth*, or Western *Tartars*, caus'd it to be Cast again, and brought to Perfection by the Direction of *F. Verbiest*, a *Flemming* of the Society of *Jesus*; for which Reason he has been ever since a Friend to the *Jesuits*. This Train is made use of in the Field, as I observ'd at *Peking*, for on the Walls of the Cities there were only a few small Sakers.

*Soldiery.* The *Chinese* Soldiery consists of Horse divided under eight Standards, each of an hundred Thousand Men. To every Standard belongs a General, who is always a petty King, or great Lord, and is call'd, General of the Green Standard, of the White, &c. as was said elsewhere. There is a much greater Number in Garrison along the great Wall, but most of them are *Chineses* become *Tartars*, the Imperial *Tartary* not being able to furnish so great a Number of Soldiers. Soldiery descends from Father to Son; for the Emperor does not only allow them competent Pay, according to their Quality, but also Rice for the whole Family, the Horse and Provender for him, without sparing, because all comes from the Provinces, which pay it as Tribute. The petty Kings had Pay allow'd them to keep 12000 Men, and maintain themselves with the due Grandeur, besides others they keep at their own Expences.

*Gold and Silver, and Coin.* Tho' in *China* Gold be cheap and very good; as well that which is taken out of Rivers at the full Moon, from the

Trenches made in the Channels, as that which is brought in from the neighbouring Countries; yet they make no Money of it, but pass it by Weight. The same happens with the Silver brought in by Strangers, especially that which comes from *America*. For this Reason the Emperor of *China* calls the King of *Spain*, the King of Silver; because there being no good Mine of it in his Dominions, all they have there is brought in by the *Spaniards* in Pieces of Eight, and is here reduced into Plates one quarter part finer. In this they Pay the Emperor's Taxes, which the *Mandarines* are to gather of the Subjects within their several Districts. All this Silver remains bury'd for ever in the Emperor's Treasury at *Peking*, and those of the rich Men of the Empire, for the *Chineses* stand in need of nothing from Abroad. The way of receiving and paying is by cutting little bits of Silver, and weighing them in a little Scale call'd *Teng-ciu*. They count by *Leans*, or *Taes*, as the *Portugueses* call them, which is worth fifteen *Carlines* of *Naples*, or a Noble; by *Ciers* (or *Mas* in *Portuguese*), which is the tenth part of the *Taes*; and by *Fuens*, or *Condorins* the tenth part of the *Mas*. The small Brass Coin is call'd *Zien* (or *Chappas*) of which fourteen make a *Fuen*. These *Chappas* have been brought up within these ten Years last past; the *Chineses* being sensible of the Loss there was in cutting a bit of Silver to buy Fruit, or any thing of small Value. They have a small Hole in the middle to String them. They give a Thousand, or eleven Hundred of them for a piece of Eight, according as they are bigger or lesser in several Provinces of the Empire. They are made of *Tu-tunaga*, a Metal peculiar to *China*, like Brass, with four *Chinese* Characters on the one side, which Compose the Emperor's Name, and two on the other, expressing the Name of the City, or Court, where they are Coin'd.

#### CHAP. IV.

##### Funerals of the Chineses.

*Provision of the Living for their Burial.*

**A**Mong the *Chineses*, the being well Bury'd is a thing on which the happiness of the Dead, and their Posterity seem to depend. Hence it is, that not trusting ever to their own Children, every Man whilst Living, and in Health, provides himself with two Things more

particularly; that is, a Coffin to be put into when Dead; and a lucky Place to lay it in. An old Man would Live in Pain, and any other dies almost in Despair, if he had not his Coffin in the House; and the Son would be much Afflicted, if after his Father's Death he

were





*Gemelli.*  
1696.  
*Coffins.*  
were to seek for the Stuff to make it, for it being generally 6 or 8 Inches thick, and of such Wood as if not Incorruptible, is at least very lasting, it is therefore hard to be met with. Besides, it must not be narrow, so as only to hold the Body; but large and stately, and all the out side of it Varnish'd, Carv'd, and Adorn'd with Gold, (if they are able) and they think it no Extravagancy to spend some hundreds of Crowns upon it, which in *Europe* would cost ten times as much, they that sell it perswading them the Wood is brought from Parts very Remote, and that it is the most lasting in the World. The dearer it costs the more they value it, placing it in their Bed-Chamber that it may be always in sight.

Places of  
Burial.

As for the fortunate Place, it is appointed by the Cunning and Superstitious Fortune-Tellers; for the most part on the Bottom of Mountains, or in Places hemm'd in with Cypress-Trees, if there are no Mountains near, for no Man may be Bury'd within the City. When they have dug the Grave under Ground Arch'd, and lin'd with Plaster of *Paris*, that the Rain Water may not sink through; they place about it Statues of Men in a mournful Posture; of Beasts of several kinds, and other lasting Ornaments, besides the large Stones, on which is Carv'd in excellent Language all that can be said in Honour of the dead Person. The Coffins of great Men are placed in large Vaults, placing before them an Altar of white Marble, with a great Marble, Iron or Latten Candlestick, and about it other small Ones of the same Stuff.

Ceremonies just  
after  
Death.

As soon as the Father is Dead, the Son in a raging Manner tears down the Curtains of the Bed, and with them covers the Body; then he falls down with his Hair loose; and soon after sends his Servants to the Kindred and Friends, giving them notice in Writing that he has lost his Father. And because the Kindred and Friends so notify'd, are bound to come to pay the usual Ceremonies in Honour of the dead Man, the greatest Room is put into Mourning, that is, with Mats, or white Hempen-Cloth, for that is the Colour of the *Chinese* Mourning. The Body in the mean while being wrap'd up close in two or three Pieces of extraordinary fine thin Silk, as Infants are swath'd, they then put on its richest Garment proper for the Season, with the mark of his Degree, if he had any; then they

Vol. IV.

put it into the great Chest or Coffin; and having cover'd the bottom with a layer of *Tinzaa*, and then of other sweet Herbs over it, they cover the Coffin and Nail it down close; and that no ill Scent may come through, they stop up all the Chinks with Pitch, the Coffin being also all Pitch'd within. Being thus clos'd they adorn it with Stars of Gold, and placing it at the upper End of the great Hall, place on it the Picture of the dead Person done by the Life, and near it a Table with Perfumes and Lights. Then it is lawful for the Kindred and Friends that were Invited, to come in and pay the usual Honours to the Party Deceas'd, and an Inscription over the Door invites all that pass by to come in. The Son in the mean while stands in most doleful Manner by the Coffin. He is Habited in plain Hempen Cloth, and has a Cap of the same on his Head, his Feet wrap'd in Straw, coarse Cotten Cloths about his Ears, and two Rings of thick Rope on his Sides, the Ends hanging down to the Ground; and every part of this Mournful Equipage has its peculiar Form, according to the unalterable Practice observ'd. There is a Printed Ritual which I have by me, where all the Formalities are mention'd, which are proper to every Degree of Kindred, with the several Qualities of Persons subjoin'd. As for the Son, all the expressing of his Sorrow is not comprehended in this doleful Appearance. The first Night he lies close by the Coffin, nor does he for a long time after lye upon any other than a plain Straw Bed: All Dainties are Banish'd his Table, and particularly all Flesh. Instead of great rich Chairs, he makes use of poor mean Ones, and does other such like Pennances, which after a Month, begin by degrees to grow easier and easier.

The Ceremonies the Persons invited are to perform in Honour of the Person Deceas'd, are four profound Bows, and as many Genuflexions, and stooping till the Forehead touches the Ground, burning of Candles, Perfumes, and some Gilt and Silver'd Paper. This is done, because they believe the Soul in the other World will have as much real Gold to pay its Debts, and gain the Favour of the Guards that keep the Doors of the Prisons under Ground; so that returning thence, she may come again into this World, and taking a new Body be Born again; and if good luck attends it, become a learned Man, which in *China* is the highest pitch of humane Felicity.

The  
Friends  
Ceremonies.

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The



Gemelli.  
1696.

Funeral  
Processi-  
on.

The Kindred and Friends use to meet 3 or 4 times together to pay this Honour to the Dead, after which the Funeral does not follow presently, but is put off for some Months, and even to 3 Years; for so long, and never less does the Mourning last for a Father, in acknowledgment for so many Years he carry'd his Son a Child in his Arms. In the mean while the Body is kept in a Room, plac'd in honourable Manner. Till it is Bury'd there passes not a Day but the Son Visits, and Bows to it, keeping some Perfume before it, and offering it Meat, which are afterwards given in Charity to the Priests of the Idols, who are often call'd to pray over the Body.

