A DESCRIPTION
OF THE
Empire of CHINA
AND
CHINESE-TARTARY,
Together with the KINGDOMS of
KOREA, and TIBET:
CONTAINING THE
GEOGRAPHY and HISTORY
(NATURAL as well as CIVIL)
OF THOSE
COUNTRIES.
From the FRENCH of P. J. B. DUHALDE, JESUIT.
Illustrated with general and particular Maps, and adorned
with a great Number of Cuts.
WITH
NOTES Geographical, Historical, and Critical; and other
Improvements, particularly in the Maps,
BY THE TRANSLATOR.

VOLUME II.

LONDON:
Printed by EDWARD CAVE, at St John's Gate. MDCCXLII.
ADVERTISEMENT.

AFTER so much Preface to the foregoing Volume, on the Part of the Author and Translator, a large Display of this Work will not here be expected. It may be necessary however, to advertic the Reader of some few Particulars, concerning the Second Volume: It contains then, besides the State of Philosophy, Religion, and the Sciences in China, with several curious Essays on Morality, Liberty and Government, extracted from the Chinese Books; an Account of Eastern and Western Tartary, Korea and Tibet, consisting of Maps and Descriptions, which tho' less accurate may not be less acceptable than those of China. For it must be acknowledged that the Europeans were, before this Performance appeared, in some Degree acquainted with that Empire; whereas they were almof entirely Strangers to the Parts here described, comprising three Times a greater Extent than China, insomuch that their Bounds were unknown, as well as the Situation of the few Places belonging to them, the Names of which had reached us. By our Geographers, Eastern and Western Tartary were for a long Time confounded together; Kara-koram, once the Capital of the latter, which lay below the 45th Deg. of Latitude, was placed beyond the 6th Parallel; Tangut, Karakataz and other large Countries were erroneously as Cities; Tibet almost wholly disappèared, the Mogul's Empire in India, being made contiguous to China; Korea was sometimes represented as an Island; and of all the inland Cities, scarce one, beside the Capital, was ever mentioned. Afterwards the Geography of Tartary began to receive some Improvements from the Conquests, Discoveries, and Travels of the Europeans, who brought to light Siberia, which runs along the northern Frontier of Great Tartary from West to East; and, altho' near a fourth Part of Asia, was not to be found in our Maps. Yet notwithstanding the Vicinity of the Russians, all the Accounts we had from them yielded but a very imperfect Idea of this vast Tract: Because the Authors had only travelled some particular Roads, beyond which they could not obtain much Information from the Inhabitants. As for Tibet, it had been visited by only two or three Missionaries, whose Relations are very superficial, and the inland Korea had perhaps never been penetrated by any European. So that this Part of the Work is valuable not only as an Improvement in Geography, but in some Sort a new Discovery.

The Missionaries in their Travels here related, had the same Assistance as in their Journeys thro' China; whereby they became thoroughly acquainted with the Names, Situation and Limits of the several Provinces and Nations inhabiting the Eastern as well as Western Tartary, Countries so remote, barren and uncivilized, that Europeans very rarely visited them, and therefore were very inaccurately represented by former Authors.

As to the Improvements made in the Maps, they being of the same Kind with those made in the Map of China, the Reader is referred for an Account of them to the Preface of the first Volume. He will find added to the Tables inserted in the several Sheets of this Map, not only such Situations of the same Places as seemed to be determined with Care by other Authors, but also some Places omitted by the Missionaries, whose Latitudes had been determined by others, as those of Kara-koram and Shang-tu, in Tartary, and King-chi-thu in Korea. Notice is also taken how far the Country had been laid down from Report only.

The general Maps of Tartary and Tibet are drawn on a Perspective Projection like that of China, from the particular Sheets, without any Variation, excepting the common Improvements already mentioned, and that in drawing the Parts contained in the 4th Sheet of Tartary (which is very faulty) we followed the first Sheet of Tibet, so far as it related thereto. We have, likewise, in the Map of Tartary, traced the Roads from the Travels of Verbiest and Gerbillion, from the Tables of Latitude and Longitude, without venturing to mark the Progress of the Missionaries, who made the Map, tho' we have done it, for Instance sake, in the Map of Hu guang, a Province of China.

The Tables of the Latitudes which were observed, and the Longitudes resulting from the Geometrical Proceeds of the Jesuit Missionaries, in their Map of the Empire of China, placed in the Original, at the Conclusion of the Work, we thought it more proper to engrave upon the Maps to which they belong. The Propriety of placing them in this Manner as well as their Nature and Use is too obvious to be insisted on.
The CONTENTS of the second VOLUME.


Of Incest XI. to P. Terentius. Meditations of a Philosopher among the Chinese.

Character and Manners of the Chinese. By a modern Philosopher.

Difficulties on the Duty of Parents and Children.

On the reciprocal Duties among Brothers.

On the Duties of Husband and Wife.

On the Duties of Friends.

On the Duties of Kinsmen.


On attaining an accomplish'd Behaviour.

On the Love of Learning.

On the Conduct of an honest Man.

On the Manner of Governing the House, and of the Apartment for the Women.

On City and Country Houses.

On certain Rules of Conduct too much neglected.

On the Discourse that paffes in Company.

On the Caution required in our Discourse.

On the Duties of private Life.

On Reading.

On the Manner of behaving in Life.

On Perference in the Practice of Good.

On Possessions.

On the Duties of Civility.

On the Moderation or Mean which ought to be observed in every Thing.

On the Manner of our Behaviour towards People of different Characters.

On witty Compositions.

Collections of Characters, and Examples of Morality. Moderation and Zeal in a Judge. Zeal of a Mandarin for the public Welfare.

Care of a Mandarin to provide for the Necelless of the People. An expeditious and dintirdered Mandarin. Great Scurfiness and Frugality hurtful to a State.


Dintirdered Zeal of a Mandarin for the People.

Honours done to an honest and steady Mandarin.

A Character and dintirdered Mandarin. Extract from the Collection of Sentences in the Hall of Li-son-tse. A faithful and dintirdered Friend.


Fidelity, in reforing a Thing lost, rewarded. Against those who inuok over another's Milery. Dintirdered Charity.


A charitable Physician. Of Charity.

Of Avarice, and Compassion for the Poor.

Charity rewarded. Man's Method of relieving the Necelless of the Poor. A faithful Friend.

Columny borne with silence. Exccitances in repairing an Injury. Fidelity, in reforing a Thing found, rewarded by the Recovery of a Son lost.

Moral Reflections. Chaljtellment of a Servant when reform'd against his Master. The Ufe of Riches. Tenderness of a Son for his absent Mother. Piety of a Son with regard to his dead Mother.

Zel of an elder Brother in reforing Union among the rell. Care of a Son for his Parents. A Chaljtellment of Heaven debayed out of regard to filli Piety.

Filib Piety. The Rich ought not to disnour their poor Relations.

The Importance of good Companions. Watchfulness and prudence of a Mother over her Children.

Maxims from a Poem intituled, The Age Inflructor.

Instructions of the Head of a Family to his Poison. Of Severity in military Discipline.

Fruits of a good Education.

Examples of Loyalty. A Mother kills her Son who rebel'd against his Prince. A Son fights for his Prince against his Father.

A wife Man drench'd. Gratitude of a wild Beast to its Benefactor.


No true Wielden without Modesty. Slight Things which ought not to be minded. It is sometimes wise to give up our Right.

Picture of human Life. Reflections on Temperance.

Quiet and Happines are only to be sought for within our Selves. Fruity of Life. Virtue ought to be tried.


Comparison of a poor and a Rich Man in Life and in Death.

Vain Projects of an Emperor. Against Luxury.

Reflections on Frugality, Luxury, and the Abufe of Riches.

Advantage of Patience. How to behave towards malicious Tongues.

Advice of a Philosopher to a Man who was too liberal of his Reflections.

Useful Maxims in Adversity. Uncommon Delicacy in Point of Reputation.

Why of a Philosopher.

A General's Answer to a Challenge.

Reflections on a trifing Adventure. Forbearance, a Duty.

Precept with regard to Government. A Prince's Compliments for the People. Reflections on Anger.

On great Talkers. Usefulness of good Examples.


Maxims of a Minister of State.

Of Study and Knowledge in a Man of great Men.

Moral Instructions. Reflections.

How to appeafe a Prince's Anger.

Reflections in an Embaflag.

Arifto of a Mandarin. A successful Stratagem in War.

Advantage of Fatherly Correction. Flattery punished. An obedient Son.

Write Advice to an Emperor. A fine Character. Virtue re

spectful for the most Wicked.

Folly of superftitious Cultums.

Crimes punished sooner or later.

Skill of the Chinese in the Sciences.

Their Logic, Rhetoric, Music, Arithmetic.

Their Geography, Astromony, &c.

The Sun, the Moon, or Instrument used in calling Accompas.

Remarks on the Manner of pronouncing the Chinese Words, and writing them in European Characters.

Abiuidgment of the Chinese Grammar.

Of Nouns positive, comparative, and superlative. Of Pronouns.

Of Verbs. Of Propositions.


Tale of the Chinese for Poetry, History, Phys., &c.

A Novell, call'd He eul, or Virtue rewarded.

Two Stories. The Guilty punished by Heaven, and applauded.

Innocracy justified.

Another Story, call'd Tsen, or the Chinese Matron.

A chinese Tragedy, call'd Chou bi eul, or the little Orphan of the Family of Chou.

The Art of Making, and telling the Chinese.

The Secret of the Pulse.

Extract of the Pen jiu hong ma, that is the Chinese Herbal or natural History of Plants, for the Use of Physic.

A Collection of Receipts used by the Chinese Physicians in curing Difeases.

Chen-foo, or the Art of procuring Health and long Life.

Geographical Observations on Tartary.

Of the Territory of the Manchus Tartars.

Of the Country of the Monguls.

Geographical Observations on Great Tartary, taken from the Memoirs of P. Gerbillon.

Geographical Memoirs of the Countries polifid by the Mongul Princes.

Remarks on the Language of the Manchu Tartars.

Travels of P. Vrebe in Eastern Tartary. His first Journey.

His second Journey.

Travels of P. Guarrius into Tartary. His first Journey.

His second Journey. His Third. His Fourth 345. Fifth.

Seventh 350. Eighty.

Treaty between the Chinese and Russian Ambassadors, settling the Boundaries of the two Empires.

Geographical Observations on the Kingdom of Korea, with an Abridgment of the Korean History.

Account of the Tract of Capt. Bering, into Siberia.

Geographical and Historical Observations on the Map of Tiber, containing the Dominions of the Grand Lama, and the adjacent Countries subject to him, relating to the Source of the Ganges.
OF THE
Establishment and Progress
OF
CHRISTIANITY in CHINA.

H' the Jesuit Missionaries, who first entered China about the middle of the fifteenth Century, found no Traces of Christianity there; this is no Proof that it never had been inlightened with the Truth of the Christian Religion: For two venerable Monuments make it plain that anciently the Gospel was preached to this mighty People. The first is a very ancient Breviary of the Church of Malabar written in the Chaldee, where in a Lection of the second Nocturn of the Office of the Feasts, "the Errors of the Indian Idolatry were dispelled." By means of St. Thomas the Chinese and Ethiopians were converted to the Faith, and embraced the Truth. "It is by means of St. Thomas, that they received the Virtue of Baptism, and the Adoption of Children; by him, the Kingdom of Heaven penetrated even to the Empire of China."

In an Anthem of the same Breviary are read the following Words: "The Indian, Parsa, and China, offer to the Memory of St. Thomas, the Adoration due to your Holy Name."

In the nineteenth Chapter of the second Part of the Synodal Constitutions, there is a Lection of Proof, from the Patriarch Thaddeus conceived in these Terms: "In like manner, the Bishops of the great Province such as are for the most part the Metropolitans of China, &c. When the Portuguese came to Kochin, they found there Dye Fynes, who presided over the Churches in the Mountains of Malabar, and assumed the Title of Metropolitan of the Indies in which China was included.

There are still some Vestiges of the Religion of the Cross, and they have an ancient Tradition that the Figure of it has power to hinder Incantations. The famous Quan-yun-chang, his "Venerable of Chang," who lived in the beginning of the second Century, certainly had a knowledge of Jesus Christ; as the Monuments written by his Hand, and afterwards engraved upon Stones, plainly prove. This may be gathered from Copies found almost everywhere, of which nothing can be made, unless he speaks of Christianity; because he mentions the Birth of a Saviour in a Grotto exposed to all the Winds, his Death, his Resurrection, his Ascension, and the Impression of his Holy Feet: Mysteries which are so many Riddles to the Infidels.

If the Image of this great Man was worshipped after his Death, this Error of the People, proves nothing against Christianity, and is only a Testimony of his Virtue. But whence could the Christians of China in the beginning of the second Century come? unless from the Instructions either of St. Thomas, whom every body knows to be the Apostle of the Indians, or of his Disciples? which last is the more probable Opinion: However that be, there is not the least Footsteps to be found of the time when the Christian Religion flourished, or what Success these Apothebolic Labourers met with. As the Chinese History speaks seldom of any Events, but those that concern civil Government, all that appears by it, is, that about that time, an extraordinary Person arrived in China, who taught a Doctrine purely Spiritual, and drew the Admiration of the World upon him, by the fame of the Virtues he possessed, by the Sanctity of the Life he led, and by the Number of Miracles he wrought.

Vol. II. B

The
The second Monument proves, that a long time after, that is, towards the seventh Century, a Patriarch of the Indies sent Missionaries to China, that the Evangelical Teachers preached the Truth of their God, and taught, that the Ministry was both respected and countenanced by Authority. This Monument was discovered, anno 1615, in the following manner.

Some Workmen digging the Ground near the City of Sung-foo, the Capital of the Province of Shen-fu, found a long Table of Marble, which probably had been buried under the Ruins of some Building. This Table is ten Foot long, and five in Breadth; On the upper Part, which is shaped like a Pyramid, there is engraved a Cross that still appears very distinct, while Extremities terminate in a kind of Flower of Iris, pretty much reflecting those which are found engraven upon the Tomb of St. Thomas in the City of Melapor, which is at present called San Thoma. The Surface of the Marble contains a long Discourse in Chinese Characters, explaining the principal Mysteries of the Christian Religion, and praising such of the Emperors as had favoured the Ministers of the Gospel. On one of the sides, and at the bottom of the Marble, there is a long Inscription, partly in the Eastern Syriac or Chaldæan, and partly in Chinese Characters.

The original Copy taken from this Monument, was sent to Rome, and is preferred in the Library of the Jesuits College there: Another Copy is in the Records of the House of the Prophets. Such as are curious to see a Transcription in the same Characters with those upon the original Marble; will find it in Pere Kircher’s CHINA ILLUSTRATA, with a literal Translation, and a Paraphrase by that Father.

Pere Alnevez Senela, who had leisure enough to consider this Monument upon the Spot, made an exact Translation of it, which may be found in his Relation, printed anno 1667. For passing by Kochin, he went to Kongnanor, the residence of the Arch-bishop, and procured an Explanation of the Syriac from Pere Anthony Fernandez, a Missionary well versed in the Books of the first Christians of St. Thomas. I shall content myself with giving the Abstract which Pere le Comte has made of it.

There are seen upon this Monument, in Syriac Characters, the Names of the Missionaries who came from Judea into China, to preach the Gospel; consisting of Bishops, Priests and Deacons, whose Entrance into China, is confirmed by some Arabic and other Oriental Manuscripts, found by Mr. L’Abbé Ramundar, and Mr. De Thoren, Keepers of the King of France’s Library.

As soon as the Chinese had dug up the Marble, they wished it, and looking upon it as something very precious, both on account of its Antiquity, and the Strangeness of its Characters, immediately ran to acquaint the Governor; who came to the Place, and having attentively considered the Monument, caused it to be set upon a Pedestal, and covered it with a Roof, supported by Pillars; as well to defend it from the Injuries of the Air, as to magnify the Capacity of numbers of learned Men, who looked from all quarters to see it. Afterwards it was removed by his order to a Pagod, within a Mille of the City of Sung-foo, where it is preferred with great Care.

The Abridgment of the Christian Monument is as follows:

There is a first intelligent and spiritual Being, who from nothing created all Things, and is one Substance in three Persons. When he made Man, he clothed him with original Righteousness; he constituted him King of the Universe, and Master of his Creatures; but the Devil made him yield to Temptation, corrupted his intellectual Passions, and confounded his inward Peace; whence proceed all the Calamities that have attended Mankind, and hence arise the different Sects among them.

Men, who, from that fatal Moment, walked in continual Darkness, had never been able to find the paths of Truth, if one of those Divine Persons had not under a Human Form concealed his Divinity. This Man we call the Messiah; an Angel foretold his Coming, and he was born soon after of a Virgin, in Judea. This miraculous Birth was manifested by a new Star that appeared. Some Kings, who understood the Meaning of it, came and offered Presents to the Divine Infant, that the Law and the Predictions of four and twenty Prophets might be accomplished. He governed Mankind by instituting a Law, which is celestial, spiritual and simple.

He established the eight Beatitudes. He endeavoured to wean Mankind from the Effeminate worldly Enjoyments, by inspiring them with a Love of what is eternal. He discovered the Beauty of the three principal Virtues. He opened Heaven to the Just, and ascended thither himself, in the Face of Day, leaving for the Conversion of the World seven and twenty Volumes of his Doctrine. He instituted Baptism to wash away Sins, and made use of the Cross (n) to save all Mankind, without Exception. His Missionaries allow their Beard to grow, and form a Crown upon their Head (c). They do not make use of Servants, but adapt themselves to every one, whether depressed by Adversity or elevated by Prosperity. Instead of amassing Riches, they willingly share with others the little they themselves possess. They fast to mortify themselves, and to keep the Law (c). They respect their Superiors, and esteem good Men. They pray seven times a Day, both for the Dead and Living. They offer Sacrifice every Week, in order to do away their Sins, and to purify their Hearts.

Kings, who do not follow the Maxims of this holy Law, cannot in any respect be agreeable to Mankind. Under the Reign of Tai-tsong, a Prince justly admired for his Wisdom, O-lo-tung

(a) In Kircher’s Annals, it is true Virtues.

(b) St. Thomas Aquinas, as Cremonensi, left that Article should be a Stumbling-Block to the Chinese, and this seems to be a Proof of this Monument’s having Fored.

(c) Or have the Crown of their Heads.

(d) The Word Law, is generally used instead of Religion or Faith, to accommodate the Discourse to the Chinese manner of Speaking, which with some may make the Authority of this Monument questioned.

In Kircher’s Annals, it is true Virtues.

St. Thomas Aquinas, as Cremonensi, left that Article should be a Stumbling-Block to the Chinese, and this seems to be a Proof of this Monument’s having Fored.

Or have the Crown of their Heads.

The Word Law, is generally used instead of Religion or Faith, to accommodate the Discourse to the Chinese manner of Speaking, which with some may make the Authority of this Monument questioned.
of Christianity in China.

... came from Judea to China, in the Year of our Lord 636, having escaped great Danger both by Sea and Land. The Emperor, when he heard of his Arrival, sent his Kinsmen to meet him, as far as the Suburbs of the Imperial City; with orders to conduct him to his Palace. When he came there, his Law was examined, and its Truth acknowledged; so the Emperor made the following Edict in its Favour:

The true Law is covenanted to no particular Name, and the Saints to no particular Place; they run through the World, that they may be useful to all. A Man of Judea, of singular Virtue, is come to our Court; we have carefully examined his Doctrine, and found it admirable, without any Pomp, and founded upon the Opinion, which supposes the World to have been created. This Law teaches the Way to Salvation, and must be very useful to all our Subjects; so I judge it good that they should be instructed in it.

He then ordered a Church to be built, and named one and twenty Persons for its Service.

The Perfection was great, and the Number of the Faithful began to diminish, when our Lord raised up two Persons who, by dint of distinguished Zeal, who defended the Faith, with so much Ardour, that in a short time it recovered its former Lustre. The Emperor on his side, contributed more and more to its Establishment; and went so far as to order five Kings to go to the Church, to protest themselves before the Altars, and raise others in many Cities in honour of the God of the Christians. Thus this Pillar, shaken by the Efforts of the Saints, became more firm and better established than ever.

In the mean time, the Prince continued to give farther Proofs of his Piety. He ordered the Tables of his Predecessors to be carried to the Church; he offered a hundred Pieces of Silk upon the Altars; he heaped great Honours upon a Missionary called Ki-ba, newly arrived from Judea; and during all his Life, omitted nothing that might contribute to the Propagation of the Faith throughout his Dominions.

One of his Successors, in the Year 457, who inherited both his Empire and his Virtues, built five Churches, and is still famous, as well for his other great Qualities, as for his Love of Religion.

The succeeding Emperors confirmed Christianity, both by their Edicts and Examples; there are some among them, for whom we don't fear to pray: They were humble and peaceful; bore with the Faults of their Neighbours; and exerted an universal Benevolence. Such is the Character of a true Christian, and such are the means to make Peace and Plenty flourish in the greatest States.

Others there were, who pratiﬁed the Works of the most fervent Charity. The Emperor So-chong (c), made Offerings at the Altars, and erected Churches; besides this, he assembled every Year the Priests of four Churches, and for forty Days served them in Person with respect. He fed the Poor; he cloathed the Naked; he healed the Sick; he buried the Dead. In memory of his (a) great Actions, and that Poffertion may know the present State of Christianity, we have erected this Monument in the Year 782.

So authentick a Testimony leaves no room to doubt that Christianity was preached, and made a considerable Progress in China: But I dare not venture to affi rm that these Emperors deferred the Encomiums bestowed upon their Virtues; at least we may safely fay, 'that if they favoured the Preachers of the Gospel, they were no left inclin'd to give Protection to the Idolatrous Sects.

We are at a loss to know how long Christianity maintained its footing (1) in this Empire; but the very Memory of it must have been extinf for several Ages, since there was not the least Veilage of it remaining, when the New Mifionaries arrived here in the following manner.

In the Year 1552, St. Francis Xavier, the Apostle of the Indies, left Goa, to come to China. The Gaining of a vast Empire to the Christian Religion, had for a long time been the Object of his most earnest Wishes: He reckoned he had done nothing in converting to many Kingdoms and Nations of the East to the Gospel of Christ, if China escaped his Zeal.

Being arrived at the Island of Japan, which depends upon the Province of Quang-tong, it was represented to him, that the Strangers were debarred from entering into China; that it was impossible to receive the Vigilance of the Mandarin ; that the mildest Fate he could meet with, was to be imprisconed in a dark Dungeon, during the rest of his Days; and that they who durst introduce him into China, run the hazard of their Lives. Nevertheless, persisting in his Resolution, he gained a Chinese Merchant, who, upon promise of a certain Sum, undertook to convey him in his Barge, and set him on Shore, during the Night. Xavier was satisﬁed if he could only present himself before the Gates of Canton. But God is not alway pleased that his Servants

(1) It seems to be ill expreased in the Original; for by the Parallel, it appears that the King only sent his Ko-lau, from his Palace in the City, to the Subjects, as more Orpansa.

(2) It is 759, in Kircher's Relation, where the Emperor is named So-fang, and the Year 578, for Twenty-eight Years; and 759, in De Rada's Book, for Twenty-nine Years.

(3) This Prince is doubtless the same with So-fang, in the former Note, and confounded here with Tao-fang in Ko-lo-wau, his Son, who began his Reign, 762.

(4) Here seems to be another Mistake: For the Emperor, in whole Reign it is said to be erected, in Kircher's Relation it is called Cey-si-fang, which seems to be the same with Tse-fang, who began his Reign in 758; in the second and third Years of whom, according to Complete, this Monument was erected; and if so, not in 782, but 783, or 284.

(5) It is probable they continued till 858, for an Ordinance made in the 9th Year of the Env. Tse-fang (which corresponds to that Year of Christ), and was found amongst those of the Emp. Ta-yi, in our 5th Vol. condemned among the other Bonus thele of Ta-fang or Judea, in all 5000, to return to a former Life.
The RISE and PROGRESS of

Servants should execute the great Designs with which he inspires them; for he dyed like another Moyes, in view of this Land of Bleffing, after which he had fish'd for so many Years; and went to receive the Reward of his Zeal and Apo‘stolical Labours.

His Corps was interred in the Island, in a Coffin filled with perfum'd Lime, in order to confume the Foul, that his Bones might be sent to the Indies, by a Vessel which was to fail in a few Days. It is well known that some Months after, when they came to take up his Bones, his Body was fresh, entire, and full of Muflicence, without the least fign of Putrefaction. It was afterwards transported to Goa, where his Tomb became famous, by a great number of Miracles wrought at it, and he himself is honoured as a Protector of the City, and the Apo‘file of the Eaft.

The Zeal which animated Xavier infufed it fell into the Hearts of his Brethren, so that for thirty Years they often endeavoured, tho' in vain, to enter into China.

Pere Alexander Vaiqian, was then Superior-General of the Missions of the Indies, and refied at Macau; a City situated in an Island, or rather Peninsula that joins to China, on which it depends, but inhabited by a Colony of the Portuguese. Tho' he was the chief Promoter of fome of these unsuccessful Attempts, he was not discouraged by the almost infurmountable Difficulties that attended him. He was seen many times turning his Face towards the Coasts of China, and as it were devouring with his Eyes that unfortunate Land; teftifying both by his Gestures and Sighs, the Fervency of his Zeal for the Conversion of fo numerous a People. He was some times heard to cry out O Rock! O Rock! when will you open; Full of that Confidence in God, which is quickened by Obftacles, he always hoped that he would open an Eye of Pity upon China, and give at leaft admission to the Minifters of the Gospel. He had for a long time suffed from among the Missionaries, who were under his Care, Perfons proper for fo difficult an Enterprize; that is, Men who were dead to themselves, who were inwardly united with God, breathing nothing but Reformation and Martyrdom, and who besides were very skilful in the Sciences, especially tho' much more fteem'd in China. The principal Perfons he made choice of, were P. Roger of Napier, P. Paio of Bulloign, and P. Ricci of Macornat, in the Marquisate of Ancoa; who with this view had for several Years applied themfelves to the Chinese Language, and had already made a confiderable进步 in that thorny and dry Study; when an Event, brought about, no doubt, by Providence, facilitated their Entrance into that Empire, tho' at firft it feemed wholly to exclude them from it.

The Tong-tsi of the Province of Quang-tong, whose ordinary Refidence is at Shou-King-Fa, a City not far from the Capital, had some difference with the Portuguese, upon their adminiftrating Justice, and erecting a Tribunal at Macau. He pretended that the Emperor in granting them that Place, had given them them no Jurifdiction in it, and summoned them to appear inftantly, to account for their Conduct.

This Language gave the Portuguese to underfand that the Avarice, natural to the Viceroys of the Chinese Provinces, had induced him to make this Step; and that his Apes might be foon appeafed, if their Submissions were accompanied with a rich Present. The Affair was intrufed to P. Roger; who, immediately repairing to ShouKing, was received by the Viccroy with fuch Politenefl and Demonstrations of Friendhip, as encouraged him to prefent that Mandarin a Petition, interring permission to take up his abode in the Province of Quang-tong; which was granted him with-out any Difficulty.

The Fathers, Roger and Paio, had already begun a kind of Settlement, from which they promised themfelves great Fruits, when an accident at once defh'd all their hopes; for the Viccroy being difcourag'd, and fearing his Succifor fhould make a fresh Complaint againft him, if any Strangers were found in the place of his Refidence, he obfeved them to return to Macau.

This melancholy Event, having disconcerted the Projects of these Apo‘stolical Labouref, P. Paio refolved to attend the Churches of Japan; while P. Roger and P. Ricci were employed in concerting new Meafures for their Re-adminiftration into China. But when they leaft expected it, a Chinese arrived from Shou-King at Macau, and defired to speak with P. Roger; this was one of the Viccroy's Guards, who hearing of the large Reward promifed to any one who fhould procure the Re-eftablifhment of the Missionaries in China, had brought the Affair about with his Maffer.

The Fathers, admiring the secret Dispositions of Providence, prepared to follow their Chinese Benefactor, and in a few Days arrived at Shou-King, where they foon had a Patent from the Viccroy, permitting them to fettle where they thought proper.

The two Missionaries, who had time to inform themselves about the Customs, the Religion and the Laws of this Nation, well knew what they had to fuffer, either from the Superfition of a People who both depifed and hated Strangers, from the Suspicion of the Bonzes, or from the Haughtynefs and Jealousy of the Mandarins: Whole Uneafinesfs and Difficulties, increafed, with the new Conquefs which the Spaniards and Portuguese were making in the parts neighbouring to China. They therefore deemed it requisite to behave with a good deal of Caution, and that in order more effectually to gain Converts, they fhould endeavour to merit their Esteem; and herein they met with Success. P. Ricci especially attracted a great value for his Perfom, by the Sweetnefs of his Temper, by his easy Behaviour, and by an Air that had something in it irresistible infinuating; but above all, his Skill in the Chinese Language, and the Mathematics, which he had study'd at Rome, under the celebrated Clavis, did him great Services.

The Chinese were infinitely charmed with a Map, which that Father had made, tho' it contained their received Notions; and shewed how greatly they erred, with refpeft to the Extent of their Country, compared to the rest of the Earth. Afterwards he compos'd a Catechifm, explain-
of CHRISTIANITY in CHINA.

ing the Christian Morality, and those points of Religion, that were most agreeable to the Light of Nature; which Work was received with Applause, all over the Empire.

This Father acquired to great a Reputation to the Missionaries, that every Body of Note in and about Shau-kung took pleasure to visit and discourse with them; there were only some of the Dregs of the People, who disregarding Merit, and insensible of every thing but their Aversion for Strangers, loaded them with Outrages, and raised Mobs to infult them even in their own House.

In the mean time an infant Church was forming, and a great number of Catechumens were

infrructed in order to receive Baptism: But Pere Ricci found himself soon left alone: to sustain the Weight of that laborious Mission. Two Strangers, living in the same Place, bred some Jealousy in the Minds of the People, and it was thought necessary, in order to pacify them, that P. Roger should return to Ma-kau, from whence he was afterwards sent to Rome. Yet a few Years after, when there was less Danger in venturing, he received the Affixation of Pere Antonio Almeida, who came to share his Labours.

P. Ricci had governed this Church, which he had formed with immense Pains, for about seven Years, when a new Viceroy arriving at Shau-kung gave him the most cruel Uneasiness. This Magistrate taking a liking to the Houfe of the Missionaries, and its agreeable Situation, thought it proper for a publick Edifice. He therefore caused P. Ricci to be informed that there was nothing more contrary to the Majesty of the Empire, than that a Stranger, tolerated by a special Favour, should live in the fame City where the Viceroy resides, and that he ought to take up his Lodging in the Monastery of the Bonzas, near Shau-chew-fui.

The Father preferred several Petitions to the Viceroy, which were supported by the principal Magistrate of the City, where the Viceroy resides, and that he ought to take up his Lodging in the Monastery of the Bonzas, near Shau-chew-fui.

The Father preferred several Petitions to the Viceroy, which were supported by the principal Magistrate of the City, where the Viceroy resides, and that he ought to take up his Lodging in the Monastery of the Bonzas, near Shau-chew-fui.

The Father preferred several Petitions to the Viceroy, which were supported by the principal Magistrate of the City, where the Viceroy resides, and that he ought to take up his Lodging in the Monastery of the Bonzas, near Shau-chew-fui.

He was obliged to pack up in haste the few Moveables he had, with his Mathematical Instrumens, and to embark for Kanton, in his way to Ma-kau; all his Proclesies attended him to the Bank of the River, and in Tears implored his Blessing.

Scarcely was he arrived at Kanton, where he found a Bark coming from Shau-kung, with an Ex-Recalled. Pref from the Viceroy; who, fearing to be reproached some time or other with having taken possession of the Houfe of two Strangers (who had been protected by his Predecessors, and whose Conduét had been always blameless) had sent him to return to him.

The Father, who was sensible how much Pains he had been to gain a Residency in China, sent to Shau-kung to shew the necessity of his speedily returning to Shau-kung. My Defen, says the Viceroy, on P. Ricci's approaching him, was not to expel you absolutely from the Empire; I allow you to settle in any other Place of my Province; and accordingly he assigned him Shau-chew.

The Reputation of P. Ricci was in that City before himself, who soon gained the Friendship of all the Mandarins; so that he scarce could find leisure to entertain the great Numbers of Perfons of Distinction, who flocked to his Houfe to converse with him.

While he satisfied their Curiosity, he never failed imparting to them the Maxims of Salvation; so that many embraced the sacred Truths he preached, and were the first Fruits of the new Church, founded by him, at Shau-chew; where he first changed his Habit of Bonza for that of one of the Latters, the former had rendered him contemptible, but the latter gave weight to his Discourse. The first Fruits of this growing Christianity was a young Man, whose Father treated him cruelly for refusing to adore the Images of the Bonzas.

Many Mandarins and other considerable Perfons of the neighbouring Cities were desirous of A Convers of Nang-byong, a Merchant of Nang-byong, who heard his Instructions with so much Willingness, that he was soon fit to be admitted to Baptism; and was scarce return'd to his own Country before he became its Apostle, preaching Jesus Christ in his own Family, and to a great Number of his Friends in that large City; to which there is a vast Resort, as being the last in the Province of Shuang-tong on the Road to that of Kyang-fu.

P. Ricci going there afterwards found a great Number of well instructed Catechumens, P. Ricci's the Father of which had any skill in the Affairs of War. Among these was one who, being a Friend to P. Ricci, permitted that Father to follow him till he came to the Province of Kyang-fu; which was all the Missionary demanded at that Time, flattering himself that the Mandarin, gained
Of the RISE and PROGRESS

In ship-wrecked.

He went on Board one of the Barques which attended this Mandarin, but his Voyage was unfortunate; for coming to a Place in the River, where several Currents meet, the Vessel in which he fail'd, was ship-wrecked: By which Accident a Novice, whom he was carrying along with him, was drown'd, and he himself continued for some time under Water, from whence he was delivered by the help of a Rope. This so affrighted the Mandarin, that he took his Journey by Land, leaving his Domelicks and Equipage in the Vessel. All that Pere Ricci could obtain of him, was to be conducted to Nan-kang; but the Mandarin would suffer him to proceed no farther, fearing that, as there was an Apprehension of War with the Japanese, the having a Stranger in his Retinue might be reckoned a Crime.

The Father continued his Route by Water, and after entering the great River T'ang-tse-kyang, that is, the Sea of the Sea, at length arrived at Nan-kang. He there waited to find Protection: He met a Mandarin, who formerly had heaped upon him the greatest Marks of Friendship, and was the author of the Chief Poils (whether he had forgot his old Friend, or was afraid of being seen intimate with a Stranger) ordered him forthwith to depart the City, and punished the Peiton who, contrary to the Laws, had received him into his House.

P. Ricci, without being discouraged by so many Hardships, resolved to return to Nan-chang, the Capital of the Province of Kyang-fö; where the favourable Reception he met with, made him some Amends for his former Sufferings: His Virtue and Knowledge endeared him to the Mandarins and Grandees of that City, who endeavoured to outyce one another in their Expressions of Friendship. The Viceroy himself prevented him in his Request to settle there, and offered him his Service; which he accepted the more willingly, as he had received a New Recruit of Evangelical Labourers, by the Arrival of P. Cataneo, P. Langohardi, and others.

But the principal Advantage he gained by his Stay at Nan-kang, was that it facilitated his Introduction to Court. He had cultivated a strict Friendship with the Governor, who being nominated President of the first Tribunal of Nan-kang, was going to wait upon the Emperor, to receive his Orders. And P. Ricci having expres'd a great Desire to attend him in his Journey, the Governor consented. He left the Care of the Church, he had founded at Chau-cheu, to Pere Langohardi; and that of Nan-chang to Pere Frances Soer, Porto-guese, and then set out for Peking with Pere Cataneo, Brother Sebastian Ferdinandus, and a Chinese who had received the Name of Pereira: But as their Stay was very short, their Arrival at the Capital had not all the Success they promised themselves.

The War with Japan having occasioned a general Distraction, every Stranger was taken for a Japanese; so that there was not one who, at such a Junture, durst venture to introduce them to the Emperor. They therefore thought it their wisest Course to direct their Views to another Quarter; accordingly, P. Ricci endeavoured to establish himself at the principal Cities of the Province of Che-kyang, where he had an intimate Friend who could be affitating to him both by his Credit and his Counsels.

He returned to Nan-kang.

Having conferred with this Friend, it was concluded that he should go to Nan-kang, and obtain Letters of Recommendation from the President of the first Tribunal, who was now entered upon his Office. They performed this Journey together, but upon their entrance into this City, were agreeably surpris'd with the change of Dispositions in the Inhabitants; for the Defeat of the Japanese Army, and the Death of Taky-fama, which they had just learned, having diffused a general Joy, the Presence of a Stranger gave them no more Uneasiness.

The Efficac and Veneration which the Grandees and Mandarins entertained for the Missionary, and which were before filled for fear of giving Suspicion, now revived. All the Peitons of Note at Nan-kang visit'd him; the Learned heard him with Admiration, while he shew'd them their erroneous Opinions in Physic and Astrology, in Geography, and in their System of the World; a great many of them even began his Disciples. But what added more to his Reputation, was the Force with which, in his publick Disputations, he convinced the Idolaters of their Ignorance in the Nature of God, and true Religion.

In short, the great Idea they had conceived of him removed the Difficulties that seemed at first to oppose his Settlement at Nan-kang, where he was permitted to teach with a great deal of Complaisance. He was even offered a House; but it being too magnificent for his Modesty to accept, he took up with another large and convenient one; which the Magistrates having abandoned, because inflected with evil Spirits. He had it upon fiance Terms, and was accordingly put in possession of it by publick Authority. As this House became quiet as soon as P. Ricci took possession, it made the Chinese sensible of the Power which the Adorers of the true God have over all the Forces of Hell.

A sudden Change at Nan-kang made our Missionary judge that he would find more favourable dispositions in the Capital, where he had Friends, and where the Japanese were no longer dreaded. The arrival of new Labourers, together with Preists from Ma-kan, proper for the Emperor, made him resolve upon this Voyage; and one of the principal Magistrates, after having seen thence Preists, gave him a very honourable Pass, containing a Permission to carry to the Emperor the Curiosities of Europe.

Meets with a misfortune by the Way.

Every thing seems to favour his Design; but he met with a terrible Distaster at Liu-tin-hoeu, where the Revenue was managed by an Eunuch, sent from Court, who made himself dreaded by the greatest Mandarin, and tyrannized over all that Country. Scarcely had he seen the Preists designd for the Emperor, when he resolved to make a Merit with the Prince, by writing to Court, giving an account of other things, that he had a Bell which founded of itself, (for he called
of CHRISTIANITY in CHINA.

called a Clock;) he then omitted no fort of Careles to induce P. Ricci to accept of his Services in conveying these Curiosities to the Emperor. But as nothing was more contrary to the Views of the Million, he excused himself with a great deal of Pomp and Circumstance.

The pernicious Eunuch, exasperated at this Refusal, gave out that he saw the Stranger's Portrait in Prison, manteau a Crucifix, which he feared was a Charm to take away the Emperor's Life; and thereupon he imprisoned P. Ricci and all his Attendants, in the Tower; where they had all been sacrificed to his Revenge, if he had carry'd his Accusation to Court. But after the favourable Report, he had been so forward to make of Pere Ricci, he durst not discover any thing that might clash with it, for fear of shamefully contradicting himself; so that an Order soon arrived from the Emperor to send the Stranger to Court, and furnish him with every thing necessary for his Journey.

Thus the Missionary made an honourable Entry into the Capital, and being soon after brought to the Palace, was received with the highest Marks of Honour and Friendship by the Emperor, who readily accepted his Presents, which was one great Point gained. He gave a Picture of our Saviour, and another of the Holy Virgin, a very honourable Place, and erected a fine Tower into which he put the Clock. He used a Piece of a Stratagem to recreate a Repeating-Watch for himself, for knowing the Queen-Mother would certainly have begged it of him, had he been acquainted with that Circumstance, he ordered that it should not be wound up when it was thrown to her. In short he allowed the Father and his Companions to chuse a House in Pe-king, where he affixed them a Revenue for their Maintenance; and gave them the Liberty of one of the Courts of the Palace, into which none but his own Officers were permitted to enter.

Thus Pere Ricci, after twenty Years, mixed with Adverstities and Persecutions, settled at Pe-king; he began thenceforward to reap the Fruits of his Labours. His House soon became the most frequented in all the City, and there was scarce any one who did not court his Acquaintance and Friendship; among the rest the principal Ko-lau, who is the first Officer of the Empire, on all occasions gave him Marks of his Esteem.

He now began to labour effectually for the Salvation of Souls, being persuaded that the Capital giving Motion to the other Parts of the Empire, the Progress of the Gospel throughout all China would be in proportion to what it made at Pe-king. In effect, a few Years produced many Signal Conversions, among People of all degrees and conditions in the Empire. The Plurality of Wives was a great Obstacle to the Mandarins, but Grace got the better, and many of the Great Men, having once submitted to the Law of the Lord of Heaven, of this Success in the Conversions of the Chinese.

P. Ricci had ordained that before Baptism the Catechumens should make a publick Profession, expressing a Determination of their Lives past, and the Sincerity with which they embraced the Gospel. They were obliged to compose this Profession themselves, that there might be no room to doubt of their real Sentiments. Thrice all run much in the same Form with that which follows, made by a celebrated Mandarin called Li, who had been very much adduced to Pagan Superstitions.

I Li, a Disciple of the Christian Law, with all my Heart, and in all Sincerity, am willing to embrace the Faith of Christ. As often as I can, I lift my Eyes towards the Lord of Hosts, and beg of him to lend an Ear to my Words. I profess that being in this Royal City of Pe-king, I never heard this Holy Faith which I embrace spoken of, nor did ever I see any of those who preached it; whence it happens that I have for a long Time lived in Error and Darkness, and all the Actions of my Life have been but so many Wanderings of a Man, blind and distracted.

"Some time ago, by the divine Goodness, I fell into the Hands of two holy Doctors, who came from the great Woff, Mathew Ricci and Didacus Pantoja. I have learnt from them the Doctrine of Jesus Christ: I have seen in their Hands his Image, to which I have paid all due Reverence: And by this I have begun to know my Heavenly Father, and the Law which he has given to Men for their Sanctification. Animated by these great Motives, how can I now avoid to embrace this divine Law, and to observe it with all my Heart?

"I never hesitated considering, that during the forty three Years I have been in the World, I could not escape the Fate, I pray the Sovereign of Men to extend his Mercy towards me, to be pleased to pardon my Acts of Injustice, my Utrumque, my fainthe and impute Pleasures, the ill.Will I have born towards my Neighbour, my foolish and rash Words, and all other Sins I may have committed either willingly or unwillingly. For I promise that from this time forward, after I have been washed in the Waters of Salvation, which I am now to receive with the most profound Respect, I shall labour to reform my Life; to shun all fort of Sin; to obviate the Law of the Lord of Heaven, of which I firmly believe every Article; and to observe whatever is contained in the Ten Commandments therein written, from which I wish, with my whole Heart, never to stray one Moment. I renounce the World, its Errors, and its corrupt Manners; I condemn whatever is contrary to the Maxims of this divine Law, irrevocably and for ever.

"I beg only one thing of thee, O all-gracious Father and Creator, that in this beginning of my Conversion, (wherein being yet a Novice I am ignorant of what is truly perfect,) thou wouldest vouchsafe to enlighten my Mind with the Knowledge of it, and give me grace to practice it as far as that Knowledge extends; to the end that being free from the Errors and Difficulties of my past Life, I may soon enjoy thy divine Presence in Heaven.
"I further beg that thou wouldst permit me to preach to others that Faith with which thou hast enlightened me, as a great Number of fervent Christians do over all the Earth. O Lord, regard with pity the Vows of thy Servant, which he humbly presents to thee, in the thirtieth Year of Van-ye, and the fifth of the eighth Moon.

The Number of the Faithful increased considerably every Day, as well by the Zeal of the new Converts, as by the uninterrupted Labours of P. Ricci and his Companions; these last spread themselves thro' the neighbouring Villages about Pe-king, where they formed numerous Congregations. The Cities of the Provinces imitated the Example of the Capital, as P. Ricci had foreseen, who received frequent Letters, advising him of the great Progress of the Gospel. Those he received from Non-chang, Capital of Kyang-fi, gave him the greatest Comfort; for the Church there was not large enough to contain the great Number of Christians; and a whole Family of the Princes of the Blood Royal, who lived there, embraced the Faith; whose Example was followed by a great Number of the Literati.

The Harvest was still richer in the Imperial City of Nan-king, Capital of the Province of Kyang-nan; and in Shang-bay, another City of the same Province, which was the Birth-place of a Mandarin, illustrious for his Birth, his Merit and his Employment, but above all on account of being a Ko-lau, which is the first Dignity in the Empire.

This wise Minifter, born with a great Stock of Reason and Capacity, easily perceived that he had an immortal Soul; and that the transient Enjoyments of this Life, which are acquired either by the Circumstance of Birth, or the Caprice of Fortune, could not be the Reward of Virtue.

A vast Number of Doubts and Reflections began to spring in his Mind, in which he could not be resolved either by the Literati, or the Idolaters: He therefore earnestly sought after the Truth, and at last found it in the frequent Conferences he had with P. Ricci.

This great Man, whose Name was Wyn, no sooner was instructed in the Truth of Christianity but he panted after Baptism, which he solemnly received at Nan-king, where he was called Paul. The Name of this Apostle of the Gentiles suited him very well, since he afterwards became the Apostle of his own Country, the Support of Religion, and the professed Protector of the Christians; never ceasing to support them, with his Eftate, his Councils, and his Credit. He began by converting his Father, who was fourscore Years of Age, and all his Family, which was very numerous. His Example and Discourse contributed in like manner to the Conversion of a great Number of Mandarin.

In the Times of Persecution, he learnedly Apologiz'd for the Faith; and frequently defended it in presence of the Emperor himself; boldly telling him he would lay down his Fortune, his Employments, his Life, and even abandon his Family, if there was found in the Christian Religion any thing inconsistent with the Trappuility of a State, or the Obedience due to a Sovereign. He supported Religion in the Provinces, and by his Royal Protection ministered the Friendship and Protection of the Great. At last he became the Teacher of his Nation, by translating Books relating to Christianity, composed by the Miffionaries, for whom the Livelihood of his Faith inspired him with the greatest Respect: When he heard of the Death of P. Jean de Roche, from whom he had received Baptism, at Kang-chew in the Province of Che-kyang, he put himself and his whole Family in mourning, as if he had lost his Father. Another Missioneer presenting him with a Letter from Cardinal Bellarmine to the Faithful in China, he would not receive it but in the Habits of his Dignity, and in the same Drefs in which he appeared before the Emperor; nay he proscribed, and made four profound Inclinations with his Head.

The Zeal and Piety of this great Mandarin were Harbinger in his Family, especially in his youngest Daughter, whose Name was Candida; she was but fourteen Years of Age when the Lord, who had given her a very pious Education. At sixteen she was married to a Man of Quality, whose Name was Hya, but an Idolater. She so won him by the Sweetness of her Disposition, her Complaisance, and exemplary Piety, that two Years before his Death he was baptized. She was a Widow at the Age of thirty, and being by that means her own Mistress, she entirely devoted herself to Religion.

During forty three Years of her Widowhood, the exactly imitated those Holy Widows, whose Character St. Paul draws; for not contented to edify by her Example, she contributed more than any other Person to advance the infant Church in China; without touching her Patrimony, or the Eftate she was to leave to her eight Children, with which Heaven had blessed her, she found means to fund as much out of her own Fortune and the Labour of her Hands, as founded thirty Churches in her own Country, besides nine others, with handsome Houses in different Provinces.

It was by means of her secret Liberalities, and Credit with the Mandarin of Nahning, St.-Jean, Shang-by and Sung-kyang that P. Brancati built fo many Churches, Chapels and domestic Oratories. The Province of Kyang-nan alone contained 90 Churches, 45 Oratories, and three kinds of Congregations. Besides those for the Worship of the Holy Virgin, and those of the Infants, who were named the Congregation of Angels, there was a Third, called that of the Passion of Jesus Christ, where the most fervent Christians assembled every Friday, to meditate upon the Mysteries of the Death and Sufferings of our Saviour. A fourth Congregation, of the Literati, was instituted under the Protection of St. Ignatius. They met together the first Day of every Month, when they repeated the Instructions they had composed upon the principal Truths of our Faith, our Mysteries, and most remarkable Festivals. After which the Missionaries examined their Performances, and if they approved of them sent the Mandarin...
of CHRISTIANITY in CHINA.

to excite on the Sunday following in the Churches which they could not attend themselves.

As the Chinese naturally love to make and repeat Compositions of their own, nothing could be more useful, both for keeping up the Force of the first Converts, and for making new, than this Method. The Missionaries had taken Care to furnish them with proper Books to assist them in preparing their Discourses, and with this View, principally; had translated into the Chinese Tongue, The Reflections upon the Evangelists, the Theological Summary of St. Thomas, in five and thirty Volumes, the Commercium of Baradus upon the Gospels, the Lives of the Saints, &c. They had already composed about a hundred and thirty such Works of Picty and Religion; all which this Lady printed at her own Expense, and dispersed thro' the Houses of the Indelics, the Literati, the Mandarins and Governors; and by these means she made a great many Profelytes to the Faith.

The Lord Bajfus, her Son, being made Intendant General of the Posts and Navigation, she followed him into the Provinces of Kyang-fi, Huü-quant and So-chow, where she built Churches, and invited Missionaries to take Care of them. There were no Methods which the ingenious Zeal of this Lady did not invent to propagate the Knowledge, and extend the Influence of Christianity. Being sensible that numbers of poor People, for want of necessaries to support Life, exposed and abandoned their Children as soon as born, she by the Interest of her Son obtained of Cambotta the Vice-Roy of So-chow permission to purchase a large House, where she lodged the Infants thus exposed, and provided them with Nurse.' The Number of those Children was so great, that, notwithstanding all the Care could be taken, upwards of two hundred died every Year. Reflecting that a great Number of bastard Men, who were in no Capacity to gain their own Livelihood, assembl'd the People in publick Places, and imposed upon their Credulity, by telling Fortunes to those who gave them Money; she sent for a certain Number of these, and having promised a decent Maintenance caused them to be instructed in the Principles of Christianity, that they might preach what they had learned in the Streets, and then persuade their Auditors to repair to the Missionaries.

A few Years before her Death, the Emperor, as a Mark of his Esteem for her Merit, sent her Honours a magnificent Habit, adorn'd with Plates of Silver and rich Embroidery, with a Head-dres's done by the Emperor himself, and composed of Pearls and precious Stones, adding withal the Title of She-lin, or the virtuous Woman. She received this Present respectfully, as it came from her Prince, and wore it on her Birth-Day; but afterwards she converted the Ornaments one after another into Money, which she bestowed in relieving the Poor, and adorning the Altars.

In short this illustrious Widow died in the Exercise of her Religion and Piety. P. Lawrince Her Deap. administered to her the last Sacraments, which she received with a lively Faith of being united to her God, and thence to the Holy Souls, who had so zealously loved and served. Her Loss was bewailed by the Poor, as being their Mother; by the new Converts, as the Pattern of the Virtues they were to practice; and by the Missionaries, as their Support in all their necessities and Perfections.

Her Example was imitated by another Lady, who was baptized Agatha: Her History of A. Husband was a Man of great Quality, who had been Viceroy in four Provinces, and was by her own means baptized with his whole Family consisting of about two hundred Persons. This Nobleman ever after supported the Interests of Christianity, with a very resolute Zeal.

The Churches now multiplied in all the Provinces of the Empire, and new Converts were every Day made, by means of the indefatigable Labours of the Fathers Affiliants to P. Ricci. But now the Storms which were gathering against them broke out, which made them entertain still the greater Hopes, as they looked upon them as Emblems of their future Success.

The Idolaters, jealous of the Progress of Christianity, and enraged by the Overthrow of their Opposition of own Religion, formed a Conspiracy to destroy P. Ricci, and to render his Labours ineffectual, and had even engaged some Mandarins in their Design; but when their Project came to be executed, they found it no easy matter to ruin a Man so generally respected, and resolved to enter into an Accommodation with him. "We are not, said they to him, against your preaching to "the People the Reverence due to the Lord of Heaven: We content that your God should "reign there; but leave to our Divinities the Empire of the Earth, nor oppose the Ho- "nours we render them." The Answer the Father made to this ridiculous Proposition rendered those Idolaters so furious, that they resolved to risk every thing. There was in the Palace a Bonza of great Credit, respected by the Eunuchs, and in high Favour with the Queens, who looked upon him as a Prophet, and acted solely by his Advice; the Idolaters addressed themselves to this Bonza, who was so zealously disposed to favour their Designs. Things being brought to this Pass, P. Ricci expected every Moment to see his Labours frustrated: But Providence miraculously interposed. A scandalous Libel upon the Emperor was at that time dis- scattered through the Palace, and the Bonzas being degli'd away with the Authors of it, were Defeated severely punished; nor could the Credit of the principal Bonza (who was now become the sworn Enemy of the Missionaries) save him from the Babylon, under which he miserably ended his Days.

Another Storm arose a little after at Nau-chang, where the Mission had been effectually en- cruched, not P. Ricci, who heard of it in time, employed all the Credit and Power of his Friends, which prevented it, so that the Missionaries were re-established in all their former Privi- leges. Several Storms of this Kind ensued from all Quarters, raised by the Malice of the Bonzas, which served only to try the Zeal of the Converts, and animate that of their Pastors. But the A yd more

Another Persecution frustra-
was raised, not by Infidels, but by Believers, who ought to have defended the Faith even at the Hazard of their Lives, was kindled on the following Occasion.

When the Bishop of Ma-kan died, a Religious Order was appointed Vicar General. This Officer had several Difficulties with a Religious Order of St. Francis. So scandalous a Division obliged them to submit the Affair to the Decision of the Ecclesiastical Court. The Vicar General enraged at this Determination, took to himself, excommunicated the Commissary of the Franciscans, who took the Friar's part, the Rector of the Jesuits, who was Arbitrator, and pronounced the Sentence, and the Governor who protected him; and he put the City itself under an Interdict. But as this Conduit was too violent to continue, after a great deal of Strife, Affairs were made up, and a mutual Pardon passed; in which all Parties, except the Jesuits, were included, that of the Vicar being resolved to let the World hear of its Reptiment.

Revenge of a Friar.

Never was there a moreHellish Piece of Revenge, than was contrived by one of that Cabal, who could willingly have seen Religion perish in China, provided the Jesuits had been involved in its Ruin. He went to the Chinese, who were very numerous at Ma-kan, and told them, "That the Ambition of the Jesuits was astonishing: That teaching Religion was only a Pretext to advance P. Cattaneo to the Throne. This, continued he, is the Design of all the Vizirs they pay you. Observe that the Places where they are settled, from Kanton to Pe-ching, are all the Posts convenient for executing their Design. The Dutch Fleet, that appeared sometime ago on the Coast, was intended for their Affluence. The Government of this City and his Troops are in their Interests; and their Christians of Japan, who joined to those already in China, will form an Army too powerful to be resisted." The Chinese at Ma-kan, who are cowardly and credulous, did not fail to inform the Magistrates of Kanton with this mock Conspiration; who being naturally disposed to Jealousy believed it: And as the smallest Spark causes the greatest Combinations, so the Ruin of the greatest States is often occasioned by the smallest Comotions, which consequent cannot be enough guarded against.

The other Cities of the Empire soon took the Alarm; and it being given out, that P. Ricci was already put to Death at Pe-ching, they only waited for the Confirmation of that News, to treat P. Longobardi in the same manner. This flagged the Faith of a great Number of Christians, who began to doubt the Truth of a Religion propagated by Men of abandoned Morals. In short, P. Francis Martinez, who was sent to Ma-kan, and passed thro' Kanton during this Commotion, endeavoured to hide himself, but in vain; for being discovered by an Apoiate, he was imprisoned, and condemned to undergo the Bautonado, under which he expired.

Religion had then been effectually crushed in China, had these 56, No, not for a Moment.

But it was not long before the Magistrates were convinced they had been grossly imposed upon, and grew ashamed of their Credulity. For by good fortune a Mandarin, a Friend to P. Ricci, arrived just then at Kanton, and having thoroughly examined this Affair he severely punished the Magistrate who had been the Occasion of the Death of P. Martinez, and honourably acquitted P. Cattaneo, permitting him to proceed in his Function.

The Fains P. Ricci was at, in his Inquest over so many Churches, and so many Converts, (for he was as it were the Soul of whatever was attempted to promote Religion;) must have been prejudicial to his Health. The Missionaries always resided with him, as well to be taught of him, as to partake of his Gammances, as to confude in their Doutbts: He taught the Language to those who were newly arrived, and instructed them in the Duties of their Mission: He wrote a great number of Books, both upon Religion and the Sciences: He punctually answered all the numerous Letters he received from the Grandees and Mandarins, that his Complaisance might render them more favourable to Christianity; and as he pafs'd for the most extraordinary Man that had appeared in China since Confucius, he was peffered with Vistits from all the Grandees of Pe-ching, and Mandarins of the Provinces whose Affairs led them to that Metropolis: Nor indeed could he avoid returning those Civilities, which the Genius of the Nation has made indispensable Duties. Such a Load of Bufineses ruined his Constitution, which was naturally strong, and cut him off in a very advanced Age, having lived but fifty eight Years, twenty seven of which he spent in China. He died in 1610, under the Reign of the Emperor Yung-lo. All that were present disolofed in Tears at the Devotion with which he received the last Sacrament, crawling to the middle of the Room, and there adoring his History, while the News of his Death was spread on the Christians throughout China. All the Grandees, even those of the Unbelievers, travelled to the Hall of the House. But they were at a stand how he should be buried, there being no Place of Sepulchre assigned him. The Emperor must be addressed for this purpose; and as P. Ricci was a Stranger, a good many Formalities must be gone thro'. However the Reputation of the Deceased got over Difficulties, which perhaps on another occasion had been insurmountable. The Emperor allotted for this purpose a large Garden without the City, and a House adjoining, built by a disgraced Eunuch when he was in favour, which has been ever since the Burial-place of the Jesuit Missionaries of the Imperial City; tho' they have several times granted the Privilege of it to the Missionaries of other Orders.

The Emperor, after the Death of P. Ricci continued his Favour to the Missionaries, who lived in perfect Tranquility till the Year 1615; when, one of the Mandarins of Nuna-king, out
of CHRISTIANITY in CHINA.

out of Zéal to his Sect, railed one of the most terrible Persecutions they had yet met with: some of them being cruelly beaten, others banished, and others imprisoned. Such of them as were at Court were obliged to retire to Mi-kan, leaving the Charge of the Burial-place to one of the Converts.

This Storm did not end but with the Death of the Persecutor, and by an Event that contributed a great deal to the Refection of the Mission. The Tartars, having defeated the paul-Chiefs in a great Battle, were advancing within twenty one Miles of Pe-king, when the Emperor Tung-ku died. Tsen-ku, who succeded him, bending his thoughts to repel the Enemy, two illustrious Mandarins (one of whom was Paul-Syn already mentioned) advised him that the best way to obtain that End was to call in the Portugeze, who were much better skilled in managing Artillery than the Chinese. This Proposal being relished, the same Mandarins represented, that, to make the Portugeze more hearty in this Service, it would be requisite to recall their Teachers, and reinstate them in their Houses. The Emperor consenting, the Missionaries returned to their Churches, and lived at peace under this Emperor, whose Devotion for the Bonzes did not hinder his protecting the Missionaries. The Tartars were repulsed, and a Peace succeeding contributed not a little to the Propagation of Christianity, both in Pe-king and the Provinces.

Whay-pong, known by the Name of Tjong-ching after he came to the Throne, succeeded his Brother Tsen-ku, who died in the Year 1628. Under his Reign, P. Adam Schaal, a Native of Cologne, was sent to Court, who by his skill in the Mathematicks soon gained a Reputation equal to that of P. Ricci; and ingratiating himself with the Emperor, was looked upon as one of the most confidant Men in the Empire. About this time, viz. in the Year 1631, the Dominicans, and afterwards the Franciscans, entered China, to labour the Apostolick Labour in a Harvest, which inviting them on all Hands became very abundant, and in which they have always successfully and zealously born a Share.

The following Year died the Mandarin Paul Syn, who, more illustrious for his Virtue than his Dignities, often employed his Authority, and even hazarded his Life for the Service of Religion. He was buried with all the Pom of Ceremonies prescribed by the Church of Rome.

The in mean time P. Adam Schaal employed his Credit with the Emperor, for the Propagation of the Faith, and increasing the Number of Congregations. He already made good Progress, when a terrible Catastrophe at once overthrew the Empire and ruined his Hopes.

In the Year 1636, two Chiefs of Robbers found means to form a powerful Army of the Malcontents of the Empire. They marked out their Progress by the Sack of Cities, and the Ruin of whole Provinces; whereby this Empire, lately so flourishing, became in a short Time the Scene of a bloody War.

The unfortunate Whay-pong being besieged in his Capital, and compelled to make himself away, in order to avoid falling into the Hands of the Conqueror, Tjong-cho, who command ed a Body of Troops on the Frontiers towards Tartary, called in the Tartars to the Assistance of his Prince. These cut in Pieces the Army of the Robber, and re-took Pe-king; but the Reward of their Services was the Uffurpation of the Throne, of which they easily made themselves Masters, as there was none who had either Strength or Courage to oppose them.