To conclude, when the Body is to be Bury'd, is a Matter that must be strictly calculated, and judicially found out by the Masters of that Science, who according to the Rules of Art, chuse out the most fortunate and happy Day and Hour Heaven can point out. When that is fix'd the Son again makes a solemn Invitation, of as many as possible he can, to attend and honour his Father and him; and then they repeat those four Bowings, which the *Chineses* are never tir'd with, nor have enough of. Then they set out in Procession. First goes a Company of Drums, Pipes, and such like Instruments; then follow the Figures of Elephants, and Tigers, and the Images of Men and Women famous in their History; then fightly Pageants, as triumphal Chariots, Castles, Pyramids and Banners; then Tablets, some with rich Perfumes on them, others covered with Meat. Next comes a Gang of Priests in their solemn Vestments, reciting their Prayers in a Tone like Singing. Then all the Kindred and Friends in silence and long Mourning Robes; lastly, the Coffin on a Bear carry'd by 20, 30, or more Men. Behind it the Sons looking Ghastly and Poor after their late Pennance, as if they would fall down Dead at every Step. The whole Funeral Pomp is clos'd by the Women carry'd in Chairs, and tho' not seen, sufficiently hear'd, they houl so desperately. They go extreamly slow for the more State, and a great way, because the burying Places are remote from the Cities. Being arriv'd at it, the Ceremonies are all repeated; Sweets, burnt Paper, and lastly, the Funeral Pageants are burnt, and then the Body is put into the Grot or Cave, which is clos'd up with a little Wall. Afterwards they go now and then to burn gilt Paper, Horses and other Creatures made of Paper or

Silk, before the Tomb: Fondly believing the Paper is converted into Mony, and the counterfeit Beasts into live ones, to serve the dead Person; and therefore the Friends present the Son with Mony (as is us'd in Weddings) to defray this Expence.

As the Sons are to wear Mourning 3 Years for a Father's Death, so are the Wives for their Husband; but if the Wife dies the Mourning is but for 3 Months. No Person of any condition whatsoever is exempt from this Duty; in so much that when the Parents of *Mandarines* die, they are oblig'd to quit their Employments, as was said before.

This is the main cause why Strangers are undervalu'd by the *Chineses*; as also for not propagating their Father's Race. For this reason upon Disputes of Religion, they have upbraided our Missioners with Ingratitude to their Predecessors, in forsaking their Tombs, and omitting to perform the due Acts of Piety to them Yearly, by going into such remote Parts. In *China* it is not allow'd to go out of the Empire, and the Son is accounted Infamous, and call'd *Puxyao*, who goes away and leaves his Father's Tomb. The Fathers Missioners found a good Answer to stop their Mouths for ever; saying, *They went thither by Command to serve God; and that as the Tartars were not undutiful in leaving their Parents to come into China, so neither were they who came to propagate Religion.* This being spoken in the presence of a *Tartar Mandarin*, the Fathers were applauded and said to be in the right. To the end the Emperors Service might not be obstructed by his *Tartar* Souldiers taking a Fancy to stay by their Parents Tombs, he order'd the Bodies to be burnt, and their Ashes to be brought to *Peking*, that their Ceremonies might be there perform'd.

From this Respect Children pay to their Parents after Death, proceeds another Duty, which is of keeping a Tablet in the House, on which are writ the Names of the Father, Grand-Father, and great Grand-Father, before which they burn several Perfumes, and some of those Ropes made of the Barks of Trees pounded, before-mention'd. When the Father dies the great Grand-Father is taken away, the Father succeeding in his Place, and so from Generation to Generation. This Custom the *Chinese* Christians cannot be broke of, which has produced a hot Contest between the Fathers of the Society of *Jesus*, who maintain

Mourn-  
ing.

Respect  
to the  
Tomb.

Honours  
after the  
Funeral.





Gernelli.  
1696.

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Temples  
to the  
Dead.

tain this may be tolerated among Catholics, as a mere Act of civil Worship to their Ancestors; and the French Missioners of the Clergy, the Dominicans and others, who say it is Idolatry, and not to be allow'd to Christians; a difference not yet decided by the holy Congregation to which it has been refer'd.

It is also the Custom in China to erect a Temple for the whole Family; but this can only be done by some Person of Note, as a Mandarin of the Family. Those that have such a Pagod, place the Tablet with the dead Man's Name there, to pay him their Veneration. The Yearly Sacrifice all Persons are oblig'd to Offer to their Ancestors, is differently us'd, according to the Quality of the Persons; for the Emperor Sacrifices to seven of his Predecessors, the petty Kings to five, Mandarines to three, and private Persons only to Father and Grand-Father. The Emperor uses to honour Persons of Quality at the Death of their Parents, writing two Letters, which comprehend the Virtues of the Party deceas'd, and these are placed in the Tomb; an Honour he bestow'd at the Death of the Fathers *Adamus* and *Verbiest*, of the Society of *Jesuit*, and Presidents of the College of Mathematicks in *Peking*.

Sat in 1696.

In these Sacrifices they slaughter Cows, Swine, Goats, Fowl, and other Things, which are Eaten by the Kindred and Friends, on the same Mountain where the Tomb is. But if it be a Family that has a Pagod of its own, the Steward of the Revenue belonging to it, is at all the Charge. There are always People in the Pagods, casting Lots after a superstitious Manner, with certain Sticks made for that purpose; and if the Lot comes not up the first or second time to their Mind, they endeavour to appease the Idol with Prayers, and Sacrifices of Meat ready Dress'd, Fowl, Bread, Wine and other Things. At length they cast so long till they hit a Lot to please them, and then thinking they are in Favour with the Idol, they burn by way of Thanksgiving, gilt Paper, and go home well pleas'd, eating the aforesaid Things merrily with their Kindred and Friends.

For the better understanding of this Chapter, I have thought fit to insert the

Cut representing the Funeral Pomp of a poor Chinese, which I saw at Canton.

See Cut Number II. Pag. 381.

- A. Ensigns of Mourning.
- B. Banners of Silk, or Paper of several Colours.
- C. Chinese Drums of two round Brass Plates.
- D. A Cenfor to burn Perfumes.
- E. Offerings of Eatables, which are afterwards given in Alms to the Bonzes that attend the dead Body.
- F. Chinese Trumpets.
- G. An Instrument of nine little Pieces of Latten, which they play upon Harmoniously with a little Hammer.
- H. Other Instruments.
- I. Several Sorts of Banners.
- L. A Tabernacle in which they carry the Tablet, on which are written the Names of the Father, Grand Father, and great Grand Father.
- M. Paper to be burnt upon the fond Belief, that those which are Gilt turn to Gold, and the Silver'd into Silver, to serve the dead Person in the other World.
- N. The Beer with the Coffin in which is the dead Body.
- O. The dead Persons nearest Relations, Clad in Sackcloth, and girt with a thick Rope, with Straw wrap'd about their Feet, and course Rags about their Ears.
- P. Country-Women related to the dead Person, who ought to be carry'd cover'd between Curtains on Men's Shoulders, according to the Custom; but are here represented uncover'd to shew their Habit.
- Q. Bonzes attending the dead Body, playing on several Instruments, and among the rest one like a little Organ.
- R. Friends Clad in white, that is, in Mourning.
- S. The Tomb on the Mountain, whither the Body is carry'd to be Bury'd.
- T. The Antient Chinese Habit.
- V. Extravagant Garment of the Guardian of the House, who is Painted on all the Doors of the Chinese.



CHAP. V.

Of the great plenty of all Things, and Temperament of the Air in China.

Gemelli.  
1696.

Plenty of  
Gold and  
Silver.

Bribery.

Navigation and the plenty of all sorts of Commodities found in a Kingdom, are certainly the two Sources of Trade. *China* has these two in such a Degree, that no Kingdom can equal, much less exceed it. The Quantity of Gold is so great in all its Provinces, that instead of being converted into Coin, it is made a Commodity. Hence came the Proverb much us'd at *Macao*. *Silver is the Blood, and Gold is a Commodity*. As for Silver, their Avarice and Industry in gathering of it, are as Antient as the Empire, and therefore the Quantity the *Chineses* have gather'd must needs be prodigious; for all that once comes into the Country can never go out again, the Laws that prohibit it are so severe. It is rare in *Europe* to make Presents of 500 or 1000 Crowns, but in *China* it is common to make them of 1000, 10, 20, 30, and 40000. particularly at Court many Millions are spent in Gifts. This happens because there is no Presidentship of any City, but costs several thousand Crowns, and sometimes 20, or 30000. and other Inferior Employments proportionably. He that will be Viceroy of a Province, must before he is put in Possession, pay 30 or 40000, and sometimes 60 or 70000; not that the Emperor receives the Money, or knows any thing of it; but because the Governours of the Empire, the *Colaos*, or Counsellors of State, and the six Sovereign Courts in *Peking*, sell all Employments under-Hand. They who by these means come to be Viceroys, or *Mandarines* of Provinces, to Reimburse themselves, receive Presents from the Presidents of their Cities, these from the Presidents of Towns and Boroughs; and all of them grow Rich upon the spoils of the poor People. Hence comes the common Proverb in *China*, *That the King without knowing any thing of it, exposes his People to as many Butchers, Murderers, Dogs, and hungry Wolves, as he creates new Mandarines to Govern them*. There is certainly no Viceroy, or Visitor of Provinces, who after he has been 3 Years in his Employment, does not carry home, 6 or 7 hundred thousand, and sometimes a Million of Crowns. By this it appears, that tho' in regard of the natural Inclination, and insatiable Avarice of that Nation, there be but little

Silver in *China*; yet considering its Wealth in it self, there is no Kingdom can cope with it.