Tjong-ze the Chief of the Tartars died in the Beginning of this Conquest, and was succeeded by his Son Shun-chi, an Infant but six Years old, who entered triumphantly into Pe-king amidst the Acclamations of all the People, who looked upon him as the Deliverer of their Country. This young Prince, whose Courage surpassed his Age, was so fortunate, that by the wife Conduzt of his Uncle and Tutor, Amstown, he was in peaceable possession of the Throne in eight Years time. The Southern Provinces, where some Princes of the Blood had been declared Emperors, held longer out than the Northern against the Sovereignty of the Tartars, who in a short time either subdued or put to Death the Authors of their Commotions. Their victorious Armies advanced then into the Provinces of Quang-tong and Quang-si, where they made themselves Masters of some Cities; but Thomas-syu Viceroy of Quang-si, and Luke Chin Generalissimo of the Chinese Army, both Christians, topping the Career of their Successes, defeated and routed them in a very bloody Engagement. The victorious Chinese immediately proclaimed Tung-ye Emperor, who was of the Imperial Family, and fixed his Court at Shun-ching in the Province of Quang-tong.

There were at this Court fifty Chinese Ladies, who had been converted by a Christian Eunuch, and had received Baptism. Another Eunuch, whose Name was Pan Achilles, a Christian too, was promoted to the Dignity of Ko-lau under the new Chinese Emperor Tung-ye; by whose means the Mother of this Emperor, his first Wife and his eldest Son were baptized by P. Andrew Koffler, a German Jesuit. These illustrious Protélytes sent P. Michael Boym, a Pole, to Rome, to pay to Pope Alexander the VIIth in their Name their filial Homage. The Pope answer'd her by an Apostolick Brief. The Letters that palt betwixt them are too curious to be omitted.

LETTER
LETTER from the Empress HELENA to the Pope.

The Addresse of the most just, most wife, most clement and most venerable Empress HELENA, to be presented before the Throne of the most holy Father, the most mighty Prince, the Doctor of the Catholick Church, and the Vicar of Jesus Christ upon Earth.

I HELENA, who blush with shame to remain in the Imperial Palace, thou I am a humble Grand-Child of the Cæsarean Empire; I, who have no knowledge of strange Laws, and who have only studied those that regard a retired Life, have been happy enough to find a Man called Andrew Xavier of the Company of Jesus, who has come to settle at our Court, to publish there a holy Doctrin, by which he has acquired a great Reputation. I had a desire to see him, and having satisfy'd my Curiosity, I was sensible that what was said of him was true, and that he was an extraordinary Man.

The Effect I conceived for his Merit made me easily relish his Doctrin. I have received holy Baptism from his own Hand; and I am partly the Cause that the Empress Mary, Mother of the Emperor, his lawful Wife, and Constantine Son and Heir of the said Emperor, were three Years ago, in like manner, regenerated by the Waters of Baptism, after having been sufficiently instructed in the holy Truths of Religion.

As I would, at the Hazard of my Life, be grateful for all the Graces I have received from Heaven, I have often had the Thought and Defire to repair to your Holiness, that I may from your self be instructed of my Duty; But the Diffidence of Places hindered me. For this reason I write these Prefents to your Holiness, to the end that by your holy Prayers you may render the divine Majesty favourable to poor Sinners, such as we are; and that you would please to grant us a plenary Remission of our Sins to the Hour of our Death.

We likewise intrust you, most holy Father, to beg of God, together with the holy Church, that he will vouchsafe to take our Empire under his Protection; and that with the Blessing of Peace he would grant to our Royal House, and principally to the Emperor, who is the eighteenth Successor to the Crown, and the twelfth Nephew to the Founder of this Monarchy, and all his Subjects, the Grace to know and adore the True God, Jesus Christ.

We likewise beseech you that you would have the Charity to send more holy Perions of the Society of Jesus, to publish throughout all our Empire the holy Laws of the Gospel: This would lay us under eternal Obligations. For this end we send to your Holiness P. Michael Baym, who is perfectly well acquainted with the Affairs of our Empire, to present these our humble Petitions. He can explain to you by word of mouth all that we more particularly desire: and will make you acquainted how great our Submission to the Church is. Whenever our Empire shall enjoy true Peace, we hope to return back some of these Fathers, to present our Vows and Perions before the Altars of the Apostles St. Peter and St. Paul, as we do at present with a profound Respect.

Lastly, being on our Knees, and prostrate with our Face towards the Ground, we beg the Favour of your Holiness, in hopes that you will look upon us with a gracious Eye. Given in the fourth Year of Tung-ye, in the eleventh of the eleventh Moon, that is, the fourth of November, 1650. Sealed with the Seal of the most just, most wife, most clement, and most venerable Empress HELENA.

BRIEF of the Pope to the Empress HELENA.

To our Daughter in Jesus Christ, HELENA TAMING, Empress of CHINA:

ALEXANDER the VIIth, Pope.

Health and apostolical Benediction to our dear Daughter in Jesus Christ. We have learned by your Letter how great the Goodness and Mercy of God have been towards your Majesty, since he has drawn you from the Shades of Error to enlighten you with his Beams, and to make you know the Truth.

As this Truth, which is God itself, never fails to let the Effects of his Mercy be felt, even in the midst of his Anger, he has vouchsafed to throw a favourable Eye towards you, thou given over to Sin. You have had recourse to his Clemency, an Attribute which he has preferred to the Quality of being the God of Vengeance.

May we not truly say that the Depth of his Secrets is unfathomable, since these vast Countries, which are scarce known to us, and of which the Demon had made himself Master, are now subjected to the Empire of Jesus Christ?

We look'd upon as fabulous all that was told us of that great Empire, where Idolatry reigned. Could it ever have been believed that the Truth would have found entrance in Countries separated from us by so many tempestuous Seas, and seeming to lie under a different Heaven from ours?

It was believed impossible, by those who preferred the Safety of their Souls to all the Treasures of the Indies, to penetrate into this other World, from whence Strangers were hur
He has had no beginning, and shall have no end: he has produced all things from the beginning: his who governs them and is the true Lord.

He is infinitely good and infinitely just: he enlightens, supports and rules all, with a supreme authority and sovereign justice.
of CHRISTIANITY in CHINA.

out by the most unjust and rigorous Laws. But God has permitted that there should be found Men full of Zeal, who, of their own Accord, and without Confront, have faced Dangers and Death, to preach to you the Truths of Salvation, and put you in the Road to Heaven, is what you ought to remember. It is not that you ought to instruct your Children in, to the end that they may place their Hopes in God, and that, being filled with the Acknowledgement of so great a Mercy, they may be always faithful to observe his Commandments.

How great however our Joy is to know that your Example, and that of Prince Constantine, is followed by many others, it receives a great Addition, by the Hopes we conceive that the Emperor will destroy the Worfhip of False Gods thro' all the Extent of his Empire.

We give you our Patronal Benediction: We willingly grant your Majesty what you ask of us, and will never cease to pray the Lord that he will establish Peace in your Empire. Be always united to us both in Heart and Faith. Given at Rome in the Palace of St. Peter, under the Seal of the Father, the eighteenth Day of December, in the Year one thousand six hundred and fifty five, the first Year of our Pontificate.

A few Years after the Tartarian Emperor sent three formidable Armies into China, whose Monarch was obliged to fly, and leave his Provinces to the Conqueror. The Christian Ladies were conducted to the Court, and shut up within a Palace, where they were served according to their Quality, but not permitted to have any Correspondence without. They lived in this Rare agreeable to the Maxims of the Gospel, tho' deprived of all Affluence but what the Reading of good Books, and the Comfort they received from Heaven, gave them.

There remained little now for the new Emperor to do, but to subdue one, who was rather a Monster than a Man, and who at the head of an Army of Malcontents and Banditti had overrun the Provinces of Ho-nan, Kyang-nan and Kyang-fi, leaving behind him Marks of the most terrible Barbarity and Cruelty; his Name was Ch'ang-lyen-floong. One Day he invited the Literati, to an examination for taking Degrees, and a great Number of them being assembled, he caused all their Throats to be cut, saying, "This fort of Men are fit for nothing but to excite the People to Rebellion by their vain Eloquence." Of 500 Mandarin, there only remained 20 who had served the full Time of their Office, which is three Years; all the rest having been put to Death upon very flight Pretexts. He ordered 5000 Eunuchs to be maffacred, because some of them had been called by his own Name, without adding the Title of Emperor. He committed many other Barbarities; I shall mention but one more remarkable than the rest.

Being ready to enter Shen-fi to attack the Tartar Army, he caused all the Inhabitants of Chings-foo to be chained together, and led to the open Field. There that numerous Multitude threw themselves upon their Knees, imploring Mercy. After he had mufed for some time, he cried out to his Soldiers, "Kill 'em all; They are Rebels;" and they accordingly put them that instant to the Sword, to the number of six hundred thousand. On this Occasion P. Enghio and P. Magalhaens baptized a great number of Children, who were afterward maffacred.

The Barbarian did not long survive these Crimes. For when he came in sight of the Enemy's Army, being informed that five Tartars approached his Troops, he immediately mounted on Horseback to view them, and no sooner appeared, than he was struck thro' the Heart with an Arrow. His Army was quickly disperfed; and all the Provinces, that had groaned under his Tyranny, joyfully submitted to the Conqueror. Thus all China fell under a foreign Yoke, and Shen-foo became at fourteen Years of Age the peaceable Possessor of the Empire.

Religion all this time was in the utmost Hazard. P. Adam Schaal remained alone at Peking to take care of the Church there, but was no sooner known to the new Emperor than Dangers threatened him; he was mightily cared for by him; and that Prince outdid his Predecessor in Professions of Friendship, and even Tenderness for that Missionary.

For three hundred Years the Mohammedans had the Dire&ion of the Tribunal of Mathematics. This Emperor took it from them, and dispossessed it of P. Adam, who several times refused it, but was obliged to submit, otherwise he must have incurred the Displeasure of the Prince. However he did not accept it but upon Condition that he should only teach that Part of Mathematics that relates to the Motion of the Stars, Eclipses, and the Vicissitudes of Seafons, the Rules for all these being certain; declaring to the Emperor, that the Science, with which the Chinese were so much intoxicated, was vain and superfluous, so far as it pretended to put out fortunate and unfortunate Days by Observation of the Stars.

The Reformations of their Kalendar, and the Reputation to which P. Adam raised the Tribunal of the Mathematics, endeared him more and more to the young Prince, who in less than two Years paid him twenty Visits; a Favour so much the more extraordinary, as the Chinese Monarch scarce ever go out of their Palaces; and there is no Infatnce of their paying a Visit to any of their Subjects. On a Birth-Day, instead of receiving the Homage of his Court on that Occasion, he pass'd it entirely at the Houle of P. Adam. Another time going to see him in the Winter, and thinking the Missionary too thinly clothed for the Season, he pull'd off his own Veh, and made him a Present of it. He always called him Ma-fa, which among the Tartars is very honourable, and signifies Ancient Father. He even bestowed Encomiums upon him, particularly as to his great Disinterredness. "The Mandarin," said he, "love and serve me only for selfish Views, and are every Day begging some Favour or other; on the contrary Ma-fa, who knows I love him, continually refutes those I press upon him;" retaining fully satisfied with his Friendship.

VOL II.
All Petitions come to the Emperor's Hands thro' those of a Mandarin, who is President of the Court appointed to examine them. But this Prince fixed P. Adam from the Formalities of the Tribunals, so little favourable to Strangers, by ordering him to apply immediately to himself. It was for the Honour of his Father, that the other Missionaries received Marks of the Royal Favour; insomuch that they were allowed to build two Churches at Pe king, and to repair all those in the Provinces that had been ruined during the Wars.
P. Bengio and P. Magalhaeus having been feigned in the Province of Se-chewen by the Tartars, and conducted Prisoners to Pe king, the Emperor received them as the Brothers of P. Adam, with so much Goodness, that he offered to lodge them within the Precincts of his own Palace: But the Fathers having declined this Honour, on account of the Difficulties that must thereby attend the Distribution of their Ministry, he bought a Houfe for them in the City.
P. Adam having informed the Emperor that P. Martin, with a good number of Missionaries from Europe, was arrived at Ma-kiu, his Majesty caused Letters to be dispatched, whereby he gave them a very honourable Invitation to Court, and ordered the Mandarins to provide them with Barks and all necessaries for their Voyage; in consequence of which fourteen Missionaries, among whom was P. Ferdinand Verbiest, were received with great Respect in the Empire. The last-named Father was immediately ordered to the Province of Shen-chi, where having laboured for ten Months he was called to Court to assist P. Adam, now far advanced in Years, as President of the Tribunal of the Mathematicks.

As this Apologetic Man was frequently in Conversation with the Emperor, he always turned the Discourse on Religion. The Prince delighted to hear him, admiring the Excellency and Purity of the Christian Morality: He would himself read the Books which thoroughly treated of our Mysteries, and was never satisfied till P. Adam explained to him their most difficult Passages. One Day when the Father presented him with a Book of Prayers, representing the History of the Birth, Life and Death of Christ, with an Explanation of each Print in the Chinese Language, he fell upon his Knees, and respectfully conferred with him. He then read a Commentary upon the Decalogue, and when he came to the sixth Commandment, after musing for some time, he asked, If that Commandment were binding upon all Degrees of Men? The Father answered, That the Law of God was equally binding on the greatest Prince as the meanest Subject. He then repeated several times these Words, This is added a holy Law.

Under the Protection of such a Prince, Religion could not but flourish in the Capital, and take deep rooting thro' all the Provinces. A great number of Missionaries, amongst whom were several French Jesuits, applied themselves with great Zeal and Success to make Protegées. The Memory of the Virtues of P. le Faure is yet fresh in the Province of Shun-chi, and the numerous Disciples of the Converts he made, have not yet forgotten what they heard from their Fathers of the Humility, Resignation, Mortification and Confiency of this Missionary's severe Trials, and unexacted Labours, accompany'd with Signs and Miracles.

It might reasonably have been expected that a Prince, who so much esteemed and protected Christianity, would not have wandered long in the Mists of Ignorance. But, notwithstanding all his Approaches to Religion, he was unhappily seduced by his Queens, who were Bigots to the Bonphas, the sworn Enemies of Chriftianty; and still more by the Charms of an unlawful Passion, which, ftood by these Ministers of Hell, had taken possession of his Heart. The young Monarch was in Love with a Lady, who was frequently about the Queen; she was Wife of a Tartar Lord, to whom she revealed the Prince's Passion, and was so indig- creet as to make his Majesty the Confident of what passed between them, and of the Reprimand her Husband gave her upon that Occasion. Hereupon he sent for the unfortunate Lord, and under pretence of Neglect of Duty was so far transported as to give him a Blow, which the Tartar laid to Heart, that he died in three Days. The Emperor immediately married his Widow, and declared her his Queen. In vain did P. Adam set the Flameful Consequences of this Paflion in the most Oidious Light, by his frequent and sharp Remonstrances; all the Answer he had from the Emperor, who looked upon it as the Effect of his Attachment to his Person, was; I pardon these Infringements, because I know you love me.

However, his Tenderness for that Missionary diminished by degrees, and at last it was plain that he looked upon him only as a morose Censor, and the troublesome Disturber of his Pleasures. In the mean time his new Queen brought him a Son, who lived but a few Days, nor did the Mother long survive: which so afflicted the Emperor, that he died of Grief in the twenty fourth Year of his Age. Had this Prince made a better Use of the great Talents with which God had endow'd him, he would have deferred a better Fate.

He called for P. Adam in his last Illness, and, seeing him on his Knees at the Foot of his Bed, with all the Signs of the most profound Grief, he very tenderly deified him to rise, ordered him to be presented with Tea, heard his last Advice with a seeming Humility, and de- manded him with the ordinary Marks of his Affection. This made the greater Impression upon the Father, because, as he had always educated him like a Son, and earnestly laboured for his Conversion, he now saw him die an Infidel. Just before his Death he nominated his second Son Kang-chi, then but eight Years of Age, his Successor, under the Conduct of four Guardians whom he appointed.

The Death of the Emperor Shum-chi proved fatal to the Bonzas, who had encouraged that Prince in his extravagant Paflion, and poisoned him with their deftructive Maxims. They were immediately expelled the Palace, but P. Adam was advanced to be Preceptor to the young Monarch, and his Credit was so great, that he faved the City of Macau, which had been order- ed to be destroyed, in common with all the Inhabitants along the Sea Coast, because a famous Pirate,
Pirate, who was cruising with his Fleet in those Parts, and at War with the new Emperor, might have made use of them to promote his Designs. He likewise prevented several Persecutions raised by the Bonzas against Christianity in different Provinces, especially in those of Hsing-yuen and Kyang-fi. But the Changes, that commonly happen during a Minority, and the different Factions, which divide a Court under a new Administration, put Religion into the utmost Danger.

And indeed it was not long before a general Persecution was set on foot, in which P. Adam was first attacked, being justly looked upon as the principal Support of Christianity in China. The Perben, who exasperated the Regent Mandarins against the Missionaries and their Disciples, was one of the Lutareti, named Tang-quang-fyen; his Merit was inconsiderable, but he had found out the Secret, by his Violence and Intrigues, to make himself feared by the greatest Mandarins. He published a Book, and presented it to the Regency, both filled with Invectives against Religion and the Missionaries. He proceeded in this manner with so much of the more Boldnefs, as he believed P. Adam in no condition to defend himself, being then deprived of the use of his Tongue and Hands by a sudden Palsy. He likewise accused the Missionaries about the Court of Ignorance in Astronomy, and of overturning all the Principles of that Science.

This last Acquittal was effectually refuted by P. Ferdinand Verbiest, who satisfy'd the Magistrates of the Tribunal in that Point, justifying the Predictions of P. Adam about the Periods of Eclipses, and Conjunctions of the Planets, and shewing the Certainty of the Rules proposed for reforming the Kalendar. But it was not long before more severe Persecutions were practised against the Government; that P. Adam's Intention in obtaining so great Authority at Peking, was to introduce a multitude of Straingers into the Empire, by his Direction to confide the two Empires, and took Plans of the Cities, in order to facilitate the Conquest of them; that the Number of their Followers, who were as many Soldiers lifted under them, was almost infinite; that every Year there came a great number of these Straingers to Mau-ku, who only waited for a favourable Juncture to put their Design in Execution. "They teach, added he, that our first Emperor Fo-hi defended from Adam; that he came from a Country called Judea; and that he propagated their Religion in China," and, imagining Judea to be in Europe, he argued thus: "Is it not plain, that their Design is to pervert the People that our Emperors are originally from Europe, and that their Princes have a Right to our Monarch? He then produced a Book published by P. Adam, exhibiting the Chinese and Tartare to embrace Christianity, as being the only true Religion. The same Book containing a List of all the different Churches in the Provinces of the Empire, and the Names of all the Magistrates and Mandarins who had been baptized, Tang-quang-fyen interpreted this to be a Muster-roll of an Army ready to take the Field upon the first Signal, and the Medals and Beads they carried to be the secret Badges of the Conspirators. In short, to make his Calumnies pass the better, he shewed the Figure of our Saviour crucify'd between two Thieves, in the Books distributed by the Missionaries: "Behold, said he, the God of the Europeans, nail'd to a Cross for having attempted to make himself King of the Jews; this is the God they invite to favour the Defiants they have form'd, of making themselves Masters of China."

These Accusations had all the Effect with the four Regent Mandarins, that this pernicious Chinese defiled, and were transmitted to the Tribunals, with Orders that their Mandarins should examine into an Affair of so much Importance. The Missionaries, and several of the Christian Mandarins were then loaded with nine Chains, and dragg'd before their Tribunals. But their greatest Rage was levelled against P. Adam, whom they looked upon as the Head of the Conspiracy. He underwent many Examinations, of which some lafted the whole Day, he being oblig'd to answer to every particular Article contained in the Petition. Nothing could be more moving than to fee that venerable Old Man in the seventy eighth Year of his Age, and who but a little before was the Oracle of the Court, now upon his Knees like a common Malefactor, loaded with Chains and Infirmities, which took from him all the Means of making his Defence. P. Verbiest, who was at his Side, answered to all the Heads of the Accusation, in a manner that would have convinced the Judge, and confounded the Accuser, had not a Revolution been taken to extirpate Christianity.

At last, in the 13th of November, in the Year 1664, P. Adam and his Companies were conducted to the Prisons of the Tribunals, where they underwent prodigious Hardships. Each Prisoner was guarded by ten Soldiers of the (*) eight Banners, who were relieved every Month. The Mandarins accused of being Christians met with the same Treatment. At last, in the Year 1665, the Mandarins, in an Assembly, pronounced the Christian Law false and pernicious; and that P. Adam and his Companies desired to be punished, as the Seducers of the People, and the Propagators of a false Doctrine. These illustrious Confessors were many times obliged to appear afterwards at their Tribunals, where they defended their Innocence and Doctrines with a great deal of Resolution. But the most convincing Proof has no effect upon Judges, who are influenced by Passion and Prejudice. They condemned P. Adam to be strangled, which among the Chinese is the most honourable kind of Death. But afterwards repenting of having treated him

(*) The Tartar-Soldiers are all comprehended under eight Banners of different Colours.
him too favourably, they revoked that Sentence, and condemned him to a Death the most cruel and infamous ever inflicted in China. The new Sentence ran thus; That the Chief of that persecuted Sect, already condemned, should be shot in a public Place, and while alive cut into ten thousand Pieces. The Missionaries were re-conducted to Prison, and the Sentence sent to the Princes of the Blood and the Regent Mandarins for their Confirmation. Goan declared himself in favour of his Servant, whom hitherto he seemed to have abandoned to his Enemies. Every time they attempted to read the Sentence, a terrible Earthquake forced the Assembly to leave the Hall for fear of being crushed under its Ruins. The Confrontation of the People, and especially that of the Queen, Mother of the deceased Emperor, who imputed these fearful Events to the unjust Sentence of the Magistrates, obliged the Regency to open the Prisons, and publish an Indemnity to all, excepting those who were guilty of certain Crimes, particularly that of broaching or professing a false Doctrine. Thus were the Confessors of Jesus detained in Prison, while about twelve hundred Criminals got free. But the Earthquake, which was renewed more violently than ever, and a Fire which consumed most part of the Palace, with several other Prodigies, opened the Eyes of the unjust Judges, and convinced them that Heaven interceded itself in favour of the Prisoners; who were at last set at liberty, and P. Adam suffered to return to his House, till the first Order to be made by the Emperor. He did not survive the Hardships long; his Age and Infirmities, incurred by the Rigours of a long Imprisonment, ended his Life, after forty four Years spent in the Funditions of his Mission. He died on the Feast of the Assumption, in the Year 1666, aged seventy seven.

The Persecution raged with equal Violence in the Provinces, which always follow the Example of their Capital. The Missionaries were cruelly treated, and dragg'd in Chains before several inferior Tribunals, then sent under a Guard of Soldiers to Pe-king, where they were thrown into the frightful Prisons of Hing-pu, the Sovereign Court for Criminals. At last after Examination, three Dominicans, one Franciscan, and one and twenty Jesuit Fathers were sent to Kanton: Four others were kept at Court, who were afterwards the Instruments employed by Providence to comfort the sorrowful Remains of Christiandom, and establishment it in its former Lustre. Nay Heaven seemed farther to interpose in their favour, for Su-mi, the first Regent Mandarin, and the greatest Persecutor of Christiandom died; Su-ka-ma, the second, was accursed and condemned to die, his Goods confiscated, and all his Children beheaded, except the Third, who underwent the cruel Punishment pronounced upon P. Adam. Tang-quang-yen, the Author of the Persecution, and who supplied P. Adam's Place as President of the Tribunal of Mathematics, was degraded, reduced to a private Fortune, and afterwards sentenced to Death. The Emperor, in consideration of his great Age, changed that Sentence into perpetual Banishment; but being fee'd on his Journey with a pensielent Ulcer, he died miserably. Thus Providence made way for the Re-establishment of Christiandom in China; and the Emperor being now of Age, the great Share of Spirit, Wisdom and Justice he possessed, made him fitable of the Injuries done to the Missionaries.

A particular Event made him better acquainted with these men, whom he was taught by one to look upon as Rebels. The Calendar, which is published every Year, is a thing of great importance in China: It is drawn up by public Authority, and even the Emperor himself has a Hand in it. But the Ignorance of Tang-quang-yen, who ever since P. Adam’s Disgrace was President of the Tribunal of Mathematics, had occasioned a great number of Faults to creep into it, of which the Emperor complained openly, desiring they might be rectified. As this young Prince was no longer under the Tutelage of Ministers, formidable by their Authority, there was no Danger of giving him good Advice; and there were People about him so honest as to suspect that the best Counsel he could take, was to consult the European Mathematicians, who, they said, had been exiled during his Minority; but that some, of approved Abilities, were still at Pe-king. The Prince immediately sending for them, gave them a very favourable Reception, and put in their Hands the Calendar for the following Year, desiring they would examine it. P. Verbiest carried it home with him, and discovered such considerable Blunders in it, that the Ignorance of Tang-quang-yen was plainly exposed. The many Proofs P. Verbiest gave of the Accuracy of the European Mathematics, whole Rules he followed, procured him the Affection of the Emperor, which increas'd every Day, and improved to a Familiarity. In the mean time the Presidenthip of the Tribunal of Mathematics, vacant by the Disgrace and Death of Tang-quang-yen, was bestowed upon P. Verbiest, who took advantage of this favourable Juncture to re-introduce Religion, and lay the end a very considerable Foundation for the Establishment of the Church at Peking. The Emperor published an Edict, inviting every one who had suffered any Wrong during his Minority, to apply to himself for Redress. P. Verbiest laid hold of this Opportunity, and gave in a Petition, letting forth the Injustice of abusing his Authority, by banishing the Preachers of Christiandom out of the Empire, and condemning their Doctrine. This Memorial was sent to a Tribunal, which rejected it. P. Verbiest demanded to be heard before more favourable Judges, which the Emperor by an uncommon Strain of Condescension granted. It was then brought before another Tribunal, which declared, that the Christian Law had been wrongfully condemned, that it was good, and taught nothing inconsistent with the Prosperity of the State. Accordingly the Grandees, who had been displaced for embracing Christiandom, were restored to their Employments, and the Missionaries recalled from Banishment, and permitted to return to their Churches: The most honourable Satisfaction was made to the Memory of P. Adam, his Innocence being justified, and the Importance of his Service to the State acknowledged by Public Acts, wherein he is restored to his Employments as well as Titles of Honour, and his Ancestors
The Emperor, not content with thec Encomiums, allotted a large Field for his Burying-Place, adjoining to that of P. Ricci, and not only contributed to the Ex-
pense of his Funeral, but sent the Officers of his Court, and Mandarins to assist at the Ceremo-
nary in his head. Thus did that Father after his Death triumph over the Malice and Artifices of his Enemies.

In the Year 1571, the Missionaries were put in possession of their Churches. But the Edict for their Re-establishment was cloaked with a Clau[se, prohibiting all the Subjects of the Empire from that time forward, to embrace Christianity. However, as every Body was sensible that this Clau[se was only inserted in compliance to the Sovereign Court of Rites, which had always been an invertebrate Enemy to Christianity; and as the Protection of the Prince, whom P. Verbiest
tended every Day better affected to Christianity, was much to be relied upon, upwards of twenty
thousand Chinese were converted and baptized that Year without any Obftruction. In the fol-
lowing Year an Uncle of the Emperor by the Mother's Side, and one of the eight perpetual Gen-
erals over the Tartar Militia, were likewise baptized, and from that time the Gospel made a
propor[tional Prog[ress thro' all the Provinces of the Empire.

Pere Verbiest, who was the Soul of every thing undertaken for the Advancement of Chris-
tianity, grew every Day more and more in favour with the young Emperor, who being naturally
curious, and having a Taste for the Sciences, called him to Court to learn of him the Elements
of Euclid. He then studied Philosophy under this Father two whole Years; and for that end
would be frequently shut up with him in his Clo[tet three or four Hours together. While the Miffion-
nary was at the Head of this Monarch, he took especial Care to form his Heart to Virtue and
Religion. He began by removing his Prejudices in favour of Paganism; then dexterously
taking advantage of his Thrift for Knowledge, he instructed him in the Truths of Christiani[y,
making him acquainted both with their Holiness and Importance: Of all which the Prince was
so fully convinced, that he was heard to say one Day, that Christianity would indefinitely destroy all
the Sects in his Empire. But he would declare himself no farther, being contented with prote-
racting a Religion whose Purity and Excellence he admired. A Mandarin at that time pub-
lisht a Book, in which he placed the Christian Religion amongst the number of false Sects.

The Father upon this having presented a Memorial to the Emperor, demanding a Reparation
for the Injury done to the Law of the True God, his Majesty immediately published an
Edict, that none should give Christianity the name of a false Religion.

What made the Emperor entertain its just and firm Conception of the Missionaries, was not only
the great Capacity of P. Verbiest, who was looked upon as the most learned Man in the
Empire as to the Sciences, but the Knowledge he had of the Innocence of their Manners,
and the Virtues they practised in private. Of all which he was so well informed by secret
means, that he knew even their particular Mortifications. Add to this, his being perfectly per-
svaded of their Love to his Person, and Zeal for his Service, without any other Views than
means of promoting their own Religion and extending it throughout his Empire. Some con-
 siderable Motions in the Provinces, gave him an Opportunity of doing great Service to the
Public.

Ufan-ghsy, the famous Chinese General, who introduced the Tartars into China
to root out the Rebels, and who against his own Will had contributed to the Conquests they
had made, laid a Plan to deliver his Country from the Tartar Yoke. In a short time he made
himself Master of the Provinces of Szechuen, Ion-nan and Kung-chow; when with a large
Fleet he conquered the Isle of Formosa. The Revolters acted in Concert with one another,
the Ruin of the Tartars had been almost unavoidable. But being divided by some Difficulties
amongst themselves, they all made up their Peace with the Emperor, except Ufan-ghsy, the most
formidable and powerful amongst them. As his Intrenchments could only be forced by Cannon,
which in China, being all of Iron, could not be transported by reason of their Weight over
the steep Mountains, that were to be pass'd in order to attack the Enemy, the Emperor applied
to P. Verbiest, to cast some after the European Manner. The Father at first excused himself on
account of the little Knowledge he had in Instruments of War, and by his Engagements in a
Religious Life, which had entirely estranged him from all peculiar Warfare, and only permitted
him to offer up his Prayers to Heaven for the divine Blessing on his Majesty's Arms. The Emperor was not pleased at this Answer, it being suggested to him that the Missionary ought
no more to scruple to cast Cannon than to make any Mathematical Instrument, especiably since
the Safety of the Empire was concerned; and that if ill ground an Exce[u[ did room to be
believe he held secret Intelligence with the Rebels. The Father, well aware of the ill Effect
that such a Suspicion might have on the Prince, thought it improper to hazard Religion by any
unfeizable Delicacy of Conscience. He therefore called for Workmen, laid before them an
Account of the European Manner of founding Cannon, and overaw their Work, which was brought
to all the Perfection he could have wished. The Emperor caused the Pieces to be
proved in his Presence, and was so well pleas'd that he made the Missionary a Prefent of the
Habit he had on before all his Court. Thefe Cannon were so light that they were easily trans-
ported, and they were so well guarded by Rafter bound with Iron Hoops, that they could
refit the most violent Shocks of the Powder. By the assistance of this kind of Artillery, which
still then was not known in China, the Emperor easily forced the Intrenchments of the Enemy;
their Army was routed, and the War was finished by a Capitulation, which restored Peace, and
confirmed the Prince on his Throne.
Of the RISE and PROGRESS

The Emperor was sensible of this important Service, so that the Confidence he reposed in P. Verbiest exceeded everyday. His Majesty frequently entertained him with a Familiarity, very unusual in a Chinese Monarch, and would needs have him near his Person, even during those long Voyages he made into the Eastern and Western Zones. He desired him to learn the Tartarian Language, being that which himself chose to discourse in, and for that purpose ordered one of his Domesticks who understood it perfectly to attend him. The Missionary in a short time became so great a Proficient, that he composed a Tartarian Grammar, fine print at Paris, and published every Year a Calendar both in the Chinese and Tartar Languages. Nothing but P. Verbiest's Zeal for the Conversion of Infidels could have supported him under so great Fatigues. He frequently lamented the small number of Labourers there to work in a Harvest, which every Day grew more plentiful. He was unable to supply the Plates of the old Paffors, who were daily cut off by Death. Besides, a larger Field was opening for the Propagation of the Gospel in Tartary, Korea, and in several Provinces of China it fell, which were yet unacquainted with Christianity, and entirely destitute of Preachers. He perceived that, after the Example of the Emperor, his Viceroys and Mandarins extended their Friendship to all whom they knew were in the Mission; that their Churches and Houses were respected; that the Gates of that vast Empire, which were before so briefly shut against Strangers, were now open to Men so much in the Graces of its Prince. In short, he was persuaded of this Truth, of which St Francis Xavier the Apostle of the East was before sensible; "That if China embraced Christianity, all the neighbouring Nations, by her Example, would break their Idols, and willingly submit to the Gospel." This is what Xavier frequently heard from the Japanese while he was amongst them.

These motives induced P. Verbiest to write to Europe in Terms so moving and Apologetic, inviting his Brethren to partake of his Labours, and to improve the fav'rous Opportunity that was afforded by the Chinese being so well disposed in favour of Christianity. Innocent the Xth, who was then Pope, being informed of the great Services this Missionary had done Religion in China, as a Testimony of his Joy and Thanks on this Occasion, sent him the following Apologetic Brief.

To our most dear Son FERDINAND VERBIEST, of the Company of Jesus, Vice-provincial of China, Innocent the Xth Pope of that Name wisbeth Health.

Most dear Son,

We have receiv'd the greatest Joy from your Letters with which, after all respectful filial Obedience towards us, you lend us two valuable Prefaces from your last Letter of China where you are at present to wit, the Preface to the Life and Miracles of Our Lord Jesus Christ, and from Astronomical Tables as drawn up by you for the Use of the Inhabitants; by means of which you have rendered that People, before so accomplished in all Sciences, and otherwise much inclined to Virtue, favourably disposed to Christianity.

But nothing could give us greater Pleasure than to learn by these Letters, with how much Wisdom you make the profane Sciences subservient to the Salvation of that People, and the Propagation of the Faith there, employing them to refute the Calumnies and false Accusations by which some endeavours to throw a Bleminish upon the Christian Religion; and to gain the Affection of the Emperor and his Principal Ministers to such a Degree, that you are thereby not only delivered from the Persecutions you have so long suffered with so much Resolution and Courage, but you have procured the Missionaries to be recalled from their Banishment, and you have not only established Religion in its former Freedom and Honours, but have put it in a Condition to make every Day greater Progress. There is nothing but what may be expected from your Cares, and the Cares of those who labour for Religion in that Country, as well as from a Prince who has so much Sense and Wisdom, and who seems so well disposed to Religion, as appears by the Edicts, which, by your Advice, he has made against Heretics and Schismatics, and the Testimonies of Friendship he has conferred upon the Portuguese Catholicos. You have then nothing to do, but to continue your Cares for the Advancement of Religion by the Affinity of your Zeal and Knowledge, from which you may promise to yourself all the advantages of the Holy Chair, and our Pontifical Authority; since we have nothing so much at Heart, in order to acquit ourselves well of the Duties of Universal Pastor, as to see the Faith of Jesus happily advance in that illustrious part of the World, which however distant from us, by the vast Tracts of Sea and Land that interpose betwixt us, is yet near us by the Charity of Jesus Christ, which unites us to employ our Cares and our Thoughts for the eternal Salvation of so numerous a People.

In the mean time we with happy Success to your holy Labours, and to those of your Companions; and from that fatherly Tenderness we have for you, and all the Faithful in China, we give you all most affectionately the Apostolical Benediction as an Earnest of our Love.

Given at Rome, the 3d Day of December, 1681.

One of these Letters, in which P. Verbiest represented the Exigencies of the Mission of China in a very pathetic Manner, moved Louis the XIVth; this great Prince, whom Zeal for Religion rendered more illustrious than a Series of Succesces, which, during one of the longest Reigns that ever was, raised at once the Admiration and Admiration of Europe; this great Prince,
Prince, I say, concluded by means of his Project for perfecting the Sciences he could at the same time provide China with a multitude of useful Labourers, to forward its Conversion. He accordingly signified his Orders to one of the greatest Ministers France ever had, and the most capable of executing so laudable an Undertaking, Mons. Colbert, who had already by the King's Order charged the Gentlemen of the Royal Academy with the Care of reforming Geography. A good Number of the Members had been sent to all the Ports of the Chinese and Mediterranean, in England, Denmark, Africa, and American Islands, to make the necessary Observations. But Access was not so easy to the Indies and China, where Strangers were in danger of meeting with a bad Reception, and of losing their Labour after a long and hazardous Voyage.

China wanted Missionaries; for which reason he caft his Eyes upon the Jefuits, who already had a good number of Establishments, and whose Vocation obliged them to go where ever there was a Prospect of being of Service to Religion. P. Fontaune, then Professor of the Mathematics in the King's College, had for twenty Years solicited the Mission of China and Japan. Mons. Colbert sent for him with Mons. Caftelli, and communicated his Majesty's Intentions in these Terms:

"The Sciences, my Father, don't deserve that on their account you should pass the Seas, and live in another World at a distance from your Country and Friends. But as the Desire of converting the Infidels, and gaining Souls to Christ, frequently induces the Members of your Society to undertake such Voyages, I should be glad if they would keep hold of the Occafion, and while they have any leisure from preaching the Gospel, make such Observations on the Places and Wonders necessary to bring Arts and Sciences to their desired Perfection."

This Project was filled for some time by the Death of that Minifter: But soon after it was revived by Mons. Louvois, who, succeeding Mons. Colbert as Superintendant of the Royal Academy of Arts and Sciences, demanded of our Superiors such Members as were most knowing, zealous, and fittest to second his Intentions. The Fathers de Fontaune, Tachard, Gerbillon, Bouvet, le Cambe, and Videlon, elected out of a great number who offered themselves for that Purpose. The King honour'd them with the Title of His Mathematicians, in which Quality they were admitted Members of the Academy of Sciences: He likewise furnished them with all the Mathematical Instruments proper for making Observations, with regular Pensions, and magnificent Presents. Whereupon they embarked at Brift in March 1683 on board the Ve effic appointed to carry the Chevalier de Chauvont Ambassador Extraordinary to Siam, from whence they were to proceed for China. The King of Siam detained P. Tachard, who at his desire was to return into France, to bring over some Mathematicians to settle in his Kingdom; but the other five set Sail in a Chinese Ve effic for Ning-po. It would be needless to give a detail of the Fatigues and Dangers they met with in their Voyage to that City, (which is a very good Port on the Eastern Coast of China, opposite to Japan) since the Fathers themselves soon forgot them, when they came in sight of that Land of Infidels, whose Conversion they so long wished after. However their Virtue and Confiancy soon met with a fecret Tryal. The Mandarins of Ning-po received them at firft with Civility, but they were sharply remonstrated for it by the Viceroy, who being a declared Enemy of Christianity had concerted Measures to oblige the Missionaries to return. For this purpose he had petition'd to the Tribunal of Rites, that all Chinese Ve effic trading to the neighbouring Kingdoms might be prohibited from bringing any European into China; and he did not doubt but he should be authorized to confine both the Ve effic and its Cargo. P. Verbiiff, understanding they were feally landed, informed the Emperor thereof, adding that they were his Brethren, and that they might be permitted to hire men by their Skill in the Mathematics. Men of that Character (faid the Emperor) muft not be expell'd my Dominions. Whereupon, assembling his Privy Council, it was resolved to fend the following Order, accompanied with Marks of Distinction.

"Let them all come to my Court; they who underfand the Mathematics shall remain about my Person, the others may dispose of themselves in the Provinces as they think fit." This Order was dispatched to the Viceroy, who had the Mortification to procure an honourable Entry into the Empire, at his own Expence, for those very Men whom he wanted to expel in a difgraceful manner. Entering into the Barks which were provided for them, they arrived in five Days at Hang-chew, the Capital of the Province. The Chinese, whom Intereft led them to pray for their Prosperity, crowded to meet them on the Bank of the River, and conducted them to the Church then under the Care of P. Inteotetta. It was a felicable Pleaflure to the new Missionaries to embrace this old Man, venerable for having laboured so many Years in the Apostleship, but more on account of the glorious Marks of a Confessor of Jefus Christ, which he had received from his Chais and Confineinent in the Prifons of Poeking. They went on board an Imperial Bark furnished them by the Viceroy refiding in that City, who ordered a Mandarin to accompany them to Poeking, and to take care that they had the due Honours paid to those who were called to Court by the Emperor's Order. In thirteen Days they arrived at Hange-chew, where they had the Conformation to fee P. Alovoff, Pro-vicar of the Bishop of Bafle, and P. Gabianni, a Jefuit. They quitted the Great Canal at that Place, where it was un navigable by reason of the Ice, and proceeded by Land to Poeking, where they arrived February 7, 1688.

The Joy they had of seeing their Wifhes thus crown'd was soon dashed by the News of the Death of P. Verbiiff, which they learned at their Arrival. They had fatter'd themselves with the Thoughts of rising up to the Apostolic Virtues by the Example and Advice of that great Man, who had confider'd the Holy Name of Christ at Court, before Tribunals, under the weight of Chains, and amidst the horrors of Dungeons; but they were disappointed in their Hopes, and deprived..."
of an Advantage, which would have been of great use to them, especially in their first setting out upon their Mission.

P. Verbiest had broken a strong Constitution by his continued and excessive Fatigues, which threw him into a Languishing, succeded by a Consumption. The Emperor's Physician relie'd him for some time by means of the excellent Cordials which their Country produces, but they were not convincing. After he however received the Sacraments with an exemplary Pity and Fervour, he died on the 26th of January 1688.

He was respected by the Chinese of all Ranks, who entertain'd the highest Opinion of his Virtues and Qualifications; by the Missionaries, who looked upon him as the Restorer and Prop of Religion in China, when it was almost ruined; and lastly by the Converts, whose Fervour he kept up, and whose Weakness he supported, by supplying them with Pastors, and by either stopping or preventing Persecutions.

While he was in greatest Favour with his Prince, and at the highest Pitch of a well deserved Reputation, he charm'd every one by his Sweetness, Modesty, Composure, and great Humility. His Opinion of himself seem'd to sink, in proportion as the Applauses of others rose: Never esteeming the Affection of the Emperor or the Grandees any farther than as it contributed to the Advancement of Religion. He had a firm Reliance on the Proofs of Religion in their Country, and the reading of curious Books, and even the News of Europe, so greedily sought after in a foreign Country, looking upon them as the Occasions of losing so much of that Time which ought to be devoted to the Labours of his Mission. He was always employed, either with indefatigable Application in calculating the Motion of the Stars for composing the Annual Calendar, instructing Prophets, or else writing Letters to the Missionaries about the Duties of their Profession, and to Viceroy's or Mandarins, recommending the Interests of Religion in their Provinces, and to the Jesuits of Europe, inviting them to repair to China. His Papers of Devotion, which he left behind him are proofs of the Conciency of his Character, the Rigour of the Authorities he practised, and his Vigilance over every Movement of his Heart, amidst the greatest crowd of Bullocks, and in fine of the Armoury with which he served Religion. He was often heard to say, That he never would have accepted of the Post he enjoyed, but in hopes of filling the first Victim in any new Perfection, and of bearing the greatest Weight of Sufferings in quality of the Chief of the Christians. To others, his Benevolence was unbound'd; to himself, confined, even to the reducing the Neccessaries of Life. Nay he made it a Law with himself, not to appear either in publick, or at Court, but clothed with a Hair Cloth, or gilt with an Iron Chain fixed with Points, thus the Habit of his Dignity cover'd his Religious Mortifications.

Such was this illustrious Missionary, who gained the Esteem and Favour of auden Prince, to that degree that he honoured him with an Encumbrance composed by himself, which he order'd two Noblemen to read before his Coffin, after having on his part performed all the Funeral Honours which are commonly render'd in China. The Encumbrum was as follows:

"I seriously consider with myself that P. Ferdinand Verbiest voluntarily quitted Europe to come into my Empire, where he paid a great part of his Life in my Service. And I ought to give him this Testimony, that during the time in which he preceded over the Mathematics, his Predictions were never found false, but always agreeable to the Motions of the Heavens. Besides, far from neglecting my Orders, he appeared in every Circumstance exact, diligent, faithful, and constant in every Undertaking till it was perfec'd, being always consistent with himself. As soon as I heard of his Sickness, I sent my own Physician to his relief. But when I understand the Sleep of Death had for ever separated us, my Heart was wounded with the most sensible Grief. I send two hundred Ounces of Silver, and divers Pieces of Silk to contribute to his Obsequies; and I will, that this Medal be a publick Testimony of the sincere Affection I bear him.

The Graces of the Court followed the Example of their Prince, and wrote the Encomiums of P. Verbiest on Pieces of Satin, hung up in the Hall where his Corps was expos'd. The eleventh of March, the Day fix'd for his Funeral, the Emperor sent his Father-in-law, who was at the same time his Uncle, with one of the first Lords of the Court, a Gentleman of his Bed-Chamber, and five Officers of the Palace, to represent his Person. They arrived there about seven O'clock in the Morning. The Corps of the Missionary was enclos'd in a Coffin of three or four Inches thick, varnish'd and gild'd on the out-side after the Chinese manner, and so close that it was impenetrable almost to Air. The Coffin was then carry'd thro' the Street upon a Bier, expos'd under a kind of Pavilion supported by four Pillars, covered and ornamented by white Silk, which in China is the Colour of Mourning; from one Column to another several Feet of Silk of divers Colours hung. The Bier was fix'd upon two Poles two Feet in Diameter, and proportionably long, to carry'd on the Shoulders of sixty Men.

The Father Superior, attended by all the Jesuits in P'ing-lang, placed himself on his Knees before the Corps, making three profound Reverences to the Ground, while the other Christians sent up Sighs that might have melted the most obdurate. Then every thing was order'd for the Procession, thro' two great Streets perfectly strait, in breadth a hundred Feet, and in length a League,
of CHRISTIANITY in CHINA. 21

League, leading to the West Gate, which was about six hundred Paces distant from the Burying-Place granted by the Emperor {verbis} to P. Ricci. First appeared a Table, twenty-two Feet high, and four broad, on which were written upon a red Taffety Ground the Name and Dignity of P. Verbiest in Letters of Gold. This Machine was supported by a great many Men, preceded by a Band of Musicians, and followed by another Company which carried Standards, Feu-roons and Streamers. Then followed a large Cross, adorned with little Flags, born between two Rows of Christians in white, marching two and two with an exemplary Modesty, each holding in one Hand a lighted Taper, and in the other a Handkerchief to wipe off their Tears. At some distance, between twixt two other Rows of Tapers, followed the Images of the Holy Virgin, and the Infant Jesus, carrying in his Hand the Globe of the World, placed within a Frame set round with several Pieces of Silk, which form'd a kind of Cartouch. Next came a Picture of St. Michel with the like Ornaments. And after it that of the Defunct, with the Eulogium composed by the Emperor, written on a large Piece of yellow Satin, and surmounted by a great Crowd of Christians and Missionaries in Mourning. At last came the Coffin, attended by the Deputations of the Court, and a great number of Noblemen on Horseback. Fifty Horses closed the Procession, which paffed with a great deal of Order and Decency. When they came to the place of Burial, the Missionaries in their Surplices repeated the Prayers of the Church; the Holy Water was sprinkled, and the usual Censings were perform'd, as directed by the Roman Ritual; the Corps was then let down into a deep Grave, built round with four Brick Walls, which were to be closed at top with an Arch. When these Ceremonies were over, the Missionaries being upon their Knees, the Father-in-law of the Emperor on the Part of his Imperial Majesty made the following Speech.

"His Majesty, who is fully sensible of the Services P. Verbiest rendered to the State, has sent me to Day with thee Lords, to make this publick Acknowledgment; to the end that all the World may know the singular Affection he always entertain'd for his Person, and the Grief he feels for his Death."

The Missionaries were at that time so overwhelmed with Sorrow, and so surpris'd with this Favour of the Emperor, that they were at a loss what to answer: When P. Pereyra, in the Name of the rest, made the following Reply to the Emperor's Father-in-law.

"Our Silence is more owing to the Emperor's Goodness than to our own Sorrows. Is it possible to Day, Sir, that so great a Prince should treat Foreigners as if they had the Honour to be his natural Subjects? Not content to provide for our Health, our Reputation, and our Life, he honours even our Death by his Eulogies, by his Liberalities, by the Presence of the greatest Lords of his Court, and, what is more inestimable than all, by his Grief. How can we make a suitable Return for so many Favours? What we beg of You, Sir, is to tell him, that our Tears are this Day shed to testify the Greatness of our Affiliation; but that we dare not speak, because Words would fall short of our grateful Sentiments.

When this Speech was reported to the Emperor, he was very well pleased. A few Days after the Tribes and Nations petitioned the Emperor for permission to erect new Honour to P. Verbiest, which was granted. It appointed 700 Tails of Silver to erect a Monument to his Memory, the Imperial Eulogium to be engraved on a Marble Table, and a Deputation of Mandarins to perform the last Duties to him in the name of the Empire.

The lately arrived Missionaries had never yet had the Honour to salute the Emperor, tho' he was well acquainted with their Names, their Qualifications, and their Capacities; and had even sent them Tea and Wine from his own Table: This was occasioned by his going in Mourning for the Empref his Grand-mother, which had for some time even retarded the Funeral of P. Verbiest. March 21, 1658, they had their first Audience, when after several Marks of Pavour he obligingly reproach'd them because they were not willing to pay at his Court; and signified his Pictature that P. Gerbillon and P. Bowet should attend his Service, and that the other Missionaries might preach in the Provinces. The Emperor, who took a liking to these two Fathers, ordered them to learn the Tartarian Language, that he might the more easily converse with them. He even appointed them Masters, and from time to time examined their Compositions and Prosefs in that Tongue, in which they were become expert, being not so difficult as the Chinese, when Providence furnished P. Gerbillon with an Opportunity of doing the Emperor a considerable piece of Service, by preventing a War betwixt the Chinese and the Ruffians. These last had found means to strike out a Road from Moskow till within 300 Leagues of China; and having advanced through Siberia, along several Rivers, as the Irtis, Oby, Jeniffer, and Angara, (which rifes out of the Lake Poyakul, situated in the middle of the Tartary) they entered the Selenga, and penetrated as far as the great River called by the Tartars Sagha tain Uta, and by the Chinese Ho-long-hiang; that is, the River of the black Dragon, which crofles Tartary, and discharges itself into the Eastern Sea, to the North of Japan. Not satisfied with these Discoveries, they built Forts at certain Distances on these Rivers, of which the nearest to Moskow were Selenga, Nip-chu, and Takja. The Eastern Tartars, who were the Emperor's Subjects, possessed all the Lands betwixt the Great Wall and the Saghalian sea, and being surpris'd that the Ruffians built Forts in order to fize their Country, which they pretend ed belonged to them, and disputed their hunting of Sables, they thought it was time to stop their Progress; and accordingly they twice demolished the Fort of Takja, which was as oft rebuilt by the Ruffians. To prevent a bloody War arising from this Quarrel, it was proposed that the Limits of the two Empires should be settled; and accordingly the Cears dispatch'd their Plenipotentiaries to Nip-chu, whither the Emperor had sent his, attended by P. Pereyra and P. Gerbillon as Interpreters.
A Peace concluded by the Agreements of the Two Powers, disagreeing upon the point of breaking up the Congress, in order to decide by War what could not be effected by Treaty; each being influenced by a Body of Troops for that Purpose. But P. Gerbillon endeavoured to accommodate matters, and made several Journies between the two Camps, proposing various Expedients, which he managed with so much Address, that he prevailed on the Republicans to deliver up their Arms, and accept of the Limits proposed by the Emperor. He even returned with a Treaty of Peace drawn up in Form, and signed in a few Days by the Plenipotentiaries on both Sides. The two Mathematicians had the Compliments of the whole Army upon this unexpected Success: The Prince Safau in particular never ceased praising the Wisdom and Zeal of P. Gerbillon; and in writing to the Emperor an Account of this Negotiation, of which he himself was at the Head, owned that it had not been for that Emperor, the Congress must have come to nothing, and matters been left to the Decision of the Sword. In effect, this Transaction endeared P. Gerbillon more than ever to the Emperor, who after that would always have him about his Person, at Court, at his House of Pleasure, and in his Journey into Tartary, ever treating him with particular Esteem.

The Emperor Grimaldi, an Italian Jesuit, who succeeded P. Verbiest as President of the Tribunal of Mathematicians, having been sent into Raffia by the Emperor's Order, that Monarch appointed P. Thomas, and P. Verzyra to supply his Place during his Absence, and give other Employments to P. Gerbillon and P. Bowet. As his Dominions enjoyed a profound Peace, he resolved, either for his Amusement or Information, to learn the European Sciences, particularly Arithmetic, and the Elements of Euclid, (which P. Verbiest had begun to explain to him) also Practical Geometry, and Philosophy. Accordingly P. Thomas, P. Gerbillon, and P. Bowet, were ordered to compose Treatises on all those Subjects; so the first had Arithmetic for his Province, the other two for theirs the Elements of Euclid, and Geometry. They composed their Demonstrations in the Tartarian Language, the Chinese being not at all proper to illustrate a Study in itself so intricate: And their Demonstrations were revised by those appointed to instruct the Fathers in that Language, where changed any Improper Word for a better. They went every Evening to the Palace, where they spent two Hours in explaining their Problems to the Emperor, who applied every Day with greater Ardour to make himself Master of them. He obliged the Fathers to sit beside him upon his own Sofa, in order to shew him the Figures more distinctly, and explain them more easily. He even continued his Studies when at his Pleasure-house, two Leagues from Pe-king, where they were obliged to repair about four o'Clock in the Morning, and never returned till pretty late, after which they sat up a good Part of the Night in preparing the Lessons for next Day. Nothing but the Hopes of converting the Emperor, or at least of disposing him to favour our Religion, could possibly have supported the Mathematicians under a Fatigue so intolerable. His Majesty continued this Method of Study for five Years, without in the least neglecting the Affairs of State, or failing one Day to give Audience to the great Officers of his Household and of the Sovereign Courts. And not contented with the Theory, he applied to Practice what he had been taught: For example, when they treated of the Proportions of Solids, he took a Globe, and having measured its Diameter, he calculated the Difference in Weight betwixt it and a Globe of the same Matter but of a greater or lesser Diameter, or else from the given Weight of the Globe he try'd to find the Diameter. He was equally careful in examining the Proportions and Solidities of Cubes, Cylinders, Cones, and their Frustums, Pyramids and Spheres, being so intent that he himself took the Level of a River for three or four Leagues; and sometimes observed the Distances of Places, the Height of Mountains, the Breadth of Rivers and Lakes, geometrically, choosing his Stations, directing his Instruiments, and making very exact Calculations: He then caused those Distances to be measured, and was vastly pleased when his Calculus agreed with the actual Survey, receiving with Pleasure the Compliments of his Nobility, when they shewed a Surprise at his Progress; but he commonly addressed all the Praise to the European Sciences, and to those who taught him.

In short, this Prince, notwithstanding his indefatigable Application to the Government of the greatest Empire in the World, became so able a Mathematician, that he composed a Book of Geometry, which he put into the Hands of the Princes his Children, whose Preceptors he undertook to be, explaining to them every Day the most difficult Propositions of Euclid. The Goodness of the Emperor towards the Mathematicians, which improved even into a kind of Familiarity, gave hopes that he would protect Christianity, and seemed to invite into China a great number of excellent Perons, who coveted that Mission. But the Ardour of their Zeal was cooled by the Contest betwixt two Powers, each of which demanded an Obedience incompatible with the Pretensions of the other. The Holy See had sent Apostolick Vicsars over all the East, and appointed an Oath obliging every Missiarian to acknowledge their Authority. On the other hand the King of Portugal forbade this Oath, as incroaching upon his Sovereignty, and to the Nomination of Bishops there. Thus the Missiarians were under the melancholy Necessity of disobliging either the One or the Other. However the Jesuits, and several other Religious, adhered to the Authority of the Sacred Congregation, being persuaded that a Prince so zealous for Religion, as the King of Portugal was, would never hazard the Ruin of Christianity in China, and perhaps over all the East, from any private Views of Interest. This Affair was afterwards accommodated, and Pope Innocent the Xth did continue the Oath upon the Representations of P. Tichard; and his Successor, Alexander the VIIIth, soon after granted to the King of Portugal the Nomination of three Bishops, viz. those of Pe-king, Nan-king and Macau.
of Christianity in China.

In the mean time the Christian Religion was but barely tolerated in China, and the Edicts published by the Emperor when he came of age, re-establishing the Missionaries who had been banished during the last Persecution, prohibited all his Subjects thence forward to embrace it. It is true, that the Fathers who were at Court obtained powerful Recommendations to the Vicerolls and Mandarins of the Provinces, engaging them to wink at the new Establishments, and not to molest any of the Christian who should become Protocols. However there were many, especially of the Grandees, who feared the Fear of forfeiting their Estates hindered from embracing the Gospel. Nor was it an easy matter to obtain these Recommendations: For besides the Ceremonial of the Country, so troublesome to Strangers, who were forced to observe it exactly whenever they visited any Great Man, and besides their being obliged to watch the most favourable Opportunities, and to use other Precautions, they never made a Request for any Favour of that Kind but it was back'd by a Precept, and even then they were not always sure of Success. A Viceroy digged to the Bonzis, or otherwise an Enemy to the Christians, finds always a justifiable reason, or Pretense in the Law to oppose all new Establishments. Some of the French Clergy, and Religious of different Orders more especially, experienced this, when they were wanting to settle in the Provinces, and the Franciscans who came from Manilla were thwarted in their Design of establishing themselves at Nian-king in the Province of Kiang-nan; P. Aemilius in his Houfe at Nian-king left him by P. Gregory Lopez, Bishop of Balif (a Native of China, who had at first been educated by the Franciscan Fathers, but afterwards becoming a Dominican was during the whole Persecution the most firm Support of Religion thro' the whole Provinces,) M. le Blanc, at Amouei, and in the Province of Tun-nan; M. Maigret, Bishop of Conou, and Apostolic Vicar in the Province of Fe-kyen; the Bishop of Argolis, formerly of Pe-king, who had purchased a Houfe in Lin-sin upon the Frontiers of Pe-che-li and Shan-tong; Meffieurs Baffet, Appiani, de la Balatre and Muller in the Province of Se-chuen: These, and a great many others found Obstacles which could only be removed by the strongRecommendations which P. Gerbillon obtained, from his Friends at Court, to the Vicerolls and Governors of Provinces. Notwithstanding the Zeal with which that Father and the other Jesuits at Pe-king exerted themselves in favour of these Missionaries, there were several Persons, who not blushing to vent the most gross Calumnies, provided they could affect the Jesuits, published in Europe that they were declared Enemies to every Missionary of a different Order who pretended to settle in China. But they were refuted, both by the Letters of Thanks from these Missionaries to P. Gerbillon, wherein some of them called him another Joseph, whom God made use of with the Emperor in favour of the Mission; and by the Account they gave to the Holy Congregation, who charged the Nuncio to signify its Satisfaction to P. Fontaney during his stay in France.

"The Sacred Congregation, said his Excellency, understanding by Letters from the Bishops, from the Apostolical Vicars, and from many of the Missionaries in China, with how much Zeal the French Jesuits, ever since their entering on that Mission, have supported Religion, andrender'd the other Missionaries all the Services, which by the Favour they are in with the Emperor they have Opportunities of doing, thinks fit to give these Fathers an Authentic Testimony of his being satisfied with their Conduits. In consequence of this in a Letter signed by the Cardinal Barberini, Prefect of the Sacred Congregation, and the Jeanne Fabrini Secretary of the fame Congregation, I am charged to thank you on its behalf, and to testify to you how sensible it is of all that you, and the other Jesuits your Companions have done in that vast Empire, for the Good of Religion, and the Support of the Missionaries in the Execution of their Functions; and to assure you that, on all Occasions, the Sacred Congregation will give you Marks of its Protection and Favour."

However the Missionaries were honoured with the Protection of the Emperor, and whatever Credit that Protection gained them among the Great, there was always a Revolution to be fear'd, while the Severity of the Laws, prohibiting the Chinese from embracing our Religion, gave the Mandarins a Right to exclude it in all Places depending on them. The Tribunal of Rites had ever been an Enemy to all Foreign Innovations, not so much from religious as from political Views. In the Provinces the Mandarins are naturally prepossessed against the Missionaries, either from that Contempt and Hatred of other Nations which the Chinese imbibe with their Education, or from the Jealousy and Malice of the Bonzas who inflame them, or perhaps from a mistaken Zeal for the common Good, and a Desire to ingratiate themselves with the Trinalions, to whom they make their Court by their Vigilance in opposing whatever they call Innovations.

They had fad Experience of this in the Province of Cho-kyang, where the Viceroy, in concert with his Subordinate Mandarins, resolved to extirpate Christianity, and set on foot at Hang-chew a violent Persecution, without having any regard to the earnest Letters which the Prince Co-fian its Protector wrote him. That Mandarins revived all the Proceedings which had been formerly carried on against the Missionaries, and arming himself with the Edict of 1669, which prohibited Building of Churches, or the Preaching of the Gospel, he resolved to make a vigorous Pufh. For this end he resolved that Decree, and caused it to be affixed in the publick Places of Hang-chew, and in more than seventy Cities of his Government, a Sentence which forbade the Exercise of the Christian Religion under the most grievous Penalties. P. Innocenio, who governed that Church, was cited before several Tribunals, where he appeared notwith-
notwithstanding his Sickness, and confessed the Name of Christ with a Boldness that was even admired by his Judges. This venerable old Man had been so happy during the Persecution of Jesus—persecution—had been so loaded with Chains, and to suffer for his Faith the Rigours of a severe Imprisonment. The Example of the Viceroy was followed by all the Mandarins of his Province, who striving each to publish the severest Proclamations against the Christian Religion, treated it as a pernicious and a false Sect.