There are in *China* abundance of Copper, Iron and Tin Mines, and of all other Metals; but most of the Copper, and therefore they cast so many Guns, such abundance of Statues, and Vessels of several sorts. There is no Memory that ever Paper Money was us'd there, as *Marcus Polus* writ; but only several Ages since the Emperor paid his Souldiers half in Money, and half in Notes, call'd *Chao*, which afterwards return'd to the Emperor.

The Silk and white Wax of *China* are two things that deserve to be taken notice of. The first of them is the best in the World, and there is such plenty of it, that the Antients call'd *China* the Kingdom of Silk. The Moderns find this by Experience, because several Nations of *Europe*, *Asia* and *America*, carry thence a vast Quantity every Year both Wrought and Raw, in such a Multitude of Caravans and Ships that it is wonderful. Besides it is an incredible Quantity of plain Silks and others wrought with Gold and Silver, that is consum'd within the Country it self. The Emperor, petty Kings, Princes, and great Men, with all their Servants even to Footmen; the *Mandarines* Eunuchs, Learned Men, Citizens, almost all the Women, and the fourth part of the rest of Mankind, wear Silk upper and under Garments. In fine, the great plenty may be conceiv'd by the 375 Boats, sent by only the two Provinces of *Nanking* and *Chekiang* every Year to Court loaded with all sorts of wrought Silk; besides the rich and costly Garments for the Emperor, Empress, the Princes their Children, and all the Court Ladies. To which must be added the great Quantity the Provinces pay the Emperor every Year as well Wrought as Raw, by way of Tribute. This Silk is of two sorts, the Natural, which is call'd *Kien*, and the Artificial. The Natural is made by Worms in the Fields and upon Trees, which they gather and Spin, but it is not so good. The Artificial is made after the same manner as in *Europe*; feeding the Worms with Mulberry Leaves for 40 Days. The best is that of *Nanking* and *Chekiang*. I have of both sorts.

Mines.

Silk.



Gemelli.  
1696.  
Wax.

As for the Wax it is the finest and whitest that may be, tho' of Bees; and there is such plenty as serves the whole Empire. Several Provinces produce it, but that of *Huquam* exceeds all the others, as well in Quantity, as Whiteness. It is gather'd in the Province of *Xantung* upon little Trees; but in that of *Huquam* upon large ones, as big as those of the *Indian Pagods*, or Chestnut-Trees in *Europe*. The way Nature has found to produce it, to us appears strange enough. There is in this Province a Creature, or Insect of the bigness of a Flea, so sharp at Stinging, that it not only pierces the Skins of Men and Beasts, but the Boughs and Bodies of Trees. Those of the Province of *Xantung* are much valu'd; where the Inhabitants gather their Eggs from the Trees, and carry them to sell in the Province of *Huquam*. In the Spring, there come from these Eggs certain Worms, which about the beginning of the Summer they place at the foot of the Tree, whence they creep up spreading themselves wonderfully over all the Branches. Having placed themselves there they gnaw, pierce and bore to the very Pith, and their Nourishment they convert into Wax as white as Snow, which they drive out to the mouth of the Hole they have made, where it remains congeal'd in drops by the Wind, and Cold. Then the Owners of the Trees gather it, and make it into Cakes as we do, which are sold all about *China*.

Wool.

The *Chineses* use some little Wool, only in Blankets for Beds; for in their Cloaths, the Commonalty wear Cotton quilted with the same; and the Nobility in Winter Line theirs with several sorts of Furs of great Value, which is also us'd by the Women, especially in the Northern Provinces and Court of *Peking*. When the Emperor appears in Publick, in the Royal Hall (which is done four times a Month) the four Thousand *Mandarines*, who come to pay their Respects to him, are all cover'd from Head to Foot with costly Sables. Generally all the *Chineses* do not only line their Boots, and Caps, but even their Saddles, their Benches, Chairs and Tents.

Furs.

The common Sort that are able, Cloath themselves in Lamb Skins, and the poorer Sort in Sheep Skins, so that there is no Body in *Peking* in Winter, but what then is clad in Skins; and some of them are so Rich that they cost two, three, or four hundred Crowns.

As for Flesh, Fish, Fruit, and other

Provisions, it is enough to say they have all those sorts we have in *Europe*, and many more that we have not; and the Plenty appears by the small Price they bear. The *Chinese* Language, as also their Writing being very *Laconick*; they Express almost all these Things with six Letters, or Syllables. The two first are *U-co*, signifying the five principal sorts of Grain, that is, Rice, Wheat, Oats, Millet, Pease and Beans; to which may be added several sorts of Pulse; as Kidney Beans, Fitches, and Tares. Two others are *Lo-hio*, expressing six sorts of Flesh of tame Cattle, which are the Horse, the Ox, the Hog (which is wonderful good) the Dog, the Mule, and the Goat. The two last are *Pe-quo*, signifying an hundred sorts of Fruit; as Pears (and among the rest one particular sort call'd *Gogavas*) Apples, Medlars, a sort of soft Apples, Peaches, Grapes, Oranges, Walnuts, Chestnuts, Pomegranets, Citrons, Lemmons, another sort of Apples they have in *Italy*, but the Author says those in *China* are not so good, Pine-Apples, Pistachos, and others.

There are several sorts peculiar to the Country, as *Indian Figs*, *Ananas*, and others common to *Asia* elsewhere describ'd. One they call *Vivas*, is altogether peculiar to *China*; when ripe it is yellow as to Colour, as to taste Sweet and Sower, but only the Juice of it is swallow'd. There are also three other Fruits of a most excellent Taste. One call'd *Naichi*, or *Lichie* (by the *Portugueses* *Lichias*) snap'd like, and as big as a Walnut, with a thin Rind like the Scale of a Fish. Before it is ripe it is Green, and when ripe draws towards a Carnation, the Taste delicious, and so much priz'd by the *Chineses*, that they keep it dry. The Tree is as high as a Pear-tree. The second (by the *Portugueses* call'd *Lungans*) is sweet and round like the *Lichia*, but of a greenish Colour. The Tree is very thick of Leaves, and bears the Fruit like bunches of Grapes; but fresh gather'd and dry it is admirable Pleasant. The third, call'd *Seyzu*, is a Fruit in shape and colour like an Orange, but with a thin smooth Rind; its Taste most Luscious, and has little Kernels within it like Pistachoes. It is eaten Green, and dry Candy'd; but care must be taken not to eat any Crabs after it, for that would cause most dangerous Fluxes. The *Spaniards*, when they return from *Manila* to *New Spain*, carry considerable quantities of them Candy'd.

The



~ The Tree and its Leaves are like our Cherry-tree. They will all three be better conceiv'd by the Figures here annex'd.

Tea, or Chia.

The Herb *Tea*, or *Chia*, being the most valu'd Drink among the *Chineses*, as Chocolate is among the *Spaniards*; because there is no Vilit where they do not use a great quantity of it, we will therefore say something of it. Tho' it has the name of an Herb, yet the Leaves are gather'd from little Trees, which are not of equal value in every Province, but that is best which grows in the Province of *Chickiang*, in the Territory of the City *Huchiken*. In Summer they bear a Flower, that has a pretty Scent, but the Leaves must be carefully gather'd in Winter. First they are a little heated in a Caldron over a gentle Fire; then they are laid upon a fine Mat, and turn'd with the Hands; then they are set over the Fire again till they are thorough dry, and lastly they are put into Wooden, or Tin Vessels, that they may not Evaporate, and be preserv'd from Moisture. When they would make use of it, they put it into a Pot, and pour boiling Water over it, which extends, and makes them Green as they were at first, and the Water takes a pleasant Scent, and a Taste that is not disagreeable, especially when the Leaves turn it Green. There is such Variety, and so many sorts of this Herb, and the difference of its Virtue, that there is some of it sold for about ten Pence a Pound, and some for ten Shillings. One sort makes the Water of a Gold Colour, another Green; and as for the Taste some make it bitter. The best of it is very dear. The *Chineses* attribute it to this Herb, that neither the Gout, nor Stone are known in their Empire. They say, that taken after Dinner, it prevents Indigestion, and takes away all Crudities from the Stomach; it helps Concoction, prevents Drunkenness hindring the Fumes of Wine to fly up to the Head; takes away all the uneasiness of a Surfeit, drying up, and Expelling all superfluous Humours; and helps studious Persons that desire to Watch. The Plant and Leaf may be seen in the Cut.