P. Gerbillon was attending the Emperor in Tartary when he got these melancholy Accounts. He immediately imparted his Grief to his Friend Prince So-fan, one of the most powerful Miniflers in the Empire. That Lord without delay wrote to the Viceroy, informing him, "That he was observing a Conduét in this Province very inconsistent with his usual Moderation; and that he was much mistaken if he thought to make his Court to the Emperor by perfecting thofe whom his Majesty honoured with his Favour: That the Example of the Prince ought to have a greater Impression upon him than the Sentences of all the Tribunals; that he himfelf ought to regulate his Conduct by that of the Court, which would no longer regard the ancient Edicts; and that the Emperor would take whatever Favour was done to the Missionaries very well; and furely, fays he, will be very fensible of whatever good Offices you do them upon my Recommendation." On any other Occafion, the Viceroy would have thought himself highly honoured by a Letter from Prince So-fan, who was a near Relation of the Emperor, one of the Fift Miniflers, and Grand-Mafter of the Palace; but enraged to fee how much Credit Strangers had at Court, or blinded by his Hated to Christianity, he only became the more furious.

Accordingly he feized on feveral Churches, which he gave to the Idolatrous Priests, and pulled down the sacred Monuments of our Religion; the Croffes were broken, the Altars pro¬faned, and the holy Images abandoned to the Infults of Unbelievers. He published fome new Ordinances, more full of Mefaces and Invefives than the former. A great many Christians were dragged before the Tribunals; whereof fome were imprisoned, others condemned to cruel Bafionadoes, who bravely confessed the Name of Jesus in the midft of their Torments.

Amongst these illustrious Confessors, a Physician, called Chang-ta-teu, diftinguifhcd himself by an exemplary Faith and Confequence. He continually ran from Houfe to Houfe among the Faithful, and forfified them by his Diffcourfe in that Name of Royalty. This coming to the Mandarins' Ears he order'd him to be loaded with Chains, and brought before his Tribunal, where he was fentenc'd to be severely Bafionadoed. A young Man, whom this Physician had prefented to Baptifm, immediately threw himfelf at the Feet of the Judge, and conjured him with Tears to permit him to receive the Punishment of his Godfather. But the Physician oppofed this: "What, my Son, fays he, would you bereave me of the Crown which God has preferved for me?" A very tender Confeft exhibited between them, which abfolute the Judge, and melted the Speculators. Chang-ta-teu was bafionado'd in a most cruelt manner, and underwent that bloody Sentence with unparallel'd Courage and Patience. His Relations, who were prefent at this melancholy Spectacle, were prefparing to convey him into his Houfe; but he absolutely would be carried to the Church of P. Intocetta, which the Viceroy had not yet that up, where he arrived by the Affiftencc of fome Christians, who supported him under the Arms; and all bathed in Blood, he there prefentcd himfelf and Sacrificed to the Lord Oui. That "all his Grief was that he had not merited the Grace of shedding the last Drop of Blood for his holy Name." His Example had fuch an Effect among the Idolaters, that a great many, even fome of Difimulation, demanded Baptifm.

At the fame time the Viceroy received two Letters from Prince So-fan, one of which he was ordered immediately to transmit to P. Intocetta, to whom it was addressed; the other was filled with Reprofes upon the small Effect his Recommendation had with him, rather choosing to be the Tool of certain People who incendi him againft the Christians, than to follow the friendly Advice he gave him. This fecord Letter put the Viceroy to a Stand: He was afraid, on the one hand, of the Renfentment of a powerful and a popular Minifter, and on the other, he thought himfelf so far engaged, that he could not retract with Honour. He therefore resolved to let things standoff they were, and to fend one of his Officers to Peking, in appearance to justify his Conduét to Prince So-fan, but in reality, if possible, to iritate the principal Mandarins of the Li-pa, or Tribunal of Rites, against the Missionaries. When the Officer arrived at Court, Prince So-fan would not hear what he had to fay: He only told him that it was out of Friendship that he endeavoured to prevent the Missionaries into which the Viceroy was plunging himfelf by his Behaviour; but that the Missionaries had impolled the Protection of the Emperor, and that his Majefly knew how to do them Justice without his own Interfering. The Officer was fo confounded with this Anfver, that he immediately made the beef of his Way back to his Mafter. In short, the Fathers who were at Peking, after having consulted Prince So-fan, and recommended themselves to God for a happy Issue to this Affair, which was to de¬cide their Fate in that Empire, had actually repaired to the Palace to crave Audience. Whereupon the Emperor fent one of his Officers, called Chan, a Friend of the Missionaries, to know what they wanted; who after he had delivered his Message from them to the Prince, returned with the following Anfver from his Majefly: "The Emperor, faid he to them, is surprized to fee you fo much infla¬tuated with your Religion, and fo bulfed about a World in which you have not yet been. My Advice is, that you enjoy..."
of CHRISTIANITY in CHINA.

The Father's remain'd in the same Porture at one of the Palace Gates, waiting for a Reply, which at last came by the same Officer, and contain'd, 'That his Majesty was touch'd with their Afflication, that he blamed the Conduct of the Viceroy of Che-kyang, and that he was willing to put an end to their Persecution; but that there were only two Methods for that Purpose: The first, and most private as well as surest, was for his Majesty to give a secret Admonition to the said Viceroy to repair the Ills he had occasion'd; the other, which was more difficult, was, that they should present a Petition, and obtain a favourable Decree from the Tribunals. That they might chuse either Method, and wait on him next Day with their Resolution.' The Fathers did not hesitate a Moment upon the Alternative. If, not withstanding their being favour'd and protected by the Emperor, they and their Adherents were persecuted by the Mandarins, in what a Condition must they be, if they forfeited his good Graces, or incurred his Displeasure? On the other hand, if their Religion had once a civil Sanction by obtaining a publick Edict in its favour, it would be respefted by the Unconverted, the Great would no longer dread the Law of the Law for having embraced it, the Missionaries would preach un molested, and its Establishment be no longer obstructed: The present favourable juncture determined them to pursue this laft Method. The Emperor had not yet forgot the important Services of P. Verbeef; he appear'd extremely well satisfied with P. Gerbillon's Dexterity in the late Negotiation with the Kiffans, and the Pains he took, in conjunction with P. Bayet, in teaching him Mathematics and Philosophy. Besides they were sure of finding a zealous and powerful Protector in Prince So-lun; but above all they rely'd on God's Affiliation, in whose Hands are the Hearts of Kings, and whose Aid they incessantly and fervently implo'red.

They then drew up their Petition, which they secretly gave the Emperor to perufe before it was made publick. In it they infifted, that the Profeflion of Christianit.y should not carry along with it a Title to Persecution and Hardship. They then enlarg'd upon the Truth and Sanctity of the Christian Dispensation, the Purity of its Morals, and the Sublimity of the Virtues it enjoys; concluding, that it was unjust that in an Empire, where so many Sects were tolerated, the Law of the true God should be prohibited and persecuted.

The Emperor, who found this Petition not calculated to make an Impression upon the Minds of the Chinefe, drew up another himself in the Tartarian Tongue, which he sent to the Missionaries, allowing them either to abridge it or to add to it, as they thought fit; and gave them to understand that it should be presented publicly on a Day of Audience by P.P. Perez and Thomas, who by their Posts in the Tribunal of the Mathematics were publick Persons, and had a Right to present Petitions to the Sovereign. These Father's presented with the usual Forms the Petition drawn up by the Emperor himself, on the Day of the Purification of the Holy Virgin. His Majesty receiv'd it with several other Memorials without seeming to know anything about it, and sent it to be examin'd; according to Custom, by the Translation Tribunal of Rites, who were sent to make their Report to the Emperor. The following is an extract of it.

GREAT EMPEROR,

WITH the most entire Submission, and with the most profound Respect we are capable of, we lay before your Majesty the Beginning, the End, and the Motives, of our most humble Petition, in hopes that you will hear it with the Wisdom that attends all your Actions, and the Benevolence with which you have hitherto honour'd us.

The ninth Month of the Moon P. Interjecta, a Subject of your Majesty's, an Inhabitant of Hang-chew, inform'd us that the Viceroy had order'd the Mandarins of his Province to demolish the Christian Temples, and to burn the printed Tables, on which are engraved all the Books of our Religion. Besides he has publicly declar'd our Doctrine to be false, dangerous, and consequently not to be tolerated in the Empire; adding withal many things much to our Disadvantage.

Overwhelm'd with Fear, and pierc'd with lively Grief, at this News, we thought it our Duty to have recourse to your Majesty, as the common Father of the Afflicted, and to explain to you the distressing State to which we are reduc'd; for without your Protection it is impossible for us to escape the Snares laid for us by our Enemizes, or to ward the fatal Blow which threatens us from them.

Our Comfort, when we appear at your Majesty's Feet, is, That we see with what Wisdom you give Motion to all the Parts of your Empire, which is like a Body whereof you are the Soul, and with what Impartiality you regulate the Concerns of every Individual, without respect of Persons; so much that you could not be enyed if you knew any one of your Subjects oppress'd by Injustice, or even depriv'd of the Rank and Reward which he deserves.

You
Of the RISE and PROGRESS

You surpass the greatest of your Predecessors, who have tolerated false Religions in their Empire during their Reigns; for you love Truth alone, and approve of no Lye. For this reason in visiting your Provinces you have given a thousand Proofs of your Royal Affection to the European Millionaires whom you met with in your Progress, by signifying, that you esteemed their Law, and that you would be well pleased to see it establish'd in your States. What we say here is publick, and well known throughout all the Empire.

So that when the Viceroy of Hang-chow creating the Christian Religion as false and dangerous, when we learn that he uses his utmost Efforts to destroy it, how can we flile 'our just Grief, or cease to declare to your Majesty what we suffer?'

This is not the first time that we have been unjufly persecuted; formerly, P. Adam Schaats, a Subject of your Majesty, loaded with extraordinary Marks of your Predecessor's Favour, made it known to the whole Court, that the Rules of Astronomy established by the ancient Chinese were all false; he then proposed others, which agreed perfectly with the Stars; these were approv'd of, and so successfully us'd, that this Change render'd Order and Regularity in the Empire. Your Majesty knows the Translations that follow'd upon this at Pe-kung, and we may be allow'd to put you in mind of them, as they are so many Favours we have receiv'd.

But how many were the Calumnies which this Father suffer'd from his Enemies on account of these abolished Errors! Under the Pretext of his introducing Novelties, Tang-quang-fien, and those of his Faction falsely accuss'd him of many Crimes, as if the new Astronomy did not agree with the Motions of the Heavens. He died before he was able to justify himself;

but, your Majesty put in his Place P. Verbiff, and load'd him with so many Favours that his Life would be too short, and his Words too fatig'd, to express to all the World the Extent of his Gratitude. You have however a lively Sense of all these Favours, and that he may not be entirely ingrateful, has employ'd more than twenty Years of his Life in composing, in the Chinese Tongue, Books of all sorts, for the publick Advantage, Books upon Astronomy, Arithmetic, Music, and Philosophy, that are yet in the Palace, with many others which he has not yet had Time to finish.

But as your Majesty is perfectly acquainted with all these Particulars, we dare not trouble you with a longer Detail. We only beg you to reflect, that all this is not sufficient to procure us the Affection and Confidence of the People; if (as we are accus'd) the Law we preach is false and dangerous, how can the Conduct of Princes who have honour'd us with their Esteem be justified?

Yet, to say nothing of your Predecessors, your Majesty trusted so much to our Loyalty, that you order'd P. Verbiff to found Cannon of a new Kind, in order to put an end to a dangerous Woman, You could P. Gernaden to transact the vast Sce of the Orient, in his Voyage to Mysorg, with Letters and the Seal of the supreme Tribunal of the Military; you have several times sent, upon important Affairs, P. P. Perzyra and Gerbilson, into the Extremities of Tartary; nevertheless your Majesty well knows that they who are accus'd to a false Religion are not us'd to serve their Prince faithfully, they commonly abandon themselves to their favourite Passions, and only seek to advance their private Interests.

If hitherto we have punctually discharge our Duties, if we always have purified the publick Good; it is plain that this Seal proceeds from a Heart well dispo'd, full of Efferge, Veneration, and (if we dare so to express ourselves) of a peculiar Affection for your Majesty's Person; on the contrary, if that Heart should be no longer submissive to your Majesty, it would fly in the Face of all right Reason, good Sense, and every Sentiment of Humanity. This being suppos'd, we most humbly beg your Majesty to consider, that we are come into your Empire, after the Fatigues of a long Voyage, not with that Spirit of Ambition and Avarice which commonly conducts other Men, but with an ardent Defire to preach to your Subjects the only true Religion.

And surely, on our first Arrival here, we were receiv'd with Marks of Distinction; this we have frequently mention'd, and cannot repeat too often. In the tenth Year of Shum-bi we had the Direction of the Mathematicks bestowed upon us: The fourteenth Year of the same Reign we were permit't to build a Church at Pe-kung, and the Emperor was graciously pleas'd to assign us a particular Place of Burial.

In the twenty seventh Year of your glorious Reign, your Majesty honour'd the Memory of P. Verbiff not only with new Titles, but by taking care that Funeral Honours, almost Royal, might be paid him. In a short Time after, you affidg'd an Apartment and Matters to the newly arriv'd French Millionaires, to facilitate their Study of the Tartarian Language. In fine, you appear'd so well satisfy'd with their Conduct, that you caus'd to insert in the Archives the Services they had done to the State in their Voyages to Tartary, and in their Negotiations with the Barbarians. How happy and how glorious was it, for us, that we were decor'd capable of bringing so great a Prince!

Since then your Majesty, who so wisely governs this great Monarchy, designs to employ us with so much Confidence, how can there be found a single Mandarin so respectable as to refuse any one of our Brethren Permission to live in his Province? Indeed, the Fate of that Old Man cannot be enough deplor'd, who humbly begs in a small Corner of Earth as much Room as may serve him to pass the Remainder of his Days, and cannot obtain it.

On
In this Account it is, that we the most humble Subjects of your Majesty, who are here like abandon'd Orphans unwilling to hurt any one, and endeavouring to avoid all Proceses and Quarrels, and the least Conflicts; for this it is, that we beg your Majesty to take our Cause in hand with your ordinary Sentiments of Justice.

Have some Compulsion upon Persons who have committed no Crimes. And if your Majesty, after being duly informed of our Conduct, shall in effect find us innocent, we beg that you would make known to all your Empire, by a publick Edict, the Judgment you pass on our Manners and Doctrine.

It is to obtain this Grace that we take the Liberty to present you this Petition. In the mean time all the Missionaries your Subjects will wait, with Fear and perfect Submission, for what ever you shall think proper to ordain.

The thirtieth Year of the Reign of Kang-hi, the sixteenth Day of the twelfth Month of the Moon.

The Judgment past by the Tribunal of Rites, upon this Petition, was directly contrary without regard to what the Emperor intended and the Missionaries requested. Its Sentence determin'd that the former Edicts ought to be adhered to, and recited them fully, with whatever they contain'd most odious against Christianity. That the Church at Hang-chew might indeed be saved, and the Mandarins prohibited to confound Christianity with other false Sects; but that the Exercice of it, in pursuance of many former Declarations, must not be permitted in the Empire. The Emperor was also so much pleased and dissatisfied with this Sentence as the Missionaries: He rejected it, and ordered the Mandarins of that Tribunal to examine it a second Time; this was a sufficient Proof of his Intentions. But the second Answer was no way more favourable, or more complaisant than the first.

The Obstinacy of this Tribunal against the Emperor's Inclinations will appear the more surprizing, when we consider the prodigious Devotion the Mandarins pay, not only to his Orders, but to the least Hint of his Intentions. The natural Aversion of the Chinese for Strangers might have occasioned some of these Magistrates to declare themselves to openly against the Christian Law: Their Firmness likewaise might flow from another Principle, which was, Their being exempted from all kind of Reprauch, when the Emperor consults them, and they answer agreeable to the Laws; for otherwise the Censors of the Empire have a Right to accuse them, and the Emperor never fails to punish them. Whatever the Reason was, the Emperor seeing he could make nothing of the Tribunals, who were absolutely determined against Christianity, that he might not exasperate his Subjects too far, relented, with some Pain to himself, to sign the Decree: In the mean while the eminent fmp Officer of his Chamber to comfort the Fathers, and offer to send some of them into the Provinces with the present Marks of Honour, to make known to the People his Pity for their Merit, and his Approbation of their Law. The Officer found the Fathers stupified with Grief, and inconfusable either by Words or Carefles.

We are (said they to him, with a Voice broken by Groans and Sighs) like People who have always before their Eyes the dead Bodies of their Fathers and Mothers. (This is the most pathetic manner of Speaking the Chinese have.) The Sentence of our Deaths had been a thousand Times more agreeable to us than this Decree. Can that great Prince, who till now has honoured us with his Affection, believe that we can survive the Loss of Christianity? You know, my Lord, that 'tis neither his Riches nor his Honours which we define: The Motives of our Journey from such a Distance, through so many Dangers, are only that we may preach our Holy Law to this People. To his Pleasure we devote our Cars, our Labour, and our Watches; and to him we sacrifice even our Health and Life; yet he condemns this Law, which is more dear to us than Life itself, and has condemned it by signing a scandalous Decree.

The Officer who returned gave the Emperor so lively a Picture of the Conferronation and Grief in which he found the Missionaries, that he was sensibly affliated, and sent for the Prince S-Fan to concert with him upon the Means of giving them some Relief. That Prince, who had a great Tenderness for P. Gerbillon, laid before the Emperor the Attachment of the Fathers for his Perfon, and the Signal Service they had done his State during the Wars, and in the late Treaty of Nip-chew; not forgetting their Application to the Reformation of the Calendar and Improvement of the Sciences. In short, added he, they are Men who don't value their own Lives when put in the balance with your Pleasure. If their Law were dangerous, I should be the last Man who would speak in their Favour; but you know as well as I that their Doctrine is excellent, and useful to the Government of your State. But, answered the Emperor, there is no Help, for it's all over: I was inclinc'd to favour them, had not the Tribunals opposed me. Don't you govern here? replied the Prince, and cannot you exert your Authority in doing Justice to Persons of such distinguished Merit? If Your Majesty will allow me, I will go myself to the Tribunal, and I make no doubt of rendering these Mandarins more tractable. The Emperor contented to his earnest Desire; and issue out a Writ in the following Words to the KINGS or Ministers of the Empire, and to the Tartar Mandarins of Li-pu.

In the thirtieth Year of the Reign of Kang-hi, the second Day of the twelfth Month of the Moon, T'ing-a Minister of State declares to you the Will of the Emperor in these Terms:

The Europeans, who are at my Court, have long presided over the Mathematics, and Civil Wars, they have rendered me very signal Service by means of the Cannon which they founded; their Prudence and singular Dexterity, joined to their Zeal and extraordinary Labour,
Labour, oblige me farther to consider them. Besides, their Law is no way seditious, and it
seemeth good to us to permit it, so far as those who are willing to embrace it may enter freely into
their Churches, and there make public Profession of the Worship they pay to the Sovereign
Lord of Heaven. We will then that all the Edicts, which have been till now published
against that Law by the Advice and Council of our Tribunals, be immediately torn and burnt.
You our Ministers of State, and you the Tartar Mandarins of the Sovereign Tribunal of
Rites, assemble yourselves, examine this Affair, and give me Advice.

The Prince So-an did not fail to attend the Assembly of Mandarins of Lipó, and tho'
he was not a Christian, no Missionary could have defended the Interdict of Religion with more
Zeal and Eloquence. He entered into a Detail of all the Services the Fathers had done the
State, that they were moved by no View of Interdict, that they fought neither Poff nor Ho-
nours; that their Law was to them every thing. That it was their Eftate, and they were will-
ing to share it with the People; that they wished for nothing else, as a Reward for all their
Labour, and their Zeal for the Happiness of the Empire, but Liberty to preach a Law,
which teaches nothing but Truth, and the Maxims of the most refined Virtue; that they
neither molested the Lamas of Tartary, nor the Bonzas of China; that Sects the most useless or
the most dangerous were tolerated, connived at, and even in some measure approved of,
while a Merit was made of preferring a Doctrines, the Friend of Virtue, and the Foe of
Vice; that it were to be wished all the Empire would embrace a Religion, so abhorrent of Calumny,
of Perjury and Falsehood; a Religion that prohibits Murder, Deceit, Injustice, and the leaf-
Iniquity, that enjoins the Duties of Children to Parents, of Parents to Children, of
Princes to Ministers, and of Servants to Masters; and which breathes nothing but Simplicity, Cande-
our, Uprightness, Renunciation, Modesty and Temperance.

As he saw they were beginning to waver in their Judgments, he run over the Ten
Commandments, and explained them in so lively and pathetic a Manner, that the whole Assembly
could not help owning there was no Danger in such a Law. Being recovered from their Pre-
judices, it was put to the Vote, and resolved to give a Sentence favourable to Christianity. It
was drawn up in form of a Petition to the Emperor, and conceived in these Terms:

Coupai, a Subject of your Majesty, President of the Supreme Tribunal of Rites, and
Chief of many other Orders, presents you this most humble Petition, with all the Sub-
million and Respect which he and his Assistants ought to have for all your Orders, especially
when you do us the Honour to ask our Advice upon Affairs of Importance to the State.

We have seriously considered what regards the Europeans, who, being invited from the
utmost Ends of the Earth by the Fame of your singular Prudence, and your other great
Qualities, have past the vast Extent of Seas which separate us from Europe. Since they have
lived amongst us, they have defied our Love and Acknowledgment, by the signal Service they
have done us in the West both civil and foreign; by their continual Application in composing
useful and curious Books; and by their Uprightness, and sincere Affection for the public Good.

Moreover these Europeans are peaceable, they raise no Commotions in our Provinces, they
do harm to no one, and are guilty of no Immoralities. Besides, their Doctrine in nothing
resembles the false and dangerous Sects in the Empire, nor do any of their Maxims in the least
tend to promote the Spirit of Sedition.

Since then we hinder neither the Lamas of Tartary, nor the Bonzas of China, to have Temp-
ples, and offer Incence to their Pagodas, much less ought we to hinder these Europeans, who
do not neither do anything contrary to good Laws, to have likewise their particular Churches,
and publicly to preach their Religion. Surely if we did, we should act in direct Contradic-
tion to, and appear manifestly inconsistent with ourselves.

We are of Opinion, then, that the Temples dedicated to the Lord of Heaven, in what-
ever Place they are found, ought to be preferred, and that all those who have a Mind to ho-
hour him, should be allowed to enter his Temples, to offer him Incence, and to worship him
according to the ancient and present Usages of the Christians. By this means henceforward
no one will be able to make any Opposition against them:

1. In the mean time we shall attend Your Majesty’s Orders upon this Head; that we may be
able to communicate them to the Governors and Viceroy, both of Pe-king and the other
Cities of the Provinces. Done in the thirty first Year of the Reign of Kang-bi, the third,
Day of the second Month of the Moon. Signed by the President of the Supreme Tribunal
of Rights, with his Affiliors; and below by the four Ministers of State, called Ko-lieo, with
their General Officers, and Mandarins of the first Order.

The Emperor could not dissemble his Satisfaction when he received this Petition; he con-
firmed it upon the Spot, the twenty second of March, 1692, and soon after caused it to be
published all over his Empire. The Sovereign Tribunal of Rites afterwards directed it to the
President of the Officers of Ministries, in the following Terms:

You, the Viceroys of Provinces, receive with the most profound Respect this Imperial
Edict; and whenever it comes to your Hands, read it attentively, esteem it, and fail not to
execute it punctually, according to the Example which we have set you. Moreover you are
to cause Copies of it to be drawn out, that it may be dispersed through all the Places of your
respective Governments, and you are to inform us what you do on this Head. An
of CHRISTIANITY in CHINA.

An Edict so honourable for Religion drew it from the Servitude, under which it had groaned for upwards of an Age; and changed the Scenes, by making it to triumph in those very Places where it had been so often before persecuted. The Missionaries, after thanking God, whom they regarded as the Author of this Work, repaired to the Palace, and there expressed their Gratitude by those natural Demonstrations of joy which paint the real Sentiments of the Heart better than Words can do.

When the Emperor underfoold that they were come to have the Honour to thank him, he said, "They were great Reason, but advise them to write to their Brethren in the Provinces, not to presume too much upon this Grace, and to behave so wisely and circumspectly that I may receive no Complaints from the Mandarin." This Advice of the Emperor's let them see that he had not approved of Christianity without doing himself some violence, and that in so doing, he sacrificed all his political Views to the Affection he had for the Missionaries: For it was his Inteit to footh the Chinese, and he had some reason to fear that this Step would be not a little offensive to them. But God, in whose Hands are the Hearts of Kings, no doubt made the Emperor overlook all Views either of Interfeit or Politics for the Accomplishment of his eternal Delights.

This Liberty granted to the Christian Religion in so vast an Empire, on all other occasions almost inacceflible to Strangers, diffused a general Satisfaction over all Christendom. A great number of excellent Perfonages offered to go to the Affihtance of the few Labourers, who, to speak in the Scripture Phrase, were bearing the Burthen in the Heat of the Day, but were no way equal to the vast Labour that fo large a Field required. P. Bouvet and P. Fontenay made two Voyages at different times into France, from whence each returned into China with a great number of Jesuits, distinguished by their Virtues and their Abilities, who, after their Arrival, established and cultivated numerous Congregations with indefatigable Labour. The late King Lewis the XIVth, not content with maintaining in his own Domains the Purity of the Faith, was the most zealous Prince of his Age, studied how to extend it to the most distant Climates. With this View he appointed, out of his own Revenue, 9200 Livres, as an annual Pefoni for twenty Jefuit Missionaries into China and the Indies. Lewis the X Vth, succeeded to the Throne and Virtues of his aged Grandfather, whom from his first Entrance upon the Government he proposed as the Pattern of his Conduct, imitated the Zeal of that great Prince, in continuing the fame Pefons to the Missionaries in those Infidel Countries.

Idolatry was now attacked on all hands, and there were great grounds to hope that it would be near its Ruin, fince if China should declare in favour of Christianity, her Example would be followed by all the neighbouring Nations, who would joyfully deftroy their Idols, and willingly receive the Tove of the Faith. The Chinese Emperor on his part, indulging the natural Taste he had for the Sciences, refumed his former Studies; and the Fathers on theirfides, thinking they could never do enough to oblige a Prince who had fo openly declared himself the Protector of their Religion, redoubled their Zeal and Affidity. An Occafion fo prefent, which gave him a few Incitations of their Affection for his Perfon, and them, new Proofs of his Favour.

The Emperor was attacked by a malignant Fever: P. Gerbillon and P. Pereyra, who by his Orders paid whole Nights in the Palace, gave him the medical Lozenges which Lewis the XIVth had ordered to be distributed to all the Poor in his Kingdom; half a Dofe of them freed him from his Fever, and refiablished his Health. Some Days after, for want of being confined to a certain Regimen, he felt some Symptoms of a Tertian Ague, which alarmed the Court. Proclamation was made at Pe-king, that if any one knew of a Remedy againft a Tertian Ague, he should immediately impart it, and that all who were attacked with it themselves should repair to the Palace to be cured. Four of the greatest Lords about Court, of whom Prince So-fan was one, were to receive the Remedies, and to aflift at the Trial of their Effects. All Sorts were tried, and a Bonza particularly distinguished himself: He caufed a Bucket of fresh Water to be poured in the Sun, and lifting his Eyes to Heaven, then turning himself to the four Quarters of the World, he put himself into a hundred Poffures, which seemed to be somewhat mysterious. Thefe Ceremonies being over, he caufed the Patient on his Knees to drink off the Water, which continued in that Poffure excepting his Cure; but the Remedy proving ineffectual, the Bonza was looked upon as an Impoftor. The Missionaries produced a Pound of Quinquina, at that time not known in China; they made an Experiment of it upon three Sick Persons, one of whom took it the Day after the Fit, the other on the same Day he had the Fit, and the third on the Day which he was free of it. God was pleased to blefs the Remedy, and the three Patients, who were confined in the Palace to prevent Impofitions, recovered on the first Dofe. The Emperor was immediately informed of this, and resolved to take the Medicine, having paft the preceding Night in great Uncertainty. The Fever infantly abated, and his Health was perfectly reftored; which created an univerfal Joy, and the Missionaries were complimented on all hands. The Emperor owned publicly that he was resolved to go to P. Gerbillon and P. Pereyra, who had saved his Life, and immediately ordered to be brought to him the Plans of all his Houses in the Whole Country, that is, in the firft Court of his Palace; and pitching upon one of the moft large and the moft convenient among them, which had belonged to the Governor of the Hereditary Prince, whose Estate had been forfeited for a Capital Crime, he gave it to the Fathers. As it was not proper for their Use in its present Condition, the Tribunal of the Edifices had Orders to make the neceffary Reparations in it, to which end four Architects were employed under the Inspeftion of two Mandarins. Soon after, understanding that the Missionaries had no Houfe without a Church, he gave them the half of a large Waife Field adjacent to their Houfe, causing it...
to be inserted in express Terms in his Order, which was put among the Registers of the Palace, that he gave them this Field, that on it they might build a magnificent Church to the Honour of the Lord of Heaven. He did not stop here, for he ordered fifty Talents to be distributed to each Millionaire, to enable him to contribute to the Work; at the same time he furnished them part of the Materials, and nominated some Mandarin to superintend it. Four Years were consumed in building and adorning this Church, which is one of the finest and most regular in all the East. As by it Religion triumphed, even within the Palace of the Emperor, it will not be amiss to give some Account of it here. The first Division consists of an outer Court, forty foot wide and fifty long, which lies between two Rows of well proportion'd Apartments, forming two large Halls in the Chinese Fashion. The one serves for the Congregations and Schools of the Catechumens, the other as Visiting-rooms: In these last they had exposed the Pictures of the Kings and Princes of France, the Kings of Spain, &c. together with fine Prints representing the Magnificence of the French Court, which the Chinese examined with vast Curiosity. This outer Court has a Communication with another upwards of a hundred feet square, to which they mount by a large and broad Stair through a handfome Gate, and it is surrounded by an open Gallery of ten feet wide: At the End of this last Court the Church is built, which is seventy five feet long, thirty three broad, and thirty high. The Inside of the Church is composed of two Orders of Architecture, each Order consisting of sixteen Pillasters done over with green Varnish: The Pedestals of the lower Order are of Marble, those of the upper are gilded, as are the Fillets of the Chapters, Cornices, Frizes, and Architraves. The Prizse appeared to be charged with Ornaments, which are indeed the Fillets of the Church, and the Church was surrounded with the Saloon, and the Church was surrounded with the Saloon, and resembled the Palace of the Emperor, which was put among the Old Romans, with Vases of Flowers very well disposed. The Top represents God Almighty in the Clouds, with a Group of Angels, and the Globe of the World in his Hand. It was in vain to tell the Chinese that all these were only painted upon a smooth Surface; for the Lights which fell on the Arches and Balustrades were so well managed, that it was very hard to persuade them that the Pillars were not perpendicular, as they seemed. The whole Painting was by Mons. Gheardini, an Italian Painter, whom P. Bouvet brought along with him into China.

On the two Sides of the Dome are two Ovals, where the Paintings are very cheerful. The Sentence is continued in the same Manner as the Roof, and on its Sides is continued the Architecture of the Church in Perspective. It was digesting to see the Chinese advance to view that Part of the Church which they imagined to be behind the Altar; when they came up to it, they stopped, then retired a little, then advanced again, to feel with their Hands whether there were really any Projections or Hollows.

The Proportions of the Altar are very just, and, when it was adorned with the Plate and Ornaments, which were bestowed by the Munificence of Lewis the XIVth, magnificent. Searce was this Church finished, when the Censors of the Empire, whose Office nearly resembles that of the Censors among the old Romans, represented that the Building was too extravagant, and that the Erecting it was a downright Encroachment upon the Laws. The Emperor's Answer to this was, 'The Wrong is done to me, and it is by my Orders that the Fathers have finished it in the Manner they have done.' The Censors still insisting that a new Order should be sent to demolish it; 'What would you have me do? (answered that Prince) the Strangers daily do me the most important Services, which I know not how to reward: They relieve Employments and Honours, they will take no Money; they are concerned about nothing but their Religion, and it is only in that Point I can oblige them.'

On the ninth of December, 1702, the new Church was opened, and received the solemn Benediction from P. Grimaldi, who was accompany'd with many Missionaries of different Nations. Twelve Catechists in Surplices, carrying Croffes, Candlesticks and Censers, preceded: Two Priests in their Stoles and Surplices marched on each side of the Father who officiated; and the other Missionaries followed two by two, attended by a great Crowd of the Faithful, who flocked from all hands out of Devotion. After the Church was blessed, all that were present prostrated themselves before the Altar, the Fathers ranging themselves in the Sanctuary, and the Choristers in the Body of the Church, all of them frequently knocking their Heads against the Ground. The Mass was then celebrated with the Deacon and Sub-deacon by P. Grimaldi, and a great number of the Faithful communicated. When Mass was almost over, P. Grimaldi made a very moving Discourse, and the whole Festival concluded with the Baptism of a vast number of Catholics. An incredible number of People came to see this Building, who all made several Prostrations before the Altar, and many were instructed in the Christian Law, to put them in a Condition to embrace it. All things had now the most favourable Appearances with regard to our Religion, the Edict which was just past, left every one at Liberty to embrace it; the great number of evangelical Labours full of Zeal and Virtue who were in the Empire, the open and the constant Protection the Emperor afforded the Missionaries, and the Church erected to the true God even within the Walls of the Palace, gave grounds to hope that the evangelical Seed, sown in so fertile a Soil, would multiply exceedingly.

But
of CHRISTIANITY in CHINA.

But the Disputes which arose amongst the Missionaries were perhaps more fatal to the Progress of our Religion than all the Persecutions it had met with: A good part of their Time, which was so precious, and ought to have been dedicated to the Conversion of the Inidels, being employed in mutual Cavils and Disputes. I shall touch this Point but lightly, and so far as is necessary for the Illustration of my Subject, because an Account of all that Controversy, which lasted for twenty Years, is more properly the Subject of an independent History of the Chinese Church. The Dispute principally turned upon the Signification of certain Chinese Words, and upon the Intention with which certain Ceremonies were performed; some pretending they were of an Institution purely civil, and others, that they were superstitious. It was debated, first, if by the Word 田en and Chang-tsi the Chinese only understood the material Heaven, or if they understood the Lord of Heaven: Secondly, if in these Usages, and these Ceremonies, with which the Chinese are so much intoxicated, and which they regard as the Basis of their political Government, those which they observe with respect to the Dead, or the Philosopher Confucius, whom the Literati look upon as their Master, are religious or civil Observances, Sacrifices or political Usages?

Some of these Ceremonies, which seemed tainted with Superstition, and were more difpicable, had at all times been prohibited to the Professants; but others, which implied only exterior Marks of Respect, such as paying to Parents the same Honours when dead as during their Lives, appeared, in the Opinion of P. Ricci, that Apostle of China, more indifferent. This Father, who by a long Acquaintance with the Authors and Literati among the Chinese had attained to a thorough Knowledge of their Learning, thought some of these Ceremonies might be tolerated, because in their first Institution, and in the Intention of the most understanding among the Chinese, which he frequently inculcated into the young Professants, they were merely civil. Most of the Jesuits and other Missionaries were of his Opinion, which they followed in Practice: Some of the Dominican Fathers differed from the Jesuits and other Missionaries, and even from some of their own Order in these Points.

P. Martini from the Jesuits, and P. Morales from the Dominicans, repaired to Rome, that they might there obtain a Regulation to render the Practice of the Missionaries uniform on this Head. The laft of these Fathers representing these Ceremonies as actual Sacrifices, and the Places where they were performed as real Temples, obtained a Decree from the Congregation, agreeable to their Sentiments. It required a very small Knowledge of the Principles of Christian Charity to be sensible that it was unlawful to erect Temples, or offer Sacrifices to a Philosopher, or to one's Ancestors: As P. Morales stated the Matter, there was no occasion to take along a Voyage for Lights into this Affair. The Jesuits represented that there was nothing religious in these Ceremonies, neither with regard to their Institution, nor with regard to the Intention of the Professants who practised them; that there was neither a Sacrifice nor a Minifter of the idolatrous Sect; that only Philosophers and Students came there to acknowledge the Doctor of their Nation as their Master; that the Place where the Honours were paid to the Deceased is not a Temple but a Hall, and that there is no Divinity ascribed to Confucius or the Souls of the Dead; that they make no Petitions to them, nor expect any thing from them; and that consequently the Worship with which they were performed was no religious but civil.

The Controversy hereupon passed a Decree, which was confirmed by Alexander the VIIth, proventing, that as the taking away these political Ceremonies might be an invincible Obstacle to the Conversion of that great Empire, extremely jealous of its Usages, the Toleration of them was both prudent and charitable. When this Decree arrived at China it re established Tranquility there, and was in some sort strengthened by the Conferences of the Missionaries at Canton, where most of them had assembled during their Exile under the general Persecution. They had frequent Assemblies; and having maturely deliberated on the contested Articles, and weighed the Arguments on both sides, they were unanimously of Opinion that it was necessary to tolerate these Ceremonies: Even P. Navarette the Dominican was of this Opinion, andsignified his Affent accordingly. After which the Provincials of the Order of St. Dominick prohibited their Inferiors to inlet any thing in their Books on this Subject, which was contrary to the Sentiments of the Jesuits: It is true that when this Father returned into Europe, where it would appear he received new Lights, he changed his Opinion. Every thing went now smoothly. P. Morales, the latter obtaining a Decree, which is reimporting, that as the making away these political Ceremonies might be an invincible Obstacle to the Progress of the Works of the Jesuits, they wished the Missionaries to be of the same Opinion, which was contrary to the Sentiments of the Jesuits. They were not satisfied with this Opinion. Everything went now smoothly. The Missionaries were of one Mind, and promoted their Religion in concert with it. But another; but this Calm continued no longer than towards the end of the Year 1681, when the Gentlemen of the Seminary of Foreign Missions, which was established at Paris, appeared in China; where they had a good deal of Reason to praise the Jesuits, who employed often more often than once in their behalf their Credit at Court. As soon as ever they could flanner out a Word or two of the Chinese, which is allowed to be the most difficult and comprehensive Language in the World, they judged that P. Ricci and the other Jesuit Missionaries had mistaken the Sense of the Classical Books: Although they saw that the Works of the Jesuits were approved by the most knowing of the Chinese Literati, and the Jesuits themselves were forced to allow that their vast Progress in the Chinese Tongue was owing to their indefatigable Application, and a daily Correspondence with their learned Men. This Acknowledgement could not be denied, either by these Gentlemen or by P. Navarette, whom I have already named.

The Books composed in Chinese by the Fathers of the Company (ays that Father in a Work where he inveighs most against the Jesuits) appears to me not only good, but excellent, excellent, excellent. I commend their Labour, I admire their Erudition, and I must sincerely respect their Penetration, as we of the Orders of St. Francis and St. Dominic, without any Pains on our part, on every
Of the RISE and PROGRESS

It is probable that these Gentlemen, who had lately arrived at China, profited as much as these Religious tho' of a much longer Standing in the Empire. But they did not discover themselves till the Year 1693, when Mons. Maigret, who was but an Apostolical Vicar in the Province of Po-chien, published a Mandate, by which he decided the words Ten and Chang-ti to signify material Hymens, and condemned the Ceremonies and Usages tolerated and authorized by the Holy See. But as Mons. Maigret forebore that most of the Missionaries would fly in the Face of this Mandate, and besides that he published it at a Time when his Jurisdiction was pretty doubtful, the Pope having at the Nomination of the King of Portugal created two new Titulary Bishops of China, whole Bulls of Election were there published, he sent Mons. Charmot to Rome, who in 1696 presented to the Pope, and in the March following to the Congregation of Inquisition, a Memorial in defence of his Mandate, to which was annexed a Petition for a new Regulation of Ceremonies in China: However there was no Congregation appointed for examining that Affair till the Year 1699. As all imaginable Pains had been taken to conceal these Proceedings from the Jefuits, this Paper of Mons. Charmot's was never communicated to them till towards the middle of October that same Year. Upon this they testified by a Memorial their Abhorrence of what was summed up in the said Explanation, and added, that they would readily have condemned the Ceremonies had they been such as it represented them: But this was the State of the Question. Mons. Charmot had by this time united all the Enemies of the Jefuits, whether declared or secret, that he might attack these Fathers with the greater Vigour.

An active and a powerful Party was now combined, who left no Stone unturned to raise a general Outcry against that Order. The World knowing very well what a Storm was raised against them in France, in the Year 1700, while this Affair was canvased at Rome. It appears by the Letters of the Heads of that Party that the Conduet of Mons. Charmot was regulated by their Counsels; that they afflict him in drawing up all the Memorials, whether in Italian or Latin, that were presented to the Holy Office; that they were even alarmed, because the Superiors of the Seminary at Paris did not second them, and they were thinking upon recalling him. That they employed their Credit and that of their Friends to engage in the Quarrel (A) Madam—— and three other Persons, who had Authority enough to pull down the Stomachs (for that was their Exprefion) of the Superiors of the Jefuits. In effeét, a Letter to the Pope was printed in the Year 1701, in which a manner contained an Abstract of the Injuries against that Order published by a Protestant Minifter, and the Author of the sixth Volume of the Morals pratique; this was a kind of a Declaration of War. All Europe was soon overflowed by a Deluge of Writing, which let the World fee it which was not so much the Chinese Ceremonies as the Perfon or these Fathers that were trock at: They were treated here, as the Abbetts of Superition and Idolatry, taking it for granted that these Ceremonies were superfetitious, and that none but the Jefuits believed they ought to be tolerated. They had recourse even to the Scriptures to wound their Characters, and a Psalm was paraphrased in a devout Stile, where the Words of the Royal Prophet were intermixed with the keenest Sarcafms, and the most bloody Invectives.

The Jefuits were not wanting to themselves on this occasion. They bore up to their Adversaries, who attacked them on all Quarters, refuting their Calumnies, and publishing a great number of dispassionate Writings, where they declared, Firth, That they only pretended to defend the Ceremonies tolerated by Alexander the VIIth, and allowed to be indifferent by most of the other Missionaries, because they saw nothing of Superition in them; and that to abolish them would be to shut the Gates of the Empire against all Missionaries. Secondly, That the Writings of their Adversaries were inconfident with their Conduet, and that Mons. Maigret spoke in Europe against what he had acted in China; that it Prelate and the Gentlemen who were his Brethren had employed the Terms Tien and Chang-ti to signify the God of Heaven, and that he had by his own Pratice authorized those Ceremonies which he now treated as superfetitious. In short they obliged Mons. Charmot, who was Agent to Mons. Maiget at Rome, to make the following Acknowledgment:

The Jefuits were not wanting to themselves on this occasion. They bore up to their Adversaries, who attacked them on all Quarters, refuting their Calumnies, and publishing a great number of dispassionate Writings, where they declared, Firth, That they only pretended to defend the Ceremonies tolerated by Alexander the VIIth, and allowed to be indifferent by most of the other Missionaries, because they saw nothing of Superition in them; and that to abolish them would be to shut the Gates of the Empire against all Missionaries. Secondly, That the Writings of their Adversaries were inconfident with their Conduet, and that Mons. Maigret spoke in Europe against what he had acted in China; that it Prelate and the Gentlemen who were his Brethren had employed the Terms Tien and Chang-ti to signify the God of Heaven, and that he had by his own Pratice authorized those Ceremonies which he now treated as superfetitious. In short they obliged Mons. Charmot, who was Agent to Mons. Maiget at Rome, to make the following Acknowledgment:

They (the Jefuits) impute, says that Gentleman, what is both false and absurd to the most revered Mons. Maigret and Me, that they may infult Us. We never said that the Chinese Literati worship Confucius as a God, or their Ancestors as Deities. These Difputes, which seemed rather to be Appeals to the Public than to the Pope, lasted for many Years, and were neither appeased by the Decrees in 1704, by which the Pope declared these Ceremonies, as explained by the Gentlemen of the Foreign Mission, superfetitious, and which, without determining any thing as to the Truth of their Explanations, forbade to treat those who had tolerated the Usage of them, as Favours of Idolatry; nor by the Arrival of Monsieur Le Legat, nor by the Mandate of that Patriarch, published at Now-kung, against the Execution of which the Bishops and Representatives of different Orders appealed to the Pope, being persuaded that it would entirely ruin Religion in that vast Empire. I shall not enter into a Detail of what passed during that Prelate's stay in China. It was with difficulty, and only at the reiterated Insuffances of the Jefuits, who met with two Denials, that he obtained the Emperor's Permission to repair to Pe-kung, where he had an Audience of his Majesty, and was treated with extraordinary Honours.

The good Intention and the Zeal of that Gentleman were unquestionable, but he was ignorant in the Chinese Customs. Had he been sent to any Court, even the most devoted to the Holy

(A) Probably this Lady was Madam Mainetvers Millot as so the French King.
Holy See in Europe, he must have obvied a Decorum with respect to their Manners, and Form of Government; and that of China was much more delicate on this Head, both from the natural Contempt it entertain[s] of Strangers, and its Ceremonial, so different from that of the Courts of Europe. The Gentlemen of the foreign Missions, who were the Legate’s sole Confidants, ought to have informed him on this Point, that his Ignorance of which made him take Steps that exasperated the Emperor, so that he ordered him to be conducted to Makau, with orders that an Eye, should be kept upon him till the Return of P. P. Barros and Bartheuier from Europe’s Court. Where that Prince had sent them.

At Makau, the Legate received the Honour of the Roman Purple, which he did not long enjoy, for he was soon after attacked by a violent Malady, which had almost proved fatal to him at Ponteberi, and afterwards at Nan-kung on his Road to the Imperial Court, and which Monf. Borghesi, his Physician affirmed was only the Scurrvy; but his Pains now daily increased, so that he was obliged to keep his Bed till his Death, which happen’d the eighth of June 1710, Dies after he had arrived to the Age of forty one Years, five Months, and eighteen Days.

Whether it was that they were ignorant at Rome of the Danger into which the Abolition of the Ceremonies might throw Religion in China, or that the Legate had secret Instructions to publish his Mandate, the Pope seemed to approve of his Conduct, in choosing to refer to it in his Decree made in 1704, and published in 1708. The Jefuits had no greater Concern in this Affair than the other Missionaries, who were convinced that as the Government of China was supported by certain Usages, most of which seemed to be free from Superstition; to abolish these Usages would be to irritate the whole Nation, and to render Christianiety extremely odious; but being personally attacked, they were obliged personally to defend themselves, which made their Order the more taken Notice of. The Necessity they were under to ward the Blows which were aimed at them, was imputed to them as a new Crime, their Adveraries attributing their Apology to Disobedience, and giving out that notwithstanding their Pretensions of an implicit Obedience to Papal Decrees, they were more refractory than any other Set of Men, when these Decrees were not according to their own Mind. To obviate this Imputation, in the Affability of the Procurators of every Province, held at Rome in the Year 1711, the Father General at the Head of this Assembly presented to the Pope, being prostrate at his Holiness’s Feet, in the Face of the whole Church, a Declaration, professing in his Own Name, and in that of all his Order, a most constant Obedience, a most respectful Submission, and a most blind Obedience to receive, to execute, and observe literally, inviolably, implicitly, ready and zealously all the Decisions and Ordinances of the Apostolical See, and especially those that related to the Chinese Ceremonies; declaring at the same time that he spake the Language of the whole Order, and that the present Declaration was agreeable to what always shall be, and always had been, his and their Meaning: His Holiness received this Declaration with a singular Goodness, and permitted the Father General to make it public.

At Jaff, in the Year 1715, the Pope published an Apostolical Precept, ordaining the Word Tsun-chi, that is, Lord of Heaven, to be used to express the True God, as had been long in practice among the Missionaries. This Precept also directed the Conduct they ought to observe, with respect to the Ceremonies to be allowed to Christians, confining them to such as were purely of a civil and political Nature, and ordering that the Commissaries and Visitators in the Holy See for the time being in China, or his Deputy, with the Bishops and Apostolical Vicares in that Country, should be consulted, if any difficulty arose, upon that Head.

This Apostolical Precept was sent to the Bishop of Pe-kung, to be communicated to all the Missionaries; which was done in the Year 1716. But as there still remained some Doubt, by reason of the Diversity of Opinions, some believing that His Holiness permitted Ceremonies Doubtful 1695 in China & about it. whose Doubts and Difficulties of the Missionaries were sent to Rome, and His Holiness, after examining them, resolved to dispatch a new Apostolical Legate into China, with a particular Instruction, containing the Indulgences and Permissions which he granted to Christians in China in regard to the Usages of the Country, and the Precautions which ought to be taken left any thing should creep into these Usages to taint the Holiness of our Religion.

The Pope made choice of M. Charles Ainsibly Mezzablick, whom he created Patriarch of Alexandria, and who arrived at China in the Year 1720. The Transfactions of his Legatship, which was prudent and moderate, would be too long to recount here; I shall only mention that he met at first with some Obstacles. When he came to Kanton the Emperor was informed of his Arrival, and P. Laureaci the Jefuit was so active with that Tong-ti, representing that his Excellency had nothing to impart to the Emperor but what would be very agreeable, and to make him some Presents from His Holiness, that he caused him to set out for Pe-kung without receiving the Imperial Orders. But the Tong-ti was as it were thunderstruck, when, after the Departure of the Legate from Kanton, he received an express Order from the Emperor commanding him not to permit his Excellency to come to Court before he had declair'd Vol. III. I
Of the RISE and PROGRESS

...the real Motive of his Legatehip. His Majesty, hearing that the Legate was suffered to act out without waiting for his Answer, ordered his Excellency to be shorn when he was within some Leagues of Pe-k'ing, and to be hinder'd from proceeding farther. The Order was given to four Mandarins dispatched by the Emperor, who joined him at a Place called Ts'uc-Loo. Thote Mandarins having executed the Orders of the Emperor, his Excellency answered them, that "The Pope sent him that he might be informed of his Majesty's Health, and to thank his Majesty for the Protection with which he honoured the Missionaries, and to beg that he would grant him two great Favours; the First, to permit him to remain in China in quality of Superior of the Missionaries; the Second, to permit the Chinese Christians to conform themselves to the Decisions of the Pope with respect to the Ceremonies of the Empire."

This Answer being immediately laid before the Emperor, his Majesty ordered the Legate to be acquainted, that the Decrees of the Pope being inconsistent with the Usages of the Empire, the Christian Religion could subsist no longer there; and that he must return the same Way he came, and immediately repair to Kanton with his Prefets, taking along with him all the Missionaries, except such as Age and Infirmities disabled from undertaking to long a Voyage; that he permitted these to live within China according to their own Customs, but that he would never leave them at liberty to publish their Law, and trouble his Empire. This Order astonished the Legate, who had recourse to Tears and Prayers. "How unfortunate am I, cry'd he, to come nine thousand Leagues by Order of the Sovereign Pontiff, and yet not have the Honour either to see his Majesty, or to convey to him the Pope's Brief!" Upon this, he begged the Mandarins to carry the Brief to his Majesty, and entreat him to look into it; at the same time he gave them another Paper, containing the Allowances the Pope had made, in order to soften the Rigour of his Decrees. "I hope," said he, "that these two Pieces will appease the Complaint of his Majesty. I am Legate of the Pope, and it is not permitted me to pass beyond the Orders with which I am intrusted; all I can say, is, that I will, as far as possible, conform myself to the Emperor's Intentions; and will make as great Allowances as I can. If my Powers are not ample enough, I shall take care to inform His Holiness of it, and lay before him a faithful Account of every thing."

The Emperor being informed that same Day of the Legate's Answer, permitted him to repair to Pe-k'ing, where he received him with Distinction, and loaded him with Honours in the many Audiences he granted him. Without recounting particularly all that paid in these Audiences, it appeared at last that the Emperor was by no means satisfied. He told the Legate, that he would not prolong him to his Prefence, but that he would communicate his Orders to him in writing; moreover, that he would cancel out of the Regulators of the Palace the AEs, and all that had paid betwixt him and the Pope's Legates concerning the Christian Rites, since Tuesday, that is, the Cardinal's Departure, to the present Time; that he would have a Manifiesto drawn up in three Languages, to be sent into all the Kingdoms in the World; and that the Maffacuite Ambassador, who was then at his Court, would, according to his Promises, dictate it all over Europe. "I will not myself be the Judge of this Difference (added the Emperor) but refer myself to the Judgment which the Europeans shall make of it."

At last the Eunuch in Waiting, fixing his Eyes upon the Mandarin Li-p'ing-chang, and P. Joseph Perecy, the Jefuit, Interpreter to his Excellency, told them from the Emperor, that they both had deserved Death for deceiving his Majesty, by telling him, that the Legate had nothing to impart to him but what would be agreeable. Their Orders throw the Legate and all the Missionaries into an inexplicable Concern and Confusion. They knew not what Part to act; at length his Excellency determined to send a Petition to the Emperor, begging his Majesty to pardon the Missionaries, and reconcile the Legate, bringing his Manifesto, till such time as he had laid before the Pope an exact Account of whatever his Majesty had signified to him, either in Person, or by the Mandarins. Upon this the Emperor caused an Abjuration to be drawn up of all that he had done in that Affair since the Arrival of the Legate, and especially of the Orders he had issued.

All the Europeans assembled to make out a Latin Translation of this Writing, and to witness that the Translation was faithful. Two Perfons in his Excellency's Retinue were named, in order to carry it to Rome; but some Days after the Legate thought it would be more proper for him to go in Person, fearing that his Meflengers would meet with little Regard there, and perivated that he would infallibly be believed in what he should represent. The Emperor approved extremly of this Propol, and conform'd to his Departure. The Day was fixed, and his Majesty gave him his Audience of Leave in the most gracious Manner, by taking hold of his Hand after the Tartar Custom; and to many other Marks of Friendship added the following Words, Depart as soon as you can, and I will expect your Return in three Years at furth. His Excellency answered, that he would depart instantly, leaving things upon the same Footing they were then on, and that as soon as possible he would return to China, and have the Honour to present himself to his Majesty.

This Account having a little calm'd the Emperor, he took leave of his Majesty, and was conducted to Kavast, where he layed only four or five Days, and from thence to Makan, with all the Honours due to his Person and Dignity: However he did not embark till the Beginning of the Year 1721: Before his Departure he left an Ordinance, to serve as an Instruction to the Missionaries, in which, without any Alteration of the former Decrees, the exact Obser-
of CHRIStIANITY in CHINA.

vance of which he enjoyed, he prefcribed all the Ceremonies and Udges that were allowable, adding withal the Explanation of some Doubts that might arise, and Precautions that were to be observed, in order to avert whatever might wound the Purity of our Religion; with an In-
junction, under pain of Excommunication, not to translate the laid Ordinance into either the
Chinee or the Tartarian Tongues, nor to impart it to any but the Misionaries. The Legate
Emppeor got safely to Europe, and the Death of the Emperor freed him from repeating that long and
hazardous Voyage.

The Misionaries, whom this Prince had constantly protected, were sensibly touch'd with his
Death; and the People, whom he had so long governed with Wisdom and Moderation, be-
waited him as their Father; thus, there was an universal Mourning through all the Empire.

We may safely affirm, that this Emperoropol'd, in the highest degree, the Art of Reign-
ing, and united in his Person all the Qualities that serve to form the Great Prince and the Fine
Gentleman. His Mien, his Shape, the Features of his Face, a certain Air of Majesty, mixt with
Goodness and Affability, inspired an immediate Love and Respect for his Person, and at first
Sight pronounced him to be the Sovereign of one of the greatest Empires in the World. He
was yet more dignified by the Qualities of his Mind; his Genius was comprehensive and eleva-
ted, and his Penetration such that he could be imposed upon by no Shape of Falseness, his
Memory happy and tenacious, the Firmness of his Mind proof against all Events, his Appreci-
jation just, and his Judgment so solid, that in the most puzzling Case he always chose the
wisest Part. Ever constant in the Means, and Master of himself, his Views and Delights were conceal-
ed, and, when he pleased, his Conduct was impenetrable to the most clear-sighted. In short, his
Capacity for forming, was as great as his Ability in conducting and finallng the greatest En-
terprises. Far from letting the Government of his vast Empire devolve upon his Favourites
and Ministers, he inquired into and regulated every thing himself.

With this undaunted and absolute Authority which he exercised over a submissive People, who
almost idolize their Sovereign, he never loft fight of Equiity and Justice, and never exerted
his Prerogative but confidently with the Laws. In the Distribution of Employments and
Dignities, he regarded to nothing but Probity and Merit. As he was compassionate towards
his Subjects, in times of pubic Calamity he was often seen to pity their Misery, by ab-
staining from all Diversions, by remitting to whole Provinces the Annual Tribute, which some-
times-amounted to thirty or forty Millions, and by opening the pubic Granaries, out of which
he liberally furnished what might supply the Necessities of a numerous and a distressed People.
He regarded himself always as the Father of his Subjects, and this Idea, which he formed al-
most as soon as he mounted the Throne, rendered him affable and popular, which was always
most remarkable when he visited his Provinces. On these Occasions the Grandees of his Court
were surprized to see what Condescension he accorded the meanest of the People to approach
him, and present him with their Grivances.

Tho' the Power and Riches of a Chinee Emperor are almost inexhaustible, he was always
frugal in his Meals, and averse to all Luxury about his Person, but magnificent in his pubic
Character, and liberal, even to Prodigality, whenever the publick Advantage or the Neces-
Sities of State required it. He reverence'd a Friend to the Efteminacy that reigns in the Courts of
the United Princes, and instead of the Delicacies of a Palace chose the Mountains of Tartary
for his Abode in certain Months of the Year: There he was almost always on Horseback, ex-
cercising himself in long and laborious Chases, which hardened him to Fatigue, at the same time
never relaxing his ordinary Application to Affairs of State, but holding his Councils under a
Tent, and abridging from his Rest the Time that was neccesary to hear his Ministers, and issue
his Orders.

Tho' he was divided amongst so many different Cares, he still found Leisure to cultivate the
Sciences, and the Fine Arts, which we may even call his favourite Paffion; and it is probable
that he apply'd himself to them as much from Politicks as through Inclination, being at the
Head of a Nation where Honours and Employments are only accessible by Learning. How-
ever skilful he was in the different Branches of Chinee Learning, he no sooner was acquainted
with the European Arts and Sciences than he resolve'd to study and make himself Master of
them: Geometry, Phyfik, Astronomy, Medicine, and Anatomy were severally the Objects of
his Study. This Love for the Sciences procured the Misionaries that free Access to his Per-
son, in which he never indulged either the Grandees of the Empire or the Princes of the
Blood.

In those frequent Conversations which this great Prince had with the Misionaries, in which he
lay'd down his Majefly, in order to become familiar, the Difcours often turned on the
Truths of Christianity; and he seemed much to relish it, approving of its Morals and Maxims,
and believing Prazies on it in preface of all his Court; he protefled its Minifters by a pubick
Edif, he permitted the free Exercife of it throughout his Empire, and even gave some Glimpse
of Hopes that he would be brought to embrace it himfelf. Happy! had his Heart been as
decide as his Understanding was inflightened, or had he known to break the Chains which a
long Train, either of Politicks or Paffions, had forge, and which kept him in his Infidelity to
his Death; it happened December the 20th 1722.

He was then at his Park of Hay-fie, attended by his Tartary's to take the Difcours of the
Hunting the Tiger. Finding himfelf there fized with a Cold, he ordered all of a Fadden
that the Company should return to Chang-hou-yuen, one of his Pleafure-Houses, ten Leagues
from Pe-kung. So unexpecfed an Order, at firft, aftenoned all his Train, but they soon learned
the
Of the RISE, and PROGRESS

the Occasion of it. His Blood was concealed, and whatever Remedies were administered to him, they gave him no Relief. Finding his Death approaching, in presence of Long-to's near Relation and Governor of Pe-king, he castrated all his Children to come out of the Anti-chamber into his own Bed-room, and declared to them that he named his fourth Son as his Successor in the Empire. He expired about eight o'Clock the same Evening, aged sixty nine Years, and that Night his Corps was transported to Pe-king.

Next Morning about five o'Clock the new Emperor placed himself upon the Throne, and took the Name of Tong-ching, being acknowledged by all the Princes, Grandees, and Mandarin who composed the Tribunals. Each European had a Piece of white Cloth given him as Mourning, and was permitted to come and knock his Head against the Ground before the Corps, with the Princes of the Blood and the great Lords of the Empire. Tong-ching was no sooner on the Throne than he received Petitions from a great number of the Literati, containing bitter Inveigles against the Preachers of the Gospel, accusing them of disfiguring the fundamental Laws, and disturbing the Peace and Tranquility of the Empire. These Petitions, joined to a Prejudice the Prince was under, that the late Emperor his Father had lost a great deal of his Reputation by designing to suffer the Europeans to settle throughout the Provinces, disguised him so highly at Chrihi, that he only waited for an Opportunity to prohibit it through all the Empire. One soon presented itself: The first Sparks which lighted up the Fire of a general Persecution appeared in the Province of Fo-kyen: The Church at Fong-gan-kyen, a City of the third Order in that Province, was governed by two Spanish Dominicans, who had a little before come from the Philippine Islands. A Christian Batchelor, who was piqued at one of the Missionaries, denounced the Faith, and, in conjunction with a great number of other Batchelors, presented a Petition to the Mandarin of the Place, containing a great many Accusations; the chief of which were: That the Europeans, who kept themselves concealed, reared Temples at the Expence of their Disciples; that the Men and Women assembled promiscuously; that young Girls were appointed to a perpetual Virginity from their Infancy; that in the Sect which they spread, (for so they termed the Christian Religion) no Honours were paid to the Dead, and that they never entertained a Thought about their Fathers or Mothers after their Death; that the Origin of each of their Families was forgot, being like Water without a Source, or a Tree without a Root; in short, that they wanted to metamorphose the Chinese into Europeans.