Rubarb.

There is also Rubarb in *China*, especially in the Provinces of *Suchuen*, *Xensy*, and in the Country about *Sochien*, a City not far distant from the great Wall. This Plant grows in moist Places, and upon a sort of reddish Ground. The Leaves are generally two Spans long, downy, and narrow at bottom. The

Stem rises a Foot, and bears Flowers like large Violets, which press'd yield a whitish Juice, of a Noisome, unpleasant Scent. The Root is sometimes three Foot long, and as thick as a Man's Arm; within it is Yellow, with some reddish Veins, from which flows a viscous Juice, of a Yellow inclining to Red. The time of gathering it is all Winter till *May*, before the Leaves bud out; because in Summer it is Light, and Porous, and without that viscous Juice, wherein its Virtue consists. When gather'd they take away the Beards, and cut it into bits, which they lay on a Board, and turn three or four times a Day, that they may not lose, but suck in their Juice. Four or five Days after they String them, to dry in the Wind, in a Place where they may not be expos'd to the Sun, because Experience has shewn that makes them lose their Virtue. This Root when fresh is bitter in the highest degree. The *Chineses* call it *Tay-huam*, that is, Yellow enough.

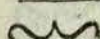
In *China*, the Melons of all sorts are extraordinary good, as are the Pumpions, Cucumbers, Turnips, and Radishes; there is no want of good Coleworts, Fennel, Onions, Garlicks, Smallage, Borrage, and other Herbs we have in *Europe*; but those that are peculiar to them are more plentiful and better. One is call'd *Linchio*, which grows near the Water, and produces a sort of Fruit with two Horns, tender enough, and tastes like an Almond. An Herb they call *Pezzay*, is very Savoury boil'd. There are also Potatas, and other nourishing Roots.

As for Flowers there are abundance, and very Beautiful, especially *Tuberoses*. Of our sorts they have Gilliflowers, Roses, Jasmín, and others. Those peculiar to the Country are more for Show than Scent, and they set them between the rows of Bricks in their Courts, to make fine Walks. They plant them in Spring; in two Months they grow a Yard high, and last four or five Months. They are of several sorts, but the best call'd *Kiquon*, and *Laushiaz*. The first is like a Velvet in several shapes and colours. The second is not properly a Flower, but the last Leaves on the top of the Plant are so variously and beautifully colour'd, that they are valu'd beyond any Flower.

All sorts of Game is plentiful enough, especially about the Court in the three Winter Months; and accordingly in several Markets design'd for this purpose, there are rows two Musket Shots in length





 length of several sorts of four-footed and winged Creatures standing upon their Feet; so hard frozen that it preserves them from Corruption. There are three species of Bears; the first call'd by the *Chineses* *Gin-Hium*, that is, Man Bear; the second *Ken-Hium*, Dog Bear; and the third *Chu-Hium*, or Hog Bear, because of some such resemblance in the Head and Paws. Bears Feet well dress'd are much valu'd in the *Chinese* Feasts; and their Fat is a great Dainty among the *Tartars*, who Eat it Raw, mix'd with Honey. There is also great plenty of all other sorts of wild Beasts; as several species of Deer, red and fallow, Tigers, wild Boars, Elks, Leopards, Rabbits, wild Cats, and Rats, and others.

Wild  
Fowl..

As for wild Fowl, there is a prodigious quantity of Pheasants (as there is also in *Tartary*) they being sold for five Grains of *Naples* Money a-piece, Partridges, Quails, Geese, Cranes, and Ducks. There are Daws very remarkable for their Feathers; for whereas all others are Black, those in *China* have white Breasts and Necks. But they are not good to Eat. In Singing the *Chinese* Nightingale out-does ours in *Europe*, and the *Canary* Birds; its Note is so Harmonious, Sweet, and Loud, and it runs such Division, as if it had learnt to Sing. It is three times as big as ours, but of the same Colour; they call it *Sayu*. Another Bird call'd *Sanxo* Sings well enough. It has two white round Spots under the Eyes, and all the rest of the Body Black. The *Martinho*, as the *Portugueses* call him, is another Bird to be kept in a Cage, of which we have spoke in the third Volume.

Delicious-  
ness of the  
Country.

All that vast Tract of Land (as lies under so many Degrees, we said in another Place *China* extended to) for the pleasantness of the Soil, the plenty of Fruit, and excellent Improvement, looks like one continu'd Garden. This falls out so because none of it lies under the Torrid Zone, except the extrem Parts of the Province of *Canton* and *Quansi*, which reach beyond the Tropick. The rest is all within the lower half of the Temperate Zone; yet so as in the Provinces of *Peking* and *Sciansi* they enjoy all those Advantages the most Northern Countries abound in; for the Winter lasts much longer than is usual in bare forty Degrees of Latitude. What by the Extremity of the Cold, and the Nature of the Water, from the middle of *November*, the Ice is so thick, and strong on the Rivers and Lakes, that it bears

Vol. IV.

Horses and Carts, and does not Thaw till after *February*. Thus *China* as far as may be Advantagious to it, enjoys all the several Climates, without the Barbarity of the one Extreme, or the too much Luxury of the other. It is not all Plain, nor all Mountainous; but part one, part the other, in such proportion as is no less Beautiful than Profitable. For the most part there are most delightful small Hills, every where Till'd; tho' there are *Appennines*, or vast Mountains in every Province; and Groves of excellent Trees, for the finest Carving, and for the common use of Building. Yet the best part of the Mountains is Till'd; for the *Chineses* being all intent upon Tillage, level the steep Parts, and make Fields to Sow; nor do they want for Inventions and Engins to convey the Water up to the Tops of Mountains, or other Places that want it with Ease. These Mountains are most delightful to behold at a distance, being all cut as it were in Steps from the bottom to the top. As for Plains, there are some so large, that to shew their Extent it is enough to say, there is one that reaches from *Nanking* to *Peking*, for several hundred Miles, without one foot of Land either barren by Nature, or for want of Improvement. The innumerable Multitude of People forwards this Work; to Maintain whom, all the Product of so vast a Country so well improv'd is little enough. And it is so Fruitful naturally, that there are two Harvests in a Year; and whilst they Reap they Sow again. Yet the Land does not wear out, but grows more Fruitful, and yields plentiful Crops; insomuch, that among the rest it is said of the Province of *Sciansiung*, That one Year's good Harvest will keep it ten Years, and longer. This makes it seem very strange to the *Chineses*, to hear that our Land producing but once a Year grows Barren; and much more that we must let it lie Fallow a Year to recover it self.

Tho' *China* be water'd by abundance of Rivers, and Canals, and supply'd with many Lakes and Pools; yet the Air is generally very Healthy, and their Seasons are as Regular as in *Europe*. The Northern Provinces are extrem Cold, the Southern Hot, the others Temperate. 'Tis true, That in the Southern Parts at some times there blows such a pestilential Wind, that it destroys very many; but they have a powerful Antidote to secure themselves against it; which is, certain Rings of *Tumbaga*, worn by the

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Gemelli.  
1696.

Portugueses of *Macao*; because that City is Subject to those Winds, as is *Manila*, and *Veracruz*, in *New Spain*, and therefore the *Spaniards* value these Rings, and buy them very dear. This *Tumbaga* is made of many Metals run together, that is, Gold the 16th part of an Ounce,

Copper, call'd *Tumaga*, found in *China* the same quantity; and filings of Steel, the sixth part, of the eighth part of an Ounce. Great care must be taken in making the Ring, because it is very apt to break.

## C H A P. VI.

*The Original of the Eastern Tartars, their Settlement in the Throne of China, and the Wars that ensu'd thereupon, in the Empire.*

The Emperor's  
Pedegree.

THE Original of these Princes is so obscure, that whosoever has undertaken to give an Account of it, has run into Fables. They had their beginning in this Age, from a small head of a Hord, or Captain of Out-laws, or wandering Tartars, whose Name was *Tien-mim*; on whom, as Historians write, the Emperor *Van-lie* bestow'd the Government of the Valley of *Moncheu*, and the adjacent parts, upon condition he should Defend it against the Eastern Tartars, who were divided into seven small Principalities. *Tien-mim* dying, in the Year, 1628, his Son *Tien-cum*, continu'd the War till his Death, which was in 1634, Cum-te Son to *Tien-cum*, being call'd in by the *Chineses* to their assistance, almost compleated the Conquest of *China*; but dy'd in 1644 before he was settled in the Possession. His Son *Xun-chi*, at six Years of Age, was receiv'd as Emperor at *Peking*, and dy'd in 1662, leaving for his Successor, his Son *Cam-hi*, who now Reigns.

Tartary.

Before we give an Account how these Princes obtain'd the Crown of *China*, it is to be observ'd, that *Tartary* (which contains all the North part of *Asia*) is by the *Chineses* divided into the Eastern and Western. The Inhabitants of them both, for the most part live wandering up and down with their Cattle, and in Tents; but the Western are without all comparison the most Powerful, possessing all the Country lying between the furthest part of the Province of *Peking*, and the Frontiers of the *Mogul*, *Persia*, and *Muscovy*. The Eastern *Tartary* reaches from the Province of *Leaotung* Eastward, beyond *Japan*, and contains the Countries of *Niucho*, West of *Corea*; *Nialban*, North of *Niucho*; *Tupy*, East of *Niucho*; the Country of *Yeso*, North East of *Japan*, and East of *Tupy*. These Countries are Poor, and ill peopled; there being in them, only 2 or 3 little Cities, and all the rest Wild, either Woods,

or Mountains. Yet these *Tartars* are fear'd when they are united, because they are hardy, as being Born in a sharp Climate, and us'd to be always on Horseback, either for Hunting, or War. They made themselves known by their Incursions into *China*, above 200 Years before the Birth of Christ, but in the 12 Century, they possess'd themselves of the Provinces of *Leaotung*, *Peking*, *Xenfi*, and *Xantung*. The Predecessors of the *Tartar* Prince now Reigning in *China*, were so far from ever being Masters of the Eastern *Tartary*, that they were never Lords of the Country of *Niucho*; for as has been said there were 7 several Princes. And F. *Adamus* writes, that *Tien-cum*, Great Grandfather to the Emperor now Reigning, when he enter'd *China*, had but 8000 Souldiers; which afterwards suddenly increas'd, the rest of the Eastern *Tartars* running in to him, and an innamerable Multitude of the Western; being all allur'd, rather by the Store of Booty, than the Fame of his Victories.

Having promis'd thus much, it remains now to shew how the Eastern *Tartars* possess'd themselves of the Empire of *China*, which was thus. During the Reign of the Family *Mim*, the strength of the Empire being employ'd, upon securing the Frontiers next to *Tartary*; eight Captains of Robbers, took the Field, and in a short time rais'd eight Armies. These contending among themselves for the Sovereignty, reduc'd themselves to two, the ones Name was *Li*, the others *Cham*; who separating *Cham* took the way of the Western Provinces of *Suchuen* and *Huquang*, and *Li* of the Northern. He having secur'd the Province of *Xenfi*, laid Siege to the Metropolis, of the Province of *Honan*; and having rais'd it the first time with Loss, return'd to it the second, with a greater Power; and yet the Besieg'd held out bravely six Months, being brought

Great Rebellion.





*Gemelli.*  
1696.  
brought for want of Provisions to eat Man's Flesh. At length the Emperor's Army, came to their Relief, and cutting the Banks of the River, to drown the Rebels, instead of them drowned the City, and in it 300000 Souls, at the latter end of *October*, 1642. In the mean time, *Li* having possess'd himself of all this Province, and that of *Xensi*, first put to death the Governours of them, and then dealt graciously with the People, easing them so generously from Taxes, that many of the Emperor's Souldiers came to serve under him. Then *Li* from a Captain of Robbers, took upon him the Title of Emperor, and entering the Province of *Peking*, march'd directly to the Court, whither he had before sent several Traitors his Confidants, to debauch the People, and draw them to his Party, and was therefore sure of admittance; as well on Account of the considerable Party he had within, as because of the Discord between the Ministers and Eunuchs. In *Peking* was a Garrison of 70000 Men, and yet three days after *Li* came before it, the Rebels opening the Gates, he march'd in with 300000 Men, and took his way directly to the Emperor's Palace; who without knowing any thing of what had hapn'd, was mortifying himself with fasting, among his *Bonzes*. Perceiving by the sudden approach of the Enemy, that he was betray'd on all Hands, he attempted with 600 armed Men to rush out at the Gates, and die Honourably; but being forsaken by them all, who lik'd not the Resolution of dying, he return'd to the Palace, and retiring into the Garden, writ these Words on the Hem of his Garment. *My own Subjects have betray'd me; do with me as you think fit, provided you do not hurt my People.* Then taking a Dagger, he endeavour'd to kill a Daughter he had at Womans Estate, that she might not fall into the Hands of the Robbers; but she avoiding the Blow, and being hurt in the Arm, fell down in a Swoon. At length the Emperor throwing a Scarf about his Neck, hang'd himself, at the Age of 36, and with him the Empire, and all the Family to the number of 80000, all Perish'd by degrees. The chief *Colao* following his Example hang'd himself, as did the Empress and the Faithful Eunuchs. The Emperor's Body being sought after the next Day, was found accidentally; and being carry'd before the Usurper sitting on the Throne, was contemptibly us'd. The Emperor's Eldest

Emperor hangs himself.

Vol. IV.

Son being Fled, he caus'd the two Younger to be Beheaded, and having Slain all the Ministers, abandon'd the City to the Fury and Lust of his Army.

Considering the miserable end of this Family, it seems to have made good the saying in the Book of Wisdom, *In the same that he Sins, in the same shall he be Punish'd.* Because from the common sort it rais'd itself to the Throne, through the Industry of one of his Fore-fathers, who from a mean Servant to the *Bonzes*, becoming a Captain of Robbers, put down the Family *Tuen* of the Western *Tartars*, which had rul'd 89 Years, and set up the Family *Mim*, which continu'd in the Throne, during the Reigns of 21 Emperors, for the space of 276 Years, till another Captain of Robbers utterly destroy'd it.

Last Chinese Family.

In the mean while *Li*, leaving a sufficient Garrison in *Peking*, prepar'd to give Battle to the General *Usanquey*, who had the Supreme Command of the Chinese Army, consisting of 60000 Men; and was employ'd in the Province of *Leaotung*, against the *Tartars*. He advanced to attack the City, where finding *Usanquey*, who defended it bravely, he caus'd his Father to be brought before the Wall, threatening to put him to a most cruel Death, if he did not Surrender the City. *Usanquey*, being on the Wall in that Condition, knelt down and begg'd his Father's Pardon, telling him, *he ow'd a greater Duty to his King and Country than to him, and that it was better to die, than to live Subject to Robbers.* The Father commended his Son's generous Resolution; and willingly bowing his Neck was put to Death.

Bravery of a Chinese General.

*Usanquey* to Revenge the Emperor's and his Father's Death, sent a Solemn Embassy to the *Tartar Cum-te*, with considerable Presents, inviting him to march with his Army against the Usurper; upon condition concerted between them. He flew, rather than march'd with 60000 Men into *China*, and soon caus'd the Siege to be rais'd with loss to the Besiegers. *Li* hereupon return'd to Court; where not thinking himself safe, seizing the Treasures, and firing the City, and Palace, he fled with his Army into the Province of *Xensi*, always pursu'd by the Enemy.

Tartars call'd in.

In the mean while, the *Tartar King Van-sug Cum-te* dy'd, after having conquer'd the greatest part of *China*; leaving a Son under Age his Heir, and the Government of the Empire to *Amavam* a Petty King his Brother. The *Chineses* were in hopes

Van-sug young Tartar Emperor.

C c c 2



Gemelli.  
1696.

hopes that the *Tartars* loaded with Booty, would return home, but were soon undeceiv'd, for they coming to *Peking*, refus'd to go any further, saying the Empire was due to their Valour. Thus the Infant but six Years of Age, yet wiser than could be expected at that Age; entred the City in Triumph, being receiv'd with the Applause of the People, who placing him on the Throne, saluted him Emperor, crying, *Long live Vansuy*, *Vansuy* (that is ten and ten thousand Years) which is the usual cry upon conferring the Empire. *Xun-chi* was the Founder of this new Imperial Family, which in the *Tartar* and *Chinese* Languages, is call'd *Tai-chim*, that is, of Great Purity, and began to Reign in 1644.

*Usan-quey* (who is thought to have slain the Usurper *Li*, in Battle) perceiving too late, that to drive away the Dog, he had brought the Lion into the Empire, receiv'd of the *Tartar*, the Dignity of a Petty King, and the Title of *Pimsi*, that is, of Pacifyer of the West, and had the City of *Singan*, Metropolis of the Province of *Xensi*, assign'd him for his Residence.

Tartar  
takes Nanking.

The *Tartar* having subdu'd the Northern Provinces, bent his Thoughts and his Power against the Southern; laying Siege to the Metropolis of *Nanking*, where *Hu-quam*, Nephew to *Van-lie*, had caus'd himself to be Proclaim'd Emperor. This unhappy Man was taken, and carry'd to *Peking*, where he was Strangled, together with *Cum-chim* the late Emperor's Eldest Son. *Nanking* taken, the *Tartars* proceeded to the Siege of the Metropolis of *Chekiang*; where *Lovam* a Petty King had refus'd the Title of Emperor. He seeing the City attack'd by the *Tartar*, to prevent the Slaughter of his People, kneeling on the Wall, spoke these Words to his Enemies. *Do with me as you please; I offer my self a Sacrifice for my People.* Having spoke these Words, he went out and deliver'd himself to the *Tartars*, which Act of Compassion, tho' it sav'd not his Life, yet it sav'd the City and Inhabitants. The Success was various in the Provinces of *Fokien*, *Quantung*, and *Quamsi*; in the Northern, they happily reduced the two *Chinese* Generals, *Ho* and *Kiam*, by sowing Discord among them.