Thefe Complaints being laid before the T'long-to, he gave a great many Orders to the Mandarins of the Place, and sent to the Emperor a Memorial against the Europeans and their Religion, in consideration of which he published in different Languages Edicts, whereby the Christian Law was proscribed. He unified one in concert with the Viceroy, which prohibited all the People in his Provinc; from being Christians, and commanded the Europeans to be conducted under a good Guard to Makau, and their Churches to be changed into publick Schools, or Halls for the Libraries, or for the Worship of their Ancestors. Not satifsyd with having proscribed Chrihi within their own Province, they presented a Petition to the Emperor, in which, after giving an Account of their own Conduct, and repre{enting in the strongest Terms the Danger of tolerating the strange Law preached by the Europeans, they interceded His Majesty, by the Zeal he had for the Good of his People and the Quiet of his Empire, to order all the Europeans to depart out of the Provinces, and to ordain that they should be conducted to Court, or sent to Makau, and that their Temples should be employed to other Uses.

The Emperor immediately sent this Petition to the Tribunal of Rites, whose Decifion was, That the Europeans who were at Court were useful for reforming the Kalendar and other Services, but that those who were in the Provinces were of no manner of Use; that on the contrary they built Churches, and drew over to their Law the ignorant People both Men and Women, &c. that agreeable to what the T'long-to of Fo-kyen proposed, those who were at Court and were there useful, might be left, and the others conducted to Makau. The Emperor received this Declaration of the Tribunal the 10th of January, and next Day he wrote with the Red Pencil the following Sentence.

Order of the Emperor.

Let it be done according as has been determined by the Tribunal of Rites. The Europeans are Foreigners; they have many Years lived in the Provinces of the Empire: Now the Pro-posal of the T'long-to of Fo-kyen must be strictly complied with. But as it is to be feared that the People may commit some Injurt upon them, I ordain that the T'long-to and the Viceroy of Provinces do allow them half a Year, or some Months, and do conduct them either to Court or to Makau, appointing them a Mandarin, who shall attend them through the Provinces, take care of them, and guard them from all Injurt. Let this Order be observed with Respect.

There was no Application omitted by P. Pavenuin and the other Missionaries, either with the Friends which they had at the Tribunal of Rites, or with the Princess who protected them, and were in the greatest Credit with the Emperor, to ward off a Blow so fatal to their Religion. All the Indulgence they could have obtained was a Change of the Place of their Exiles; they were ordered to be conducted to Kanton instead of Makau, and this was only upon Condition of their behaving so as to give no Cause of Complaint. The publick Gazettes immediately proclaimed the Sentence which the Emperor had pronounced against the Christian Law, and although it was not sent to the Provinces till the 17th of February, a great many Missionaries were haulted to put it in Execution. All the Missionaries without Distinction were upon this driven from their Churches, and conducted either to Pe-king or Kanton, and the Emperor declared
The Ruin of Christianity in China.

of CHRISTIANITY in CHINA.

37

further in a Book, which he had composed for the Instruction of his Subjects, that he tolerated some of them at Court only on account of the Advantage his Empire received from their Skill in Arts and Sciences.

More than three hundred Churches were destroyed, or converted to profane Uses, or became the Temples of the Devil. Idols were subtilized instead of the true God. More than three hundred thousand Christians found themselves destitute of their Pastors, and abandoned to the Rage of the Infidels. In short, the Labours and Toils of so many Apostolical Persons were, as it were, annihilated, without the least Hope of their ever being relieved from their Misfortunes.

Such was the melancholy State of a Million once so flourishing. But Measures were taken not to suffer so numerous a Body of Christians to be entirely destitute of spiritual Advantages: Three Jesuit Priests, who by being native Chinese are easily conceal'd, mingle with the Christians in the Provinces, and zealously promote the Salvation of their Countrymen. The Millionaries of the Society de propaganda Fide have likewise some Chinese Priests employed in the same Functions; but what Proportion doth so small a Number of Evangelical Labourers bear to so vast an Empire? To supply this Defect, there are sent every Year to the Provinces skilful and well chosen Catechists, who spread themselves through the different Churches, where they reanimate the Faith of the Converts, and furnish them with Kalendars, Books, and Symbols of Piety; and examine if the particular Catechists fulfil their Obligations, and even present themselves to the Mandarins, making them Prefents to gain their Friendship and Protection.

This is all that can be done to maintain such a vast Number in the Faith, till it shall please God to change the Heart of that Prince who appears so averse to his Ministers. (A)

(A) We have now seen the Establishment, Progress and Exploitation of Christianity in China, according to Dr. I. Salter's Account, the Veracity of which it would be vain to question; we shall only beg leave to make a few Observations upon the Charactes of Kang li, and of the Constitution of his Empire.

This Prince, too born to be absolute, and as a Prince was, yet as living over a People newly conquer'd, he might have been expected to introduce any Novelties either in Learning or Government, the Conversion in China betwixt these two being very great. But he knew so well how to manage that delicate Point, that had his Prince his Character succeeded him, it is not to be question'd but the Chinese would have been at great Probabilities in the Fine Arts as any People in Europe.

On the other hand, the Court of Rome, whole Millionaries by an unparalleled Indulgence of the Prince had fed that Country, could not content itself with an Indulgence to preach the Christian Religion, that is, to preach whatever tended to the Perfection and Happiness of Human Kind, but endeavoured to make a Dupe of the Prince to whom it owed all, and his whole Consequences of allowing the Pope to claim any Dispensing Power in the least Point that concern'd Civil Institutions. He well knew that the yielding to the Jesuits in one Article would have introduced another, till by their Incoherence they might have endangered his Empire; so he very wisely chose rather to drop them entirely.

The Use I would make of this Observation is, that had our European Princes in former Days been as wise as Kang li, the Church of Rome would never have arrived at the pitch of Infolence she has done, in claiming either an Authority independent of, or inconsistent with the Civil Power.

Of Moral Philosophy among the Chinese.

The Chinese Philosophers reduce all their Morality to five principal Duties, viz. the Duties of Fathers and Children; those of Prince and Subjects; of Husband and Wife; of elder and younger Brothers; and lastly of Friend to Friend. Almost all their Books treat only of the Obedience due from Children to Parents, and of Scholars to Masters: Of the Loyalty of Subjects to the Prince, and the Conduct which the Prince ought to use towards his Subjects; of the Duty of the Husband to his Wife; of the Affection that ought to reign among Brethren; and of the reciprocal and inviolable Attachment amongst Friends.

On the Respect owing to Parents and Masters, the principal Foundation of the Chinese Morals and Politics rests. They are persuaded that if Children preferred that Principle of Respect, Submission and Obedience they owe to those to whom they OWE their Life, and that if Subject's look'd upon their Sovereigns as their Fathers, all China would be but as one well regulated Family, where all the Members of the State cultivate a mutual and unalterable Peace and Union.

With these Dispositions they every Year solemnize, with so many Ceremonies, the Birthday of the Emperor, the Viceroys, and Governors of each Province, and the Parents of each Family. Neither the adult Age of the Son, nor the high Rank to which he is elevated, nor any bad Treatment which he might have received, can excuse him from the Respect, the Complaints for the Love which he owes to his Parents.

This Sentiment of Nature is carried among the Chinese to the highest Degree of Perfection, how great in China.

The Laws giving to Fathers so absolute an Authority over their Families, that they are empowered to fell their Children to Strangers if they are dissatisfied with their Conduct. A Father who accuses his Son before the Mandarin of any Failure in the Respect he owes him, has no occasion to bring Proofs, for the Son is always presumed to be culpable, and the Father to be in the right. Who can be a better Judge, say they, than he who bears him up from his Infancy?

The Case is different with respect to the Son; he would be regarded as a Monstrous person should he pretend to complain of his Father, and there is even a Law which prohibits a Magistrate's hearing an Accusation from a Son against a Father. Indeed, if the Petition of the Son is sign'd by the Grandfather, it may be admitted; but if there is any Article in it fall, the Son
The Influencer of the Chinese.

Of Moral Philosophy among the Chinese.

runs the hazard of his Life. It is the Son's Duty, say they, to obey and to have patience: With whom will he bear, if not with his Father?

But if a Child (which very seldom happens) shall proceed so far as to give his Father any opprobrious Language, or if he is so transported with Pity as to strike or to kill him; such a Crime puts the whole Province in an Alarm; his Relations are punished, and the Mandarins frequently deplored; it being always presumed that the unfortunate Child could never have reached to such a horrid pitch of Guilt, but by Degrees; and that the Scandal might have been prevented, had those, who ought to have watched over his Conduits, punished the firstFaults committed by Dispositions naturally so bad. The most cruel Punishment is incapable to expiate so horrid a Crime; he is condemned to be cut into a thousand Pieces; his House is destroyed; and a Monument reared to excite Horror for so execrable an Action.

This Veneration for Parents, amongst them, does not terminate with Life; it ought even to continue after the Death of the Parent, for whose Funeral no Ex pense is spared: The Deceased are inclosed in Coffins of precious Wood: In some Provinces their Pictures are preferred in their Houses, and in most others, their Effigies: Their Sons go regularly to weep over their Tombs: They prostrate themselves before the Corpse, and offer them Virtu als as if they were yet alive, thereby signifying that all the Goods of the Family belong to the Defunct, whom they with in a Condition to enjoy them: Their Pictures or Effigies are honoured with Offerings as if they were present in Person: In short, they ought always to preserve their Memories, and frequently to give publick Testimonies of their Veneration, by paying to them the same Honours as they did when alive; according to this grand Maxim of the Chinese, 

The Influence of education among them.

Their Filial Duties to their absent Parents.

Their other Points of Morality.

The Chinese Government founded on Filial Respect.

Antiquity of the Chinese Morality.

The executive Decrees observed among the Chinese of all Ranks.

These Rules of Deorum as to Words and Gestures, of which the Chinese Authors are full, have introduced into the Air and Manners of that People, a Reserve, a Complaisance, and an inexorable Circumpection, which prompts them to prevent one another in paying to every one the Respect he has a right to require, and induces them to dissimble, or even to flit, a Refract.

According to them nothing conduces more to the softening and polishing of Man-kind than this; while a Ferocity, natural to certain Nations, increas'd by a brutal Education, renders the People intractable, disposes them to Rebellion, and throws States into Convulsions.

It is not only among Persons of Dif tinction that these polite and humane Manners prevail; they are even communicated to all Ranks: Workmen, Dometics, and Peasants themselves treat one another with Civility, making their Compliments, placing themselves upon their Knees before each other when they are taking leave, and omitting none of the Punctilios prescribed by their Chinese Politeness.

These Principles of Morality among the Chinese are almost as old as their Modernity itself; they being taught by them from their infant Sages in these Books, so much revered over all their Empire, of which I have given an Abstract, in which you may see that all their Maxims are established upon these different Duties.

Perhaps I shall be asked if, during so long a Track of Time, the Chinese have not degenerated from their primitive Maxims, and if their modern agree with their ancient Philosophers?
The Characters or Manners of the Chinese. By a Modern Philosopher of CHINA.

The Chinese Author begins his Work by a kind of Preface, where he lays it down as an Axiom, That the Worship paid to Idus, the Loyalty to one's Prince, Obedience to Parents, Respect to Masters, the Union between Husband and Wife, the Regard which near and distant Relations ought to have for one another, and a good Understanding among Citizens, are the indispensible Duties of a reasonable Man. After this, he enters on his Subject in the following Manner.

Of the Duty of Parents and Children.

The Benefits which a Son receives from his Father are less perceptible, but, notwithstanding that, more considerable than those he receives from his Mother. Thus we may more easily perceive the Affiliates which Plants and Animals draw from the Earth, which producer and nourish them, than those they receive from Heaven, whose Influence warms and vitifies the Earth itself.

The Tenderness of a Mother, with respect to a Son, is confined to the Care of the Body. The Love of a Father extends farther, and is employed to form his Understanding. Both act almost in the same manner as Matter and Form in the Composition of Beings, the first of which gives the Figure and Outside of a Being, but the other gives the Essence and Properties.

A Father and Son, who mutually fulfill their Duties, ought not to have the least interfering Views; they ought not even to think of procuring Enemies to themselves, as if they had arrived at a sublime Pitch of Virtue. It is only for mean and groveling Souls to fulfill their essential Obligations from such Motives as these. Let your Servitude be really useful and agreeable to your Parents, and do not content yourself with simple Appearances; if you do not, you will imitate a Man, who serves up a splendid Feast upon the Coffin of his Father, after allowing him to die for want of necessary Subsistence.

Children and Defendants must forbear taking the Surnames of their Fathers or Ancestors, as well as of the wife and celebrated Persons in former Ages; for that would be to lose the Respect which is their due.

To what an excessive Affection of Parents carry! How many have we seen who ruin their Children for fear of displeasing or grieving them! Who indulge them in whatever they ask for, and who leave them at Liberty to act as they please! But what are the Consequences of this fatal Liberty? They are emasculated by Luxury, they abandon themselves to pernicious Company, and are intent upon nothing but Play and Pleasure. They frequently become Prodigals, Spendthrifts, or ruin their Health by their Debacles. Our Books both antient and modern tell us, "It is Money that ruins Children, but Parents contribute to their Ruin, by furnishing them with Money."

The Duty of a Father is to correct the Faults of his Children; the Inclination of the Mother leads her to excuse them. This is the Practice of the most rude, as well as of those who value themselves upon Politeness. If a Mother carries her natural Indulgence too far, such an ill-judged Indulgence will make her Daughters fall into many Errors. If the Father, on the other hand, never speaks to his Children but in a harsh Tone; if he never opens his Mouth to them, but to reprope and blame them, he renders it impossible, that they dare never appear, nor speak two Words at a time. This idiot Baffulness hangs about them all their Lives, and gives always a certain pitiful, perplexed Air. The Parent's Intention perhaps was to form them early to Virtue; but he takes the wrong Way, and can never succeed. I will repeat it: The true Character of a Mother is to be compassionate, but without a blind Indulgence; of a Father, to correct, but without an unreasonable Severity: These are the just Mediums.

When the Genius of a Child begins to open, then is the Time gently to infuse into him
Of Moral Philosophy among the Chinese.

Lessons and Instructions. He must neither be spoiled by Capriciousness, nor punished for Trifles. His Weakness must be tended; and you must accommodate yourself to the Measure of his Understanding, which is not yet unfolded. Look upon him as a tender Bud, from which, tho' it has not yet had Time to blossoms, the Flower will soon appear and flourish.

Too great an Anxiety about the Health of Children is another Excelsis, into which a great many Parents fall. Has a young Child the least Indisposition? He is immediately siruped with Medicines and Cordials, nor do the Parents reflect that thereby the Child's Constitution is ruined, his Health impaired, and his Days shortened.

When a Family is numerous, it often happens that there must of necessity be separate Houholds. Formerly the celebrated Chang law in his House his Sons and Grandsons, to the ninth Generation, living together in the strictest Union. This is spoken of to this Day with Admiration. But I doubt if now-a-days there are any who are capable, like the virtuous Chang, to preserve domestick Union by their Sweetness and Patience.

When it happens that Children have Families of their own, they must then come to a Separation; but this Separation must be made neither too early nor too late, both these Extremes would be equally dangerous. In the first Cafe, it is to be feared left young unexperienced People, not acquainted with the Pickle, of good, nor the Hardships of evil Fortune, fall into an idle course of Life, become Spenders, and in the end ruin themselves entirely. After this Separation becomes necessary, if it is delay'd too long, there are other Inconveniences to be fear, which it is not easy to remedy. For supposing that the Children and Grandchildren are naturally wise, and of social, pliable Tempers, there are the great numbers of Women and Domesticks in the House. If the Grandfather or the Father is obliged to furnish them with all their Expenses, in Moveables, Utensils, Vizuals, Clothes, and other Things, of which each would have a sufficient Share; how can the good old Man hold out with such vaft Expences? Besids all this, if some of the Children love to spend too much, and others who are more frugal shall fret and be uneasy at seeing this; tho' they difsemble it, will they not however fear left the House should sink, and they themselves want Necessaries. Such Heart-burnings as thefe will not be long before they break out into Murmurings, which will infallibly lead into the World is ruled, and what the Springs are which put Men in motion. This small Stock, the Management of which is left to themselves, is the Beginning of their Emancipation.

There is an ancient Maxim, That when a Father has Children come to Years, he ought to put in their Hands a kind of small Stock, that they may thereby know the Difficulty of enriching themselves, and learn to manage their Subsistence, and to live frugally, that they may support themselves gently in their Station. By this, a Father knows if a Son is capable to manage a Family: By this, a Son finds by his own Experience in what manner the World is ruled, and what the Springs are which put Men in motion. This small Stock, the Management of which is left to themselves, is the Beginning of their Emancipation.

It is commonly said, that when a Daughter is born into a Family, it is to leave it, and soon to pass into another*. Hence it frequently happens that the Education of Daughters is neglected, without minding enough that a Daughter who wants Education does a great Injury to the Family into which she enters, and that she is a Reproach to her Parents. The Duties of a young married Wife are, to pay a repleatful Obedience to her Father and Mother-in-law; to live in a perfect Union with her Sitters-in-law; to honour her Husband; to instruct her Children; to compassionare the Hardships of the Slaves; to prepare the Silk, and fit it for Working; to be a frugal and a laborious Houfwife; patiently to bear Crosses and Affronts; not to listen to Rumours and Talkings; not to meddle with what is without Doors: All the Duties a Daughter ought to be instructed in before he is married.

But from whence proceeds this Defect of Instruction? Their chief Study consists in dressing their Heads well; in applying the Paint rightly; in handomely adorning their Cloaths and Shoes; in placing with Art the Bodkins in their Hair, and the Pendants in their Ears; in improving upon delicate Meats and fine Drinks. Their only Care is to embellish their Beauty by a vain Show of Niceties and Ornaments. This is all they know to do, being ignorant in every Article of the Duties of the Mother of a Family. They must then be early made to read Books of History proper for their Instruction; that their Minds may be filled with better Maxims, and their Hearts form'd upon great Examples.

There is reason to be satisfied when a Mother nurses her Children herself; but if any Cause obliges her to take a Nurie, the Peron chosen ought to be of a wife and modest Character, and one who has no personal Blemish; for the Infant seldom fails to contract the Air and Manners of its Nurie. If the hired Nurie has been obliged to leave her own Child to give suck to yours, she has been forced to it by Poverty; so she ought not only to have reasonable Wages, but you ought to provide for the Maintenance of her Child; this is the way to make the Heart of both very easy. Besides, it is necessary to watch over the Conduct of these Nuries, not to suffer them to carry your Child among the Neighbours, or out into the Streets and publick Places, or to draw about them the Slaves or old Women of the Neighbourhood; the bad Consequences of these are plain enough.

When a Son is born to you after you are advanced in Years, you cannot contain yourself for Joy; you cherish him with all Care; you proclaim his Birth before the Pictures of your

* The Chinese Laws do not suffer a Daughter to marry her Reasonable Degree. This Law is indispensably, on the Father's Side, or of the same male Line, tho' in the

An-
Of Moral Philosophy among the Chinese.

Anciently; you fast, and perform divers Works of Charity, hoping thereby to procure a long Life for the dear Infant.

It is a Cullom universally established, to make great Demonstrations of Joy at the Birth of a Son; a quantity of the Eggs of Hens and Ducks are hard boiled, Fine Tea is prepared for those who come to share in your Rejoicing, and to make their Compliments of Congratulation. Provided proper to regulate are then lent to their House; and this is what we call the Feast of the Dearny Beard.

The Ceremony is yet more pompous on the third Day, when the Child is washed; Eggs are then dropt by hundreds and by thousands, they are painted with all sorts of Colours, and are called the Eggs of the third Day; then it is that the Relations and Neighbours come in crowds to the Door, and likewise make Prettions of Eggs, and different sorts of Confessions.

Among the Rich the Expences are a good deal greater, especially if they have been long expecting an Heir. A great quantity of Hens, Ducks, &c. are killed, a great Feast is made, and nothing is spared to give publick Marks of Rejoicing. But are they not afraid left the Prayer made for the long Life of the new-born Babe should be rejected by the * Gods to whom it is addressed? In petitioning for a long Train of happy Days, is it not reasonable to spare the Lives of so many Animals as are usually slain? To obtain this Son, the Father abstained from eating whatever has once had Life; if he would act confidently, he ought to continue the same Abstinence, to procure his Preservation.

But may it be said: When Relations and Friends come to compliment us upon the Birth of a Son, must we not be allowed to give Demonstrations of our Joy? Why not? Make a small Entertainment of Fruits, Confessions, Wines, and the like; but no more.

One of the principal Duties of a Son is, to perpetuate his Race, and to leave Descendants to cover him after him. For want of a lawful Son some take an adopted one, who is obliged to serve them during their Lives, to bury them after their Death, and to pay them the ordinary Honours.

But what is the Consequence? After this Child is adopted, a lawful Son is born; the adopted is then in the Family like a Swelling or flabby Excence upon a Body. He is no longer regarded as the Prop of the House, all he either says or does is disfiguring, the smallest Defect that is observed in him is called by odious Names; he is forgotten, and all that passed when he was introduced into the Family, as well as the Mediators and Friends employed in that Choice. If one should compare the past and the present with respect to this adopted Child, he will find that Interest alone has produced this change, it being very mortifying that an Estate should pass to Strangers.

But do Parents ever reflect farther, and suppose that this real Son, who has come so late, will be very young when the Father, who had been long bowed down with Age, and come to be only the Skeleton of a Man, dies? Then start up a thousand Laws to prevent the adopted and the real Son. In the midst of these Differences the Riches left to the Orphan are soon consumed, and the Deign which the Father had to leave all to his own Son occasions his losing all. Would it not be much better to act with more Luniy towards the adopted Son? He would then become the Stay and Support of your own Son during his tender Age.

If you now reflect your Death this adopted Son should consume the Substance you leave him, make an Equal Division between them, and give them separate Dwellings; this Conduct is agreeable to our Laws. If you neglect my Counsels, the Event will justify their Expediency.

Of the five Duties of Civil Life, the most important, and the Duty which has the first Rank, is the Obedience and Respect which a Son owes to his Parents. The Reason is very natural: Were it not for my Parents I should not have a Being; I owe to them all that I am. Not to ed. speak of the Pains and Inconveniences which a Mother suffers during her Pregnancy, and the continual Dangers to which she is exposed in Childbirth; in what is she always employed? Is it not in the Care of her Babe? She feels no Joy but when she sees him smile; if he cries, she immediately runs to know what is the Occasion; if sick, she is overwhelmed with Sadness; if he seems sensible of the Cold, she makes haste to cover him; if hungry, she immediately feeds him; if he attempts to walk, she leads him by the Hand; if he foul himself, she instantly cleans him, nor is the maximum Sniff in the least disagreeable to her. Does she receive any Preferit? the that Minute gives her Child a Part, and thinks herself well paid if it can procure her the least Smile: In short, nothing equals the Cares of a Mother. Nor can a Man have an Idea of greater Benefits than those owing to Parents. A good Son ought to acknowledge some part of these Benefits, by paying them all the Obedience and Service he is capable of performing.

When Children are to be well educated, one cannot begin too soon; especially if their Genius begin to show itself. Then if any thing comes in their way that has either Life or Motion, they are to be Infected, a Shrub, or an unfed Plant, admonish them to do it no Harm: By this means you cultivate and cherish in them that Sentiment of Goodness and Humanity which they receive from Nature.

If there comes to your House a Person differing in his Quality or Age, a Relation, or a Friend, instruct your Children to pay them all due Respect in their way; for thus you form them to Good Breeding, and the Principles of Civility which they already have within themselves. Sometimes a dry Answer, when they laugh or talk unconsiderately, serves to keep them within Modesty and Deceiency. If their Inclinations are ever fo little turbulent and quarrelsome, they
they must be reprimanded with severe Looks or Words, but without striking them in any Fit of Anger. A Conduit, if violent, will exasperate their natural Temper, and render them yet more passionate.

I have used to say, If the Father treats the Son well, the Son will behave well towards the Father: But tho' the Father is not such as he ought to be, the Son ought not to be wanting in any Point of his Duty: he ought to be as another Son, who implor'd Heaven incessantly with Tears and Prayers in behalf of a Father who seemed to have given him Life only to torment him.

Of the Reciprocal Duties among Brethren.

NEXT to our Parents, nothing so nearly concerns us as our own Brethren. When Brethren are young, it is a Pleasure to see what Tenderness they have for one another, they cannot be separated. If the Elder is grown up, and the Younger but an Infant, he befriends all manner of Cares upon him, he conducts him by the Hand, he carries him in his Arms, and cherishes him with his Careffes and his Friendship.

But whenever these Brethren become Men, and are settled in the World, then the Compliances they have for their Wives, to whole Difcourses, Interests and Jealoufies they lend too readily an Ear, produces Coldnefs, Sufpifions, Difputes, and intemperably divides their Hearts. Norwithstanding, if an Affront, or some Revere of Fortune is threatened, then it is soon perceived that other Relations, and the most devoted Friends, are not worth one, even the moft in-different, Brother.

Nothing would be more commendable than to fee Brethren living together; but that is scarce to be expected after they are settled. Their Families differing in Number, the Difposition one has for Expences and the other for Frugality, with the different Acquaintances they make, produce Inclinations to oppofite that it is impoffible to reconcile them.

It is still more difficult for Sifters-in-law to agree together, especially as to Houfekeeping when it is in common among them. A Medium may be fallen upon; which is, not that the Brethren should have separate Dwellings, but separate Purfes. But if, in order to avoid all Misunderfandings and Heart-burnings, they can no longer live under the fame Roof, yet fill the Elder ought to love the Younger, and the Younger to refeft the Elder. This Separation ought even to knit the Tyes of Blood more firmly, otherwise if any unhappy Accident happens, the whole Family will be in danger to be ruined.

It is an antient Proverbf, When Brethren live togetber, they ought to support oneflelves. This is the Way to live comfortably: If they never have Difputes and Jarrings, their Children will imitate them, and this fame Example of Unity and Concord will be transmitted down to their latest Pofterity; this deferves Attention. It is commonly Wifes who occafion the Separation of Families.

Mean of pre- serving Con- cord.

This Harmony betwixt Brothers and their Families is a Source of Happinefs; and the Way to keep it up is, knowing how to fuffer, and how to diftemble; by feeing a great many things, and yet behaving fo as if one had feen nothing; to hear a great deal, and to feem as if one had heard nothing: A Perfon learns by this Method not to let his Thoughts be taken up with Trifles, he faves himfelf a good deal of Uneafe, and oftentimes very troublesome Difputes.

The Caufe of Diffention.

The fage Tenife said very well, That Brethren among themfelves are as the Arms and the Foot, and that a Wife with repect to a Husband is as a Habit which he provides for himfelf. This Philofopher's Meaning is, That Brethren, born of the fame Mother, are the fame Subftance, one undivided Whole, which cannot be hurt in one Part but that all the other Parts immediately feel it. But what follows? The exceflive Complaiance which a Husband has for a Wife produces, fltft, Indiffencre, then Averfion to his own Brethren, and at laft leads him to a Separation.

Nevertheless the Views of Wives are commonly confined within the little Cares of Houfe-keeping. Thefe they ineffectually speak of; and this perverts the Husband that his Wife is devoted to his Famly, and capable to manage it: He himfelf infenfibly falls in with the Vanities of his Spoufe, and imitates her Excels of Frugality. After this, the Smallest Point of Intereft ferves to alter the Friendship, and deftroy the Union, which ought to reign among Brethren.

Rules of Care for the Elder Broth- er.

Certainly there is no Law which obliges a Father to leave to a Son any Inheritance either more or lefs. How many Fathers do we fee, who leave nothing to their Children, or at leaft leave them to defire to make Debts to pay! Children then, that they may not be difunited by Views of Interet, ought to reafon in this manner among themfelves: Suppose that our Father had not left fuch an Eflate, fuch a Houfe, or fuch other Poffeffions, which is the Subject of our Difputes; then let us act as if indeed he had not left us any of them. This Reflection would be enough to prevent Differences. This Expence, they may fay, is all about a Trife; but the Effential Point is, to live together in a strict Union.

For Wifes.

A Wife on her Part ought to confider, that the Brethren of her Husband are the Bones of the Bones, and the flesh of the flesh of his Father-in-law and her Mother-in-law; consequently they cannot have too much Regard or Respect for them. Even when the has Reason to complain of his Extravagancies, she ought to keep within proper Bounds, and speak in a modest
Of Moral Philosophy among the Chinese.

43

Of the Duties of Husband and Wife.

When a Marriage is treating of, the principal thing to be regarded is, Whether there will be a Sympathy in the Humours of the principal things to be regarded is, Whether there will be a Sympathy in the Humours in the future Husband and the future Spouse, happy Mar- and in their Inclinations and Tempers; in one Word, if they seem to be made for each other, ferior.

But this is too often disregarded: They, commonly, only look to flight Conveniences; sometimes Rank and Employment, or perhaps antient Alliances which Neighbourhood has contracted between the two Families; sometimes the mutual Society into which they have entered, and sometimes the Byways which the Fathers have for the Beller-Letters and Philosophy.

When once a Promise of Marriage is past upon them, Motives, the two Families treat one another as Allies, and affit one another, even before the Bride removes to the House of her future Spouse. The Union appears very strict; but how long will it continue after the Nup- trials? Her Relations who accompany her want to have the Feasts, and the Comedies which are acted in the House, continued for a long time. They put off the Time of their returning home as long as they can; their Stay, and the Expendence that attends it, create Distress; Complaints are made of the Match-makers; and great Grumblings arise about the Portion and the Nuptial Presents.

When the Guests return home, these Grounds of the Quarrel are all run over, and exaggerated; and if ever they afterwards pay a Visit there, they look as if they had carried in their Booms a Bundle of Thorns. They frequently pass by the House without entering it; and if they do enter it, it is with so cold and indifferent an Air, that they will not be persuaded to drink to much as a Dili of Tea. The young Bride is most to be pitied: She frequently comes out of a well-kept House in a most disordered and dishonourable light. All the Trouble of Husband hold Affairs rests upon her; whatever good Will she has to it, she cannot attend to so many different Matters. She sees the Coldness of her Husband, without daring to complain: Thou but at a small Distance from her Mother's House, she can neither see nor talk with her. In short, she drags out a languishing Life in Sighs and Tears, without either Comfort or Satisfaction; her former Happiness heightens her present Misery, and the more she was cherished in her Father's House, the worse she agrees with her present Condition.

Marriage was established to strengthen Society amongst Men: Alliances are contracted to draw these Yorens more close. The pernicious Maxims introduced at present bring Marriage into every thing to interest Views, which breaks the Union amongst them who were before the strictest Friends. This Disorder is almost universal, but it obtains most in the City of Tung-chou. I would have those who marry, freely to attend to the Nature of that important Step. A young Man ought only to think upon finding out, in a virtuous Companion, the Affinity which he necessarily requires for the well ordering of his House: The Woman ought on her side to prepare for the finding a solid Support in a wise and faithful Spouse. This is the Plan of a perfect Marriage, which will be infallibly followed by Conjugal Fruitfulness.

A Husband ought not to give too much Credit to his Wife in the Account the gives of her Children's Conduct: She will always have an Inclination to conceal or extenuate their bad Quali- ties. On the other hand he ought not too lightly to believe the Faults of his Children, as repre- sented by his Wife, if she is their Step-mother. 'Tis a just Saying, That the principal Care of a Husband is to make his Wife happy.