In the Western Parts and Province of *Suchuen*, another Famous Captain of Robbers, made most dismal havock. His Name was *Cham-hien-chum*, by another Name the *Nero* of *China*, and a

Devil incarnate. He after ruining the Provinces of *Honan*, *Nanking*, and *Kiam*, by his Barbarity; bent all his Rage against that of *Suchuen*. The first he Slew, was the Petty King of the Precedent Family, with many more; and very often for the sake of one that had offended him, he would Butcher all the Inhabitants of a Street; for one Soldier a Body of 2000, and for the mistake of one Philitian, an hundred or more of them. Of 600 Ministers he had under him, when their three Years Government was expir'd, he scarce sav'd twenty, all the rest being put to several sorts of Deaths, upon light occasions. He slaughter'd five thousand Eunuchs at once, because one among them, did not call him King, but by his own Name *Cham-hien-chum*, and so for the Fault of one *Bonze* 20000 of them. He call'd together all the Students out of the Neighbouring Provinces to be examin'd, and they being come to the number of 18000 into the City, he put them all to Death, under pretence that they with their Sophistical notions stirr'd up the People to Rebellion. He four times Condemn'd the Fathers *Buggio* and *Magalhaens* to Death; but afterwards Pardon'd them, being well inclin'd to Christian Religion.

Another  
barbarous  
Robber.

In the Year 1646, being the 3d of the Emperor *Xun-chi*, being to set out for the Province of *Xensi*, against the *Tartars*, he caus'd all the Inhabitants of the Metropolis of *Chim-tu* to be led without the Walls bound, and he Riding through the midst of them, as they knelt, begging Mercy, stood doubtful what he was to do; and at last order'd them to be cut in pieces as Rebels, and accordingly they were all Butcher'd in his sight, to the number of 600000, of which number many Infants were Baptiz'd by the Fathers of the Society. This done he order'd his Souldiers that every one of them following his Example, should kill his Wife, as being a hindrance to their Martial Profession. He of 300 he had, kept only 20 Maids to serve 3 Queens, and according to his Orders, all the Women throughout the Army, were put to Death. At last having burnt that famous Metropolis, he entred the Province of *Xensi*; but being there told the third time, that five Scouts of the *Tartar* Army appear'd; coming out into the Field without his Armour, to know the Truth, a fatal Arrow from the Enemy, struck him through the Heart. His Army being then beaten and dispers'd,

More In-  
humanity.

the





the People of *Suchuen* receiv'd the *Tartars* joyfully as their Deliverers.

1696. Eleven Provinces being almost subdu'd, there remain'd the four Southernmost, which own'd the Emperor *Yum-lie*. Three petty Kings were sent from Court with three Armies, who soon lay'd Siege to the Metropolis of the Province of *Quam-tung*, which having held out a Year with considerable Loss on both sides, was at last taken on the 24th of November 1650. The Souldiers exercised their Rage upon it for ten Days, killing 200000 Citizens. Thence the *Tartar* Army remov'd to the Capital City of *Shiaokin*, where the Emperor *Yum-lie* not being able to resist with his small Forces, fled to the Province of *Quamsh*, and then to that of *Yunan*.

The following Year dy'd *Amavam*, Tutor and Uncle to the Emperor, a wife Man, belov'd by the *Chineses*, and to whom his Nephew ow'd the Empire. His Brother a petty King aspir'd at the Protectorship, but all the great ones oppos'd him, alledging, *That Xun-chi was fourteen Years of Age, and Marry'd to the Daughter of Tan-yu, King of the Western Tartary; for which Reason he might govern himself.* The *Chineses* were so positive in this Matter, that hanging up the Ensigns of their Employments at the Palace Gate, they declar'd they would receive them from no other Hand but the Emperors, whereupon the petty King desisted.

Wisdom  
of the *Tartar*  
Emperor.

*Xun-chi* who was excellently Qualify'd, to gain the love of the *Chineses* shew'd himself familiarly to them, contrary to the Custom of the Ancient Emperors. He maintain'd the Laws, Statutes and Politicks of the *Chineses*, altering but very little. He kept up the six Sovereign Courts instituted above 4000 Years before, but would have them be compos'd of half *Tartars* and half *Chineses*; suppressing the other six set up by the late Family, in the City of *Nanking*. He united the Sword and the Pen, allowing *Chinese* Philosophers to be Governours of the City. This wise Emperor being sensible, that the Safety or Ruin of the State depended upon the sincere and uncorrupt Examination of the Learned; and being inform'd that some had bought the Examiners Votes with Gold, he put 36 of them to Death; and order'd those that had been Examin'd to go through it again, and those that were approv'd of again he Pardon'd, allowing them their Degree; those that were rejected and could not stand the

Test, he Banish'd with their whole Families into *Tartary*. The same Sentence he pass'd upon other Criminals, to People the Deserts of that Country, being satisfy'd their Children and Grand-Children would there become *Tartars*.

In the Year 1659. *Quesim* the Admiral, Son to *Nicolas*, who had continually infested all the Coast, committing Rapine and Slaughter, tho the Year before he lost 500 Ships in sight of *Nanking*, came now again with 3000 to besiege that Place, possessing himself by the way of several Cities and Fortresses; *Lam*, a young *Chinese* being Governour of the Province. In a Council of War, the *Tartar* General was of Opinion that the City could not be Defended, as long as they were not secure of the Multitude of Citizens, and that therefore they ought all to be put to the Sword. *Lam* oppos'd that inhuman Method, and said, *If there be no other way to provide for the Safety of the City, kill me first*; which Expression mollify'd the Hearts of those Barbarians. The Siege had scarce lasted 20 Days before *Quesim's* Birth Day came on, which all his Army Celebrated with Feasting and Sports. The *Tartars* laying hold of this Opportunity, when the Enemies Army was Bury'd in Sleep and Drunkenness, in the Dead of the Night attack'd it with such Courage and Conduct, that scarce 3000 of them escap'd to their Ships, leaving all the Booty to the Victors. *Quesim* resolving to Revenge that mighty Slaughter, and the Death of his Father *Nicholas* and Brethren, treacherously put to Death by the *Tartars*, soon after fought their Fleet, and after an obstinate Fight defeated it, Taking, Sinking and Burning, a great part of it. Particularly he put to Death 4000 *Tartars*, and having Cut off their Ears, Noses and Heads, threw the Trunks ashore. The Emperor not able to put up this Affront, order'd all the rest that had been in the Fleet to be put to Death, because they ought to have Conquer'd or Dy'd for their Country. In the Year 1661. the same *Quesim* attack'd the City and Castle of the Island *Formosa*, then well Garrison'd by the *Dutch* who had taken it from the *Spaniards* both by Sea and Land. After a Siege of four Months, the Besieg'd oppress'd by Famine, and disappointed of all Relief, surrendred all the Island to *Quesim*, who fixt there the Seat of his Empire. This Conquest made him so Haughty and Bold, that he had the Confidence to send *F. Vittorio Riccio a Domin-*

A great  
Pirate.

can





Gemelli.  
1696.

can Missioner his Ambassador to the Governor of *Manila*, to demand of him a Yearly Tribute, or else he would lay a Bridge of Boats from the Island *Formosa* to *Manila* to subdue it. This struck such a Terror into the Governour and all the City, that holding a Council to consider what Answer to return, the Archbishop was of Opinion the blessed Sacrament should be expos'd. This being devoutly perform'd, the Father was sent back with a resolute Answer; who no sooner arriv'd at the Island *Formosa*, but he found the Tyrant, through the just Judgments of God, had dy'd with Rage, having first gnaw'd off his Fingers with his Teeth, upon hearing of the League concluded against him between the *Tartars* and the *Dutch*; and that the Governour had discover'd his Conspiracy in the *Philippine* Islands, and put to Death several thousands of *Chineses*; as also that his Son had committed Incest with one of his Wives.

To conclude the History of this famous Family of *Pyrats*, the Reader must understand that it began in a Captain of *Rovers* call'd, *Chin-chilum*, of the Province of *Fokien*. This Man first serv'd the *Portugueses* at *Macao*, by whom being Baptiz'd he had the Name of *Nicholas* given him. From this beginning he grew up to be famous by contracting Friendship with the *Spaniards* and *Dutch*, and put himself first under the Emperor *Lum-vu*, and next under the *Tartar*, but both times deceitfully on both sides, so that being created a petty King, he was sent for to Court upon false Promises. His Son *Quesim* succeeded him in the Command of his Navy; which the *Tartar* being jealous of, he oblig'd him by Letters to call his Son to him. *Nicholas* writ a Letter, which he deliver'd to the Emperor; and gave another, wherein he advis'd his Son not to come to a Barber his Confident, who betray'd him putting it into the Emperor's Hands. Hereupon *Nicholas* was put to Death; and *Quesim* tho' he had not suffer'd himself to be overcome by his Father's Letter, or the *Tartars* Promises, yet came to the miserable End we have mention'd. *Quesim's* Son continu'd the War against the Emperor, who with the Assistance of the *Dutch* who sent 25 Sail, drove him out of the maritime Places of *Fokien* and all *China*. In 1683. he took from him the Island *Formosa*, sending thither a powerful Fleet, and corrupting the *Mandarines* and great Men of the Country. What Kindred of his remain'd, the

Emperor caus'd to be convey'd to *Peking*, where I saw one of them, whose Name was *Chinchilum*, whom out of a jealous Policy he honour'd with the Title of a Count.

Whilst the Empire of *China* was thus consum'd with intestine Wars, and labour'd under the fortunate Successes of the *Tartar* Arms; the unfortunate Emperor *Yum-lie* withdrew into the Kingdom of *Mien-que*, commonly call'd *Pegu*. The *Tartar* demanded him with threatening Letters of that King, and having got him into his Hands immediately Strangled him and all his Family in the Metropolis. His two Queens being convey'd to *Peking*, were civilly Treated, and it is believ'd they still continue in the Catholick Faith. It was in the Year 1661. that the last of the late Family of *Mim* were put to Death.

This same Year, for Fortune is not always favourable, was fatal to the Emperor *Xun-chi*. He fell in love with a most beautiful Woman, and that he might enjoy her at his full Liberty, sent for her Husband, whom reproving for having behav'd himself ill in his Office, he struck him over the Face, and the poor Man for Grief dy'd within three Days. Then he sent for the Lady to Court, and contrary to Custom, made her second Queen whilst the first was still Living. The new Wife was deliver'd of a Son, for whose Birth there was extraordinary Rejoycing; but within three Months the Infant dy'd, and soon after his Mother. The Emperor was so concern'd at this loss, that growing Outragious, he would have kill'd himself with a Poniard, had not the Queen Mother and the Eunuchs prevented him; however he brought up an accursed Practice, afterwards imitated by his Successor, which was that 30 Men by a voluntary Death, should appease the Soul of his Concubine, whom he thought he saw in a dreadful Shape. He enjoyn'd all the great Men and Ministers of the Empire, and all the Commonalty to wear three Months Mourning for the Empress, for so he call'd her after Death. The Funeral Pomp was much greater than belong'd to her. The Emperor himself weeping like a Child put the Ashes into a Silver Urn, as she had desir'd at her Death. The Urn was placed in a rich Tomb, after the *Tartar* Manner; and abundance of rich Silks wrought with Gold and Silver, were burnt in the same Fire. Two hundred thousand Crowns were distributed among the Poor; and 2000 *Bonzes* sang for

*Chinese*  
Imperial  
Family  
Extirpa-  
ted.

The Em-  
peror Mad  
in Love.





for several Hours with loathsome Superstition. The Emperor in the mean while was so Mad, that he perswaded the Eunuchs and Maidens to take upon them the Habit of Bonzes. He himself forgetting his Dignity, cloathing himself like one of them, shav'd his Head, and erected within the Palace, three Temples in Honour of the Idols he had before despis'd; besides going about the City to Worship, sometimes one, and sometimes another. *F. Adamus* the Jesuit did not fail to wait on him, but his Advice avail'd nothing, because the Emperor being besides himself, after hearing of him, without making any Answer, caus'd him to be dismiss'd with Tea, as has been said before to be the Custom of Visits. At length finding his Strength fail him, he caus'd four great Men to be call'd, in whose Presence he made a sort of Confession of his Sins; saying, *He had ill Govern'd the Empire; that he had not paid the Respect he ought to his Father and Grand-Father, most excellent Princes; that he had moreover slighted his Mother's Advice; that through Covetousness of Gold he had defrauded the great Men of Pensions, and then spent it Idly; that he had favour'd the Eunuchs too much; and that he had lov'd the late Empress so inordinately, that he had been troublesome to himself and his Subjects in Bemoaning her.* To conclude, he left his Son but eight Years of Age under their Tuition; and then having Cloath'd himself, and compos'd his Arms; saying, *I go*, about Midnight he gave up the Ghost in the 24th Year of his Age.

Lib. de Init.  
E. prog.  
Mission. Sin.  
Rongem  
Hist. Tart.  
E. Sin.

Cam-hi  
Pro-  
claim'd  
Emperor.

The Bonzes being all turn'd out of the Palace, about Noon the Body was lock'd up, because he dy'd of the Small Pox, to be afterwards Burnt when the hundred Days were expir'd. After three Days *Cam-hi*, then eight Years of Age, tho he was the second Son, was saluted Emperor in pursuance of his Father's Will; it being a Custom among the Tartars to fulfil the Father's Will as dictated by Heaven. At first the Empire was peaceably Govern'd by four great Men. They caus'd the chief of the Eunuchs to be Beheaded, as cause of all the Mischiefs that had hapned; 4000 of them were Banish'd, and a 1000 put to mean Employments. It was order'd on account of the many Pyrats, that the Inhabitants of all the Maritime Cities of 6 Provinces, should change their Habitations, and retire nine Miles into the Country; so that the Gardens, Castles and Cities, along the Sea Coast were actu-

ally level'd with the Ground, and all Trade by Sea absolutely forbid. Many thousands hereupon were starv'd to Death, who liv'd by Fishing. In the Year 1664. an Edict was Publish'd against the Christian Religion, as teaching wicked Doctrine and Rebellion. *F. Adamus*, as Head of it, was put into Prison, with three of his Companions, and declar'd Guilty by several Courts. All the European Priests were Summon'd to Court, and the Christian Books Condemn'd to the Flames. In 1665. in a full Council of all the great Ministers, *F. Adamus* was Condemn'd to be Hang'd, and then to be cut in Pieces; but several shakes of an Earthquake being on a sudden felt throughout the City, according to the Custom of the *Chineses*, all were Pardon'd but *F. Adamus* aforesaid. However a Month after it being the King's Birth Day, he was discharg'd, and dy'd afterwards a natural Death in August at Canton. In 1666, *Sony* the Eldest of the four Tutors dy'd; whereupon *Cam-hi* solemnly took upon him the Government of the Empire.

Another Storm disturb'd the Empire in 1673; for *Usan-quei*, a most powerful petty King in the Province of *Tunnan*, before spoken of, who indiscreetly brought the Tartars into China; being sent for by the Emperor, refus'd to go, unless attended by 80000 Men. Then dismissing the Messengers, he shook off the Tartar Yoke; and made the *Chinese* Kalendar, which he sent to the neighbouring Kings his Allies, but he of *Tunchin* refus'd, and sent it to the Emperor. In the mean while *Usan-quei* subdu'd the three Provinces of *Tunnan*, *Suchuen*, *Quei-chen*, and almost half that of *Huquam*; for which reason the Emperor Beheaded his eldest Son, and Cut in Pieces all the Rebels, having discover'd their Conspiracy.

Two Years after the petty Kings of *Fokien* and *Quamung* Rebell'd, for their Fathers dying they put on the *Chinese* Cap. To which was added the new Power of the petty King of the Island *Formosa*, settled there after expelling the Dutch, as was said before. It must have gone hard with the Tartar, had all these been Unanimous and Joyn'd their Forces to fight for the Liberty of their Country; but the petty King seeing himself Contemn'd by him of *Fokien*, mov'd against him, and got the better in several Encounters. In the mean while Armies were sent from Court under the Command of Tartar petty Kings. An Unkle

Usan-quei  
Revolts;

Another  
Rebellion;





Unkle of the Emperor's march'd to *Hu-  
Gemelli.* *quam*; one to *Chiekiang* and *Fokien*; and  
1696. another to *Quantung*, and *Quamsi*. The  
King of *Fokien* being worsted in several  
Encounters, and not daring to trust his  
People any longer, shav'd his Head, and  
deliver'd himself up to the *Tartar*, by  
whom he was receiv'd to Mercy. The  
petty King of *Quantung*, having a less  
Title given him by *Usan-quei*, than be-  
long'd to his Dignity, fell off from him,  
and deliver'd himself and the Province  
to the *Tartars*. The Emperor over-  
joy'd at so much Success on the 12th of  
July 1675, went to their House to visit  
the *Jesuits* of *Peking*, and there with the  
Imperial Pencil writ these two Chara-  
cters *Kim-tien*, that is, to adore Hea-  
ven, which signifies the Lord of Hea-  
ven, and putting the Imperial Seal to  
it, gave it the Fathers. The Copies of  
these Characters, set up by the three  
Orders of Religious Men in their Chur-  
ches, are look'd upon as a tacit Appro-  
bation of Christian Religion.

*Usan-quei*  
dies, his  
Son pro-  
claim'd  
Emperor.

*Usan-quei* dy'd in the Year 1679, and  
his Son *Hum-hoa* was proclaim'd Empe-  
ror. The same Year, on the 2d of *Septe-  
mber*, about ten in the Morning, a ter-  
rible Earthquake shook all the City of  
*Peking*, and Parts adjacent, overturning  
several Palaces and Temples, with the  
Slaughter of near thirty Thousand People;  
and being repeated, oblig'd the Emperor  
and great Men to Live in Tents.

Imperial  
Palace  
burnt.

In *January*, 1680, the Imperial Pa-  
lace was in a few Hours burnt down,  
which Dammage amounted to two Mil-  
lions and a half of *Tais*. The same Year  
the petty King of the Province of *Quan-  
tung*, tho' Subject to the *Tartar*, being  
suspected, because he was of a turbulent  
Spirit, and for holding Correspondence  
with the *Spaniards* and *Dutch*, contrary  
to the Imperial Prohibition, besides that  
being supported by 40000 Soldiers, he  
was become Powerful, and seem'd to de-  
sign to destroy *Macao*; he was there-  
fore order'd by the Emperor, with a de-  
sign to Ruin him, to March with his  
Forces against the Rebels, in the Province  
of *Quamsi*; where a great part of his  
Men deserting, he was forced to retire  
to his Province. There he ended his  
Days on the 9th of *October*, the same  
Year; just at the time, when two Mes-  
sengers were come from the Emperor to  
bring him, as an Honour, a Haltar to  
Hang, or Strangle himself with. Yet  
they omitted not to cut off the Heads of  
112 of his Faction, and among them  
three of his Brothers. This Prince de-

PettyKing  
of *Quan-  
tung* his  
Punish-  
ment.

serv'd a better Fortune, being very well  
inclin'd to the Evangelical Law, and fa-  
vouring the Missioners, as has been said  
elsewhere. Whilst they consulted about  
Confiscating his vast Wealth, the *Tartar*  
thought fit, to cause the Coffin of this  
petty King's Father, who was not yet  
Bury'd, to be Open'd, to see whether  
the Body was clad after the *Chinese* man-  
ner, but finding it in the *Tartar* Habit,  
he left his Goods to his Brothers, among  
whom was the Emperor's Son-in-Law.  
That same Year the *Spanish* Fathers of  
the Order of *St. Augustin* entred *China*,  
by the way of the *Philippine* Islands, and  
*Macao*.

The following Year the petty King And of  
of *Fokien*, who had voluntarily surren- him of  
dered himself to the *Tartars*, was at *Pe- Fokien.*  
*king*, in the Presence of all the People  
Quarter'd, and his Flesh thrown to the  
Dogs, for the Cruelty he had us'd to-  
wards several Ministers he suspected, at  
the time when he Rebell'd. His Bro-  
thers, tho' Innocent, had their Heads  
cut off; and thus the *Tartar* without a-  
ny Opposition, made himself Master of  
*Tun-nan*, the Metropolis of the Province.  
The Emperor *Hum-hoa* Hanging himself  
of his own accord, prevented the Ene-  
mies Cruelty; who causing the Bones of  
*Usan-quei* to be taken out of the Grave,  
carry'd them to *Peking*, and part of  
them for a Terror to others to be set  
up in several Places; the rest reduced to  
Ashes to be scatter'd in the Wind. The  
Year 1681, is counted the Hundredth  
from the beginning of the Mission of the  
Fathers of the Society in *China*.

At length, by the shedding of so much Peace set-  
Blood, and exercising of so many Cru- led.  
elties, the *Tartar* in the Year 1682, re-  
main'd peacefully Possess'd of all the fif-  
teen Provinces of that vast Empire;  
which, through intestine Discord, had  
been by a handful of barbarous Men taken  
from an innumerable, wise, and politick  
Nation. Then *Cam-hi* resolving to see  
the Country of his Progenitors, and  
Tombs of his Ancestors, set out towards  
the Eastern *Tartary*, on the 27th of  
*March*, with the Prince whom he had  
declar'd his Heir, three Queens, some  
Noblemen, and Ministers belonging to  
the Courts, and about 70000 Soldiers.  
He also took along with him *F. Ferdinand*  
*Verbiest*, a *Flemish* *Jesuit*. After this  
he went with a greater Retinue into the  
Western *Tartary* in the Year 1683, be-  
ing the 22d of his Reign, carrying with  
him no less than 70000 Horse, that  
Sloth, and the Delights of *China* might  
not



*Gemelli.* not Debauch them, but they might be enur'd to Hardships and warlike Exercises, with frequent Hunting, and killing of wild Beasts. Thus, partly by this terrible Demonstration of his Power,

and partly by his Clemency, Bounty, and bestowing of Titles, he brought forty Provinces in *Tartary* to pay him Tribute. In this second Expedition he took along with him *F. Philip Grimaldi*.

CHAP. VII.

*Noble Endowments of the Mind in Cam-hi, Emperor of China.*

Dexterity of the Emperor.

*Cam-hi*, the present Emperor of *China* is of a pregnant, and piercing Wit, has an excellent Memory, and a Mind so unshaken, that no Misfortune can move him. All his Inclinations are Noble, and worthy a mighty King; for he is a great Lover of Justice and Virtue. He applies himself equally to Learning, and gentle Man-like Exercises, to the astonishment of the *Tartars*, who put a greater value upon his Skill, than Strength; for there is no great Man that can bend the Bow he makes use of, or manage it with such Ease as he does; as well on the right as left; a-horseback, or a-foot; standing, or riding a full Speed. He also manages Fire-Arms better than any *European*.

His love of Musick.

Martial Exercises do not take from him an Affection for Musick, especially that of *Europe*, which pleases him in its Instruments, Grounds, and Method; and had the great Affairs of the Empire allow'd him Leisure to apply himself to learn to Play, he would have been as Successful in it, as in that of *China*. But the Art of Governing being the chief Quality of a Sovereign, he employs himself every Morning at Sun-rising, in giving Audience to all the Courts of *Peking*; the prime Ministers whereof come to Present him their Memorials. When the Matter is of Consequence he refers it to the Council of the *Colaois*, who are properly the Ministers of the Empire, and having heard their Resolution, he afterwards alone Decrees as he thinks fit; the Ordinances of none of the Courts or Ministers, or of the Imperial Council being of no Force with his Approbation.

Portrait. Hist. de l'Emp. de la Chine du P. Bouvet. p. 72. Hist. de la Chine. lib. 1. par. 3. p. 84.

This is, because the Government of *China* is so Absolute, that the Emperor has the Name of *Tienzu* given him, signifying, the Son of Heaven; and *Hoanti*, that is, Sovereign Monarch. This Title would not misbecome him, were that true which *F. Bartoli* writes, viz. that formerly the Emperors of *China*, subdued and made Tributary an hundred and fourteen Kingdoms in *India*, extending their Conquests over many great

Vol. IV.

Islands Eastward, and Southward in the Archipelago, and as far as *Bengala*.

When *Cam-hi* goes out a Hunting, or elsewhere, whosoever finds himself wrong'd by any *Mandarine*, waits for him on the way, and kneels down with his Petition in his Hand open, and he never fails to do speedy Justice. He never had any Favourite about him, but always Govern'd alone; and therefore no Man dares speak to him about any Business that does not belong to him, or which he is not ask'd about. His Custom is to inform himself several times in Private by several People, when the Affair deserves it; whilst the Courts make publick Search into the Matter. Besides, he has an excellent Memory to remember any thing that is past; so that it is very hard to Impose upon him, but he will find it out.

His Justice.

Tho' the *Chinese* Emperors in all Ages depriv'd all foreign Nations, not thinking them worthy to have any Communication with them; yet *Cam-hi* treats the Ambassadors of other Princes Generously, and with Affection, throughout all his Empire, furnishing them with all Necessaries; as the *Portugueses*, *Muscovites* and *Dutch* can Testify. In like manner, contrary to the Custom of *China*, he sent two Embassies to the *Muscovites* to conclude a Peace. This has certainly been brought about by the *Jesuits*, who by the many Rarities they have presented him, have brought him to have some Opinion of the Kingdoms of *Europe*; but much more by instructing him in our Arts, and Sciences, convincing him that there are learned and able Men out of *China*.

Love to Strangers.

He has a watchful Eye over his Ministers for the impartial Administration of Justice; for after choosing them by the Advice of his Council, he punishes them severely if they do not perform their Duty, and puts others in their Places. His Compassion for the Calamities of his Subjects is so great, that if there happens any Dearth, he not only remits thirty or forty Millions of Taxes, but

To his Subjects.

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