However prudent your Wife appears, don't suffer her to meddle with your Affairs without Dooms: Whatever Qualifications your Slaves and your Servants have, make them privy to nothing that concerns the Perfons of either your Wife or yourself. Married People! be sure to mind this Article.

As for what concerns those who marry their Daughters into distant Countries, they cannot take Precautions enough. You have seen by chance a young Man whom you thought agreeable, you have found out that he has Merit, and you immediately persuade yourself that you are to clasp up a Marriage as happy as was formerly that of Chi or Chin. You deliver over your Daughter to him, you let her depart. Do you believe that her Heart has conjured to this Separation?

When once she is come to the House of her Husband, do you believe that Peace and Harmony will long continue there? When once her Parents Birth-Day comes, or one of those annual Feasts of Rejoicing, when all her Father's Relations meet at his House, there to pass the Day in Mirth and Diversion, she will be disconsolate, because it is out of her Power to be with them, and because her Eyes can never more meet those of her Mother, who is in a distant Climate from her; you may judge what her Pain is.

If at the End of some Years she is allowed to make a Tour among her Relations, a Month is scarce elapsed before she is carried back, and then she knows not how long a time it will be before she can be again so happy. In that difmal Moment of Separation her Soul is torn from her Body: On the Road she every Moment turns her Head towards the Place from whence she parted, and where she left her dear Relations; all her Tendernesses renews, and makes her Heart ache so as not easy to be expreß'd. Thus it is, that by too great a Precipitation a Father may make his Daughter unhappy.

The
The great Doctrine of Marriage cannot subsist, if Wealth is only proposed. So if the Aim of a Son in celebrating the Funeral of a Father is only to procure Blessings upon the Family, the Filial Duties are by him set at nought. When is it that a Woman despises her Husband? "Tis when she is puffed up, because she has made his Fortune. What induces a Son to keep the Bride of his father a long time above-ground? "Tis frequently because he is afraid to bury it in a Place that may prove unlucky to himself. Thus Self-interest destroys every Virtue.

Yet there are many very nice in their Choice of a Son, but very indifferent about that of a Daughter-in-law; tho' a right Choice of the one is more difficult than that of the other, the Character of a Son-in-law being more easily fitted out than that of a Daughter-in-law; yet this last is a very important Point.

If a Lover regards only the Portion of a Dam'd, and a Parent only the Riches of a future Son-in-law; they do exactly that very thing which ruins Families, and diminishes Kindred.

It should be considered, that a naturally well disposed Woman is an assured Source of Happiness: Virtue in a Spouse ought to be preferred before both Quality and Riches. A young Woman, who is wise, vigilant, industrious, chaste, obedient, and sincere, and always the fame either in good or bad Fortune, is a great Acquisition. When a Man finds a Woman of this Character, he may say, That he has brought a Treasure into his Family.

Jealousy in a Woman, especially if childless, is a great Unhappiness for a Family. A lawful Wife, when she sees her Husband growing old, and discontented at not having an Heir, omits nothing to prevent his coming near a Concubine or a Slave: But if the Concubine or the Slave becomes pregnant, she scurries not to make use of Potions and other Methods to make her miscarry, and to kill the Child in her Womb.

For this reason the Husband is frequently obliged to maintain his Concubine without Doors, and if she be brought to Bed of a Son, the Jealous Wife alters her Tone, she puts on a Mask of Joy, and uses the most affectionate Terms, that the Concubine may be recalled: But her Design is to spread Snares, in which she may perish. If her Stratagem does not succeed, Rage gets the better; she cries, she forms, she threatens Fire and terrible doings. The poor Husband is frightened and confounded, he recalls the Mother and the Child, and soon the Jealous Wife has recourse to the most shameful Calumny to disturb the poor Concubine, and beats her, till she has at last driven her out of the House.

You would swear that she had the most affectionate and tender Sentiments for the Child, while perhaps she is calling about how to destroy him secretly by Poison. If the succeeds, she is satisfied, and is not at all concerned to see herself without any Child who may serve and comfort her in her Old Age.

There is another Kind of wicked Women, namely, Second Wives, who cannot bear with the good Character of the Deceased to whose Place they have succeeded: The Spirit which they conceive, induces them to destroy the Children of the former Bed, in order that the first so much esteemed Wife may not be banished according to the Usages of the Empire, and may no more be remembered. This is an excess of Inhumanity, of which some Women are capable, and we have seen many Instances of it.

In your Choice of a Wife, you ought to be scrupulously nice in examining if she is susceptible of Jealousy, or else you will be liable to be unhappy. If you are married, and have no Children; before you take a Concubine, you ought seriously to consider whether or not you can provide against all the Inconveniences that may follow such a Step. But when a Man has Children by his lawful Wife, he will do wisely, if from the Consideration of the fatal effects of Jealousy in Women, he Ohioes his Inclinations for a second Wife or a Concubine, and thus frustrates his Appetite for present Pleasure to a just regard for future Repose.

Wives are distinguished into Superior and Inferior, that is to say, into Legitimate and Illegitimate; but there is no such Distinction among their Children: This is the great Doctrine of the Empire. Nevertheless the Children of the lawful Wife and those of the Concubine are not confounded together in the ordinary Usages: This is what gives to the real Wife the Rank of Superiority over the rest.

Ancient Usage of Matrimony.

Antiently the Emperor and the Princes of the Empire took seven Wives; the great Lords and the Mandarins three; Under-graduates and the Vulgar had but one, the rest, if they had any more, being reckoned Concubines. A Man never fails, when he makes mention of his Wife or his Concubine, to assume a grave Air, to weigh his Words, and to speak as the Master of a House, where every one keeps a due Distance; by this signifying, that he had only taken a Concubine for the better Management of his House, that she may apply herself to the meanest and most laborious Employments; that she should carefully serve his Father and his Mother; and to love, cherish, and bring up his Children.

But if the Industry and Pain of this Concubine have contributed to increase your Wealth and Credit, is it not reasonable that she should share in this happy Change? Yet how many are quite otherwise! How many have turned off a Concubine without any regard to her having born Children, and done long and important Services! One who adopts thus (if we may believe him) only aims thereby to pay the greater Respect to his wedded Engagements. But is it not very well known that in great Families the Children and the Grandchildren, who attain Degrees and Employments, are those who are born of the lawful Wife? Greater Care is taken to push their Fortunes: And yet Sons of Concubines often rise in the World, and likewise obtain Marks of Distinction and Nobility for their Mothers; the Fame and Splendour of her Children reflecting upon her, and their Elevation ennobling her.
We have seen certain Fathers of Families value themselves upon their Steadiness and Resolution, and yet they are so weak as to be taken to the Mercy of their Wife a poor Concubine who has brought them Children: This is the Cause of an infinite Number of Inconveniences. Domestic Affairs ought only to be regulated by the Master of the Family; it is by no means convenient that a Woman should meddle with the Direction, and talk in an absolute Strain.

We learn from ancient Histories, that the Daughters of Kings, when married to Persons of True Nobility, an inferior Rank, behaved themselves humbly, without assuming any Airs on account of their Royal Extraction; what better Examples can be followed? Is it the Practice of the Vulgar; or that of wife and great Men, which we ought to follow? I would have young Women place all their Glory and Nobility in being mild and submissive: Parents can give no better proof of their Tenderness, than to form them early to Civility and Virtue.

We have no Book of Antiquity treating expressly of Marriage: It was only under the Dynasties of the Tang, that one called Lyrify was written upon that Subject; but he has been corrected upon more Heads than one. Now-a-days we see many who imagine that by consulting the Stars, they can pronounce upon the Union of Persons or Divorce, the good or bad Fortunes of whom are about to marry: Downright Idiots! Execrable Abuse! These are the fantastic Observations that either break off happy, or forward unfortunate Marriages.

Another Error of our Age; What does it signify, say some, for a young Man and a young Woman to be twenty Years of Age before they marry? This is an Ignorance of our ancient Rites, which say, "You ought not to marry your Son till he is thirty, nor your Daughter till she is twenty Years of Age." Can we read these Maxims in our ancient Books, and yet follow new Imaginations?

Formerly, (what is very remarkable) when a Father had once cast his Eyes upon a Son-in-law, the Daughter was allowed to see him for the first time in the Hall of the Gueus, thro' a little Hole in a Screen plaed before the Door of the inner Apartment. In the Choice, it was not looked upon as a capital Point to confine the eight Letters of (A) Good Luck, to determine the Fate of the Parties: They examined if the Party was virtuous, and the Marriage convenient, if their Agreements, Humours, and Inclinations agreed; and to be sure there are the only Points to be regarded. A happy Month and Day may be afterwaards pitch'd upon to accomplish the Marriage, by the ordinary Rite of causing them both to drink out of one Cup: Why should we add the popular Usages, which are whimsical, and liable to a thousand Inconveniences?

When the Ceremony is over, it is the Practice of well-ordered Families, for the Bride to retire to her Apartment, and not to meddle any more with the rest of the Family, neither with her Brothers, or even with her Father-in-law. Yet, almost so late as our Days, a detestable Custom has obtained, tho' not in our Books, and only fit to be used among wild Barbarians. The Separation of the Apartment is delayed for what is called the three Days of Freedom, which are spent in divers Extravagancies. The Bride is placed upon her Nuptial Bed; a thousand Monkey Tricks are played round her; her Shoes are pulled wantonly off by one who hides them in her Sleeve; and either takes away the Veil that cover her Face; a third eyes up her Head very tight; another snells at her Hair, and cries, that it diffuses an admirable Perfume; others appear to be Idiots, and endeavour to raise a Laughter by their Grimaces, and indecent Buffooneries: All this while the Gla's goes briskly about; and this they call Rejoicing and Diverions.

But who are they who play these shameless Farces? The nearest Relations, the Father-in-law and the Uncles, who, forgetting their Rank and Age, transgress all Bounds of Decency and Modesty. Young impatient Fellows have introduced these Diversions, to which the Sage Literati ought to put a Stop: Thus they would make themselves truly esteemed among the Literary Soel, whole Office is to reform the Manners of the People.

When the Rites are exactly observed in Marriage, there is reason to hope that it will be happy for the Families. Among married People, the Divorce commonly happens upon the Nobility and Riches of their Families. It is not proper that a Husband should too curiously enquire about the Friends and Ancestors of his Wife; as, whether they have filled Employments? or, whether they have led a Life of Obscurity? These Enquiries often put Diffusion betwixt the Wife and the Sisters of the Husband. Persons even of Merit, who know that the Meanest of their Extravagances is no Secret, imagine every Moment that they are reproached, and look'd upon with Dildain. Thence proceed Disgusts, Heart-burnings, cruel Suspicions, which gnaw the Heart, and frequently Deigns of secret Vengeance. The Glow-worm borrows its Lustre from a Heap of rotten Herbs, wherein it is engraved. The most odoriferous Flowers allume their Beauty and Fragrance from a Dunghill: Light issues from the Womb of Darkness: The best Spring-water is that which flows out of the Opening of the Earth.

The first State of Life instituted, was that of Husband and Wife: Thence proceeded Fathers and Children, then Brothers; after that Men were united by the Bonds of Friendship, Societies were formed and multiplied, and the Relation betwixt Subjects and Princes fix'd. Hence it is said, that the principal Care of a wife Man is the State of Marriage; even the Union of Heaven and Earth is the Model of a perfect conjugal Union. Our Classical Books look upon the due Regulation of this particular State, as the Source of good Order in general.

The Perfection of the Married State is, with respect to the Husband, to live in a strict Union with his Spouse, to treat her always with Civility, but not with too much Familiarity; to make her his Delight but not his Darling. As to the Woman, she must distinguish herself by a Sweetness of Temper, mixed with Gravity, and by a respectful Complaisance, free from mean Flattery. Antecedently when Man and Wife consulted together upon any Affair, they fat opposite each other: 

(1) A Superficiious Canton practiced among Fortune-tellers.

Conclusion: Of Moral Philosophy among the CHINESE.
Of Moral Philosophy among the Chinese.

Character of an accom. Plish'd Wife.

A Wife has three Duties to fulfil: She ought to know how to manage her Household-Affairs; to quarrel her ready Services to her Father and Mother-in-law; and, lastly, to shew a great Respect to her Husband, as her Master. If she acquits herself of these three Duties, she is an accomplished Wife.

As to the Husband; his true Character is Firmness in maintaining good Order in his Family. For that effect, he ought to maintain his Rank of Supremacy, and to be perfectly Master of himself amidst even his most allowable Pleasures. From that arises conjugal Union, which will be attended by all the other Advantages of Matrimony.

Parent ought to choose Matches for their Children.

If, according to the laudable Custom, the Father chooses the Daughter-in-law, and the Mother the Son-in-law; that Café the Parents will be the Guarantors of mutual Concord between the two young married People: What will contribute yet more to their Happiness, will be the Bride's not too lightly believing ill-grounded Suspicions and malicious Whispers; otherwise a too certain, but a too late Repentance will soon succeed.

Conjugal Fidelity.

As for Concubines, many Masters of Families know how to dominate over them, but few have the Art to keep them in the House, and at the same time to maintain Peace at Home; because lawful Wives are seldom studiously virtuous; and the Sex in general is too unaccountably jealous, that if a Man has Children by a Woman of Merit, he ought not to think of a Concubine.

But if the Husband, in the fortieth Year of his Age, has no Children, then let him take a Concubine; it is permitted by the Laws, which look upon a Man's not leaving Posterity behind him as a great Misfortune. If the Wife transported with Jealousy shall make a Disturbance, and be in a Fury at the very Name of Concubine, the Husband shall inform her Relations of his Resolution, and the Reason of it; And if, notwithstanding their Exhortations, she still continues to oppose her Husband's Views, he must have recourse to the Magistrate; before whose Tribunal he shall summon his Wife, and there obtain a Divorce in form: In short, his Tenderness for a Wife ought never to supersede his Duty to his Ancestors, which requires him to do his utmost to perpetuate their Polity.

Of the Duty of Friends.

Judgments of Friendship.

HOWEVER strict the Union among Friends may be, it is difficult for them always to keep it up: A Word dropped by chance from your Friend may dishonour you, and offend your Delicacy. What Course shall you follow? Why! dissemble, and let it pass as a Trifle. You ought to take a good deal of Care not to give a harsh Answer; or to make the first Person you meet with the Confident of your Repentment. The Affection of your Friend will certainly be cooled, either by a harsh Answer from yourself, or by an indirect Report which another may officiously make.

While Children are shut up in the Nursery, or before they have any Commerce without Doors, they know only their Father, their Mother, and their Brothers: They next begin to have School-fellows, with whom they try they Wit, and to whom they attach themselves. When they arrive at a certain Age they are married, and then they enter into the necessary Relations with the Parents of their Wives: Nothing is more easy than for them to transplant the Usages and Customs of their Parents, who if they are laborious, industrious, and frugal, the young Spouse will form himself by their Examples; and, on the contrary, if they are given to Vanity, Merry-making, and Pleasure, he will soon fall into their Extravagancies.

When he becomes an adult, when he is old in Commerce, and when he associates himself with his Companions, or perhaps enters into the Management of Affairs, and contracts Intimacies with his Fellow-Officers; he likewise enters into Engagements with such as have been admitted upon the same Degree, or with the Literati who live in the same City, which innsensibly produce a great Change, either for the better or the worse, both in his Character and his Manners: And if Vice shall thereby take root in the young Heart, it will be difficult to eradicate it; wherefore great Care ought to be taken in forming Friendships. The Duties are marked in the Body of our great Doctrine, and it is there rightly said, "The Choice of Friends is a Point of the utmost Importance.

There is nothing which we ought more to shun than a Spirit of Wrangling, and a bad Heart; the least Familiarity with People of this Character is very dangerous. Act by them as if you were entirely unacquainted with them, by which means you will shun a good many Quarrels, and prevent the bad Consequences which they may very readily lead you into.

Be equally careful in thumbling an obdurate Man, but without seeming to avoid him, otherwise you may make him a dangerous Enemy. Court the Company of a wise Man, but act in regard to him without Diffimination, and in the Openness of Heart; by these means you will have the Benefit both of his Services and Friendship.

When you pitch upon a Friend, a hundred good Qualities are seen in him at first; but when you are habituated to his Company, you discover in him a thousand Faults. Is this occasioned by his having left Merit than he had at first? No! The Friend is not changed, but your Heart is disgusted, and your Judgment no longer the same.

How we ought to treat of our Friends.

There is another very whimsical but not very different way of acting: During the Life-time of our Acquaintances we speak of nothing but their Faults and after their Death of their Praisers. Is that because in the latter End of their Lives their Merit had as it were eclipsed their Defects? Not at all! It is because by their Death, Compasion has given you their Heart different Dispositions with regard to them: He who treats his living Friends with the same Esteem and
Of Moral Philosophy among the CHINESE.

47

and Affection which he would express for them if dead, will reap great Benefits in Friendship.

There is no Advantage, or rather there are many Inconveniences attending the contradi-
ting numbers of Friendships: Our antient Sages have said, "You are acquainted with a Friend,
not it will not be easy for you to know one another thoroughly. But if you court a great
Number of Friends, how can you know them at all? The Testimonies of Eeem, of Friend-
ship, and of Zeal which pass amongst such, have no Solidity in them; all their Protestations
only proceed from the Lips: If you displease them in the least Trifle, they will leave you,
and by the first to tear your Reputation in Pieces by the Lashes of their envenomed Tongues.

This is a Proof we cannot be too circumstent in the Choice of Friends. My Friend, who was
in a poor and obscure Condition, all of a sudden finds himself in the midst of Splendor,
and Plenty; I ought to found the present Disposition of his Heart. It is to be feared, if I
should treat him with my ordinary Familiarity, that he will give me a very cold Reception,
with a Deign to keep me at a distance. On the other hand, my Friend, who was rich, falls
into Poverty: After such a Change of Fortune I ought to treat him with greater Respect
than ever; otherwise, he may suspect that I affect an Indifference, in order to break off all Cor-
respondence with him: I therefore ought to shun the smalllest Circumstance, which may serve
to rive to roast in Suspicion in his Mind.

A wife Man, who knows that Friendships are frequently exposed to remarkable Breaches,
ever enters into one without due Reflections before hand. True Friendship, when it is form-
ed, has nothing in it but what is simple and easy: It has no recourse to those empty Demon-
strations, which are generally deceitful. But if a Man is obliged to break some Friendships,
ought to do it without Noise, and to retire infamously, and privately. It is a fine Letter of
our Antients; Friendships, say they, that are formed slowly, and without much Ceremony, com-
monly are durable.

Of the Duties of Kinmen.

To carry our Indifference with regard to Kinmen, so far as to disown them, is great Pride;
and vile Ingratitude: To protect them, when they stand in need of Affixture, and to encourage
them in their Miser, is the Effect of great Virtue. If you suffer your Relations to continue in
mean Employments, or if they are reduced to be Domestick or Slaves, will not the Shame recur upon you? And besides, are you not culpable with regard to your Ancestors, which are likewise his?

A poor Kinman comes to communicate an Affair to me; I understand by his perplexed Air
that he would explain himself to me, if he durst, but that he is at a Loss for the proper Terms.
It is my Duty to penetrate into his Thoughts, and to give him Methods by which he may more easily explain himself: And if I be in a Condition to do him the Service which he expects of me, I ought to do it generously, and to enhance my good Office with the obliging Manner of doing it.

When extreme Miser obliges your poor Relations to implore your Affixture, consult your
Heart, and your Abilities, and then you may put yourself to some Inconveniences, do the best
you can to allift them. Do not tell them, I will lend you this or that; for the very Word, lend,
by putting them in mind of their Obligation to repay it, affils them. Above all things promise nothing but what you mean to perform.

It is impossible (this is the Nature of Man) sometimes to prevent Relations and Neighbours
from entertaining mutual Difficulties and Complaints. But how are those Seeds of Division guarded
against? It is, by bearing with one another, and by remembering, that if your Friend has
some troublesome Qualities, you have the same, which he must pardon in his Turn. But if a
Man is noisy, and cannot digest the least Inconvenience; if being proud of his Quality, his Riches,
or his Learning, he is inflexible in the least Point, and pretends to dominate in every little Dis-
pute; that is the way to perpetuate Feuds and Enmities.

There are different Degrees of Blood, and according to these Degrees there are different Degrees of Marks of Respect, in which we are not allowed to be deficient: And yet how many have no
Regard but to Fortune! If in Company the Dicourse turns upon a rich and a dignified Rela-
tion to Persons, you boast of being akin to him, and say, My Honourable Uncle. On the contrary, when we speak of a poor, defiled, and ragged Kinman, it is always in these contemptuous Terms; My Beggarly Cousin, &c. and seems to disclaim a Relation, because he is in Miser. How shameful is this!

It is not allowable to Perfons, even in the first Rank, to neglect what they owe to their Re-
lations, their Allies, their Friends, their Neighbours, and their Fellow-Citizens; these Duties
being indispensable to Emperors and Princes themselves; and in this they resemble Heaven,
whose Influence is equally diffused over all. Should we not then follow the Example of our
Bettors and that the most ordinary People believe themselves debased, when they indifferently
allift those of their own Family?

Yet how many do we see, who build proud Temples in honour of Idols; or entertain in their Hard-earning Houses Companies of Men and Women-Players (1) to divert them! who spare nothing in their
toys and Merry-making, and yet will grudge the smalllest Sum to supply the Neces-
sities of an humble, but dignifc Kinmen! Whence is this? Do they not proceed from the same Stock? The Riches with
which their Hands are filled, are they not derived from their common Ancestors? These An-
cestors,

(1) The present Emperor has prohibited, under the pain of in-
curring severe Penalties, all his Officers of what quality soever they are to keep Comedians in their Houses. This is allowed
to none but Princes.
Of Moral Philosophy among the Chinese.

effors, in leaving them their Fortunes, did they ever suppose that a small Part of them would be denied to each of their Pottery as should be in Straights? Could they ever imagine that among their Heirs there would be found a Soul brutal enough to suffer a Relation to die of Cold, Hunger, or Misery?

But to make another Reflection: The Wheel of Fortune is in a continual Rotation. Can you presume to be a long time prosperous? Or shall your now delphix Relations be always in Military? May not they in their turns mount to Offices and Dignities? May not your Children or Grand-children, when you are gone, stand in need of their Assistance? What Services can they expect from those about whom you have been so indifferent?

I have remarked frequently, that in numerous Families the Rich and the Poor do not once meet together during a whole Year. Upon extraordinary Occasions only the poor Relations venture to visit the Rich. When, for example, some one of the Family dies, they repair to the House of Mourning with their Cloaths in bad enough Plight, they being either too long or too short: But as they have nothing to offer, it is easily seen that they present themselves before the Gate with a perplexed Air, as if not knowing whether they ought to enter, or if it be more proper for them to retire. At last they grow more affured, they enter, but with an unsteady and a trembling Pace. Their Perplexity increases when they would make their Compliments in presence of the Domeficks, who receive them with cold Looks: At last the Master of the House appears, but with a haughty and an insolent Air. All this serves only more to estrange from the House those unhappy Relations. Whereas those, who proceed from some Stock, have a Right to share in the Prosperity of the Family.

Of the Government of the Heart.

When a Man has received from his Parents a Fortune sufficient to make him live handomely, he ought to look upon it as the happy Means of improving himself, by applying to the Study of Wisdom, by bounding his Desires, by being contented with a Competency, and despising whatever tends towards Vanity and Pride. But to confume one's self in useless Cares, to apply them all to heap up Riches, is to run headlong to Ruin. The Bififnefs of a reasonable Man, is, to regulate his Heart, and to refrain his Appetite. There is no Perfon but in the course of his Life meets with many troublesome Rubs; This is even an Advantage: For if every thing went according to our Wilhes, fo confident a Success would blind us, and we should be too much affêched with that Revere of Fortune, which always treads upon the Heels of Great Prosperity. The Man who is acquainted with the Accidents of Life, leaes nothing of his ordinary Tranquility in the midst of these trifling Inconveniences.

In a State of Drunkennefs, the Mind is as it were stupefied, it thinks on nothing, it remembers nothing: When it quits that State, the Ideas clear up, the Understanding becomes unclouded, and forms a right Judgment of things as before. It is plain that these Clouds, and that Stupefaction proceed from the Fumes of Wine; and that the Cleannefs and Jufhnefs of Ideas come from the Bottom of the Heart, and even from its own Nature. I fay the fame thing of another kind of Drunkennefs, no less dangerous: Namely, that of the Paffions, which blinds the Understanding, and disturbs the Reason of those whom it enflaves.

The Remedy for this Drunkennefs consists in these two Words, Ke ki, i.e. Vampaign yourself: When a Man hears another spoken well of, he entertains a Doubt: If his Neighbour is flattered, he believes the Report. Seldom does the Man, who inflits upon the Pains, do justice to the Virtues of his Neighbour. Such Men, if we examine into their Characters, are themselves full of Vices, and deftitute of Virtues.

A fine Ear, and a quick Eye, are the greatest Treasures a Man can posfs. But if I only imployn them in fiving for, and obferving Defects in another, without turning them inwards upon myself, it is the fame thing as if I should employ my Treasure and my Riches in favour of Strangers. Is not such an Abuse to be lamented?

The poor Man, who beholds the Rich and the Happy in Life, without being either fruck with the Pomp, or dazzled with the tinsel Splendor of their Fortune, should he afterwards attain to Employments and Dignities, never; would be intoxicated by his Grandeur. The Man who, tho' surrounded with Honours and Plenty, turns not his Eyes from the Indigent, should he tumble from the Pinacle of Fortune, will be less thun'd with his Fall, and break out into no Murmurs.

A Man's Conquerr over himself is the sure Means of securing him againy any Defeat from another; and to matter one's felf, is the sure Way not to be mattered by others. When I have a good Thought; It is inspired by a good Spirit; when a wicked Thought arises, it isfigured by a wicked Spirit. Let us tremble at every bad Idea, even tho' we confider it only as a bare Speculation; for it is always bad Seed poftcfsing good Soil.

Begin with cutting off all the Pursuits of Self-love; and then you can labour for the public Good. First regulate your Views and Desires; and then you may be permitted to lend an EAR to the Discourses of Men.

It is common enough for Perfons upon a Death-bed to torment themselves with the Apprehension, left their Children or their Grand-children should one Day fall into Poverty: Yet they themselves have, by their Avarice, Rapaciously, and Injustice, given the mortal Wounds to the Fortune of their Pottery. After having entailed upon them such Misfortunes, as are a Chastisement for their own Iniquities, they think fit upon their Death-bed to expect their
Of Moral Philosophy among the Chinese.

their own Iniquities, they think fit upon their Death-bed to express their Concern left Misfortunes should overtake their Defendants, whom they first render miserable, and then bewail that Militry. What a whimsical Conduct is this!

Some there are, who reason thus with themselves: I examine all my Dealings, I see that in them I have always followed Right Reaon; that I have practisèd Virtue; and that I have imitated the so much renowned Actions of our first Sages; in Equity, should not Prosperity and Riches pour upon my Family? And yet I daily see it going to Ruin; Whence can this Misfortune proceed? I will tell you whence, my Friend! It is because your Heart is not regulated so well as you seem to imagine. You ought to reason with yourself in this Manner: I have indeed committed no actual Injustice; but I have been always full of Effemce for myself, and of Contempt for others; I can reproach myself with no harsh or inhuman Action; but I have frequently cherished a secret Desire to injure others. Examine yourself thoroughly, Sir, and you will find that if you have not committed a great deal of Evil, it was owing only to your being deficient of the Means of doing it. When you prattice no Injustice, even tho’ the committing of it were to be attended with Impunity; when you abstain from doing a bad Office, when the doing it is in your Power; Then, and not till then, will I pronounce you a Wise Man, whose Heart is duly regulated; and, without Hesitation, I will promise you a solid and lasting Happiness.

Some prattle Virtue only to procure Effemce. We see several, who leading an irregular Life; are satisfied if they can mask their Vices, and save Appearances with the Publick. The Conduct of Perfons of both these Characters is a Proof, that the Uprightness natural to Mankind remains null in the Bottom of their Hearts. Why should they contradict it in their Practice?

A Man ought not to suffer himself to be dejectd by bad Fortune. If he is Master of himself, whatever Accident befalls him, he will never be at a Loss how to act. In the most difficult Circumstances, take Time to bethink yourself. For my part, I would rather chuse to expose myself to be reproached for my having acted too slowly, than to be blamed for having ruined all by my Raffines.

If my endeavours tend only to make myself happy, it is probable they will be in vain: But if within the View of my own Happiness I comprehend that of my Neighbour, I have reason to hope I shall succeed: It depends upon myself to employ the Talents I have, in fulfilling all my Duties: This single Reflection ought to strike in my Heart all the Murmurs that arise against Heaven, and to hinder me from imputing the Caufe of my Failings to my Neighbour.

If on my part I spare no Pains in doing my Duty, I can lift my Eyes to Heaven without Dread, and shew my Face to Man without Blushing.

It is forbidden me to form any Design to the Prejudice of my Neighbour: But it is lawful for me, to be upon my Guard, so as to prevent my Neighbour from committing any Action to my Prejudice.

I read Books for my Instruction, I ought therefore in reading them to consult my own Breast, The Vanity and apply to myself the Maxims that concern me. Men never judge the Pains an Js the Human Heart: they are at to succeed in whatever they take in hand: They aim at having all their Works perfect, and do not neglect to compleat any thing, except their own Perfons, especially their Hearts; thus, while they glory in their Success, they may be justly blamed for their Ignorance in whatever relates to themselves.

The Riches of others are look’d upon with the Eyes of Envy; but impotent Desires can never procure them. Is it not then better to shut the Door against unjuft Appetites? And if the State of hunting our Neighbour is harboarde in the Heart, if this Desire never harms him, is it not better to renounce it? When Fortune smiles most upon you, then is the Time to watch her most narrowly, and to refrain your Appetites. When you are in the Humour of Speaking, recollect yourself a little, that you may take the greater Care of what you say.

After what we owe to our Parents, we ought to consider what we owe to ourfelves, especially Advantages with regard to the Perfection of the Heart; for that is the noblest Part about us. If the Virtue of Vices, Dispositions of it are toward Virtue, our Sense, Words, and Actions, will all move on in Harmony; and to a general Effemce will be added the Poffeffion of real Happiness within ourselves, and the Perfection of it to our Porrivity: Ineffimable Advantages of Virtue!

Quite opposite are the Effects of Vices; not only to her Votaries, but to their Defendants. How many Examples antient and modern confirm this Truth! Hence, we may learn, that Heaven renders to Men their due Rewards and Punishments. Thus, let us look upon the Perfection of our Heart, which is the Ground-work of that Nature we receive from Heaven, as the essential Concern we have in this Life.

The Instructions and Vigilance of a Father, or elder Brother, are great Helps to a young Man to lead him into, and preferve him in the Paths of Virtue: Yet there is great reason to fear the Malignity of the Age corrupt him.

Of attaining to an accomplished Behaviour.

To flulate a Person civilly, to speak a compliant Word, to give the Place, and to make handsome Obedience, are indeed only the Duties which regard Politeness; but in the Interior course of the World, Effemce or Contempt for Perfons are express’d by their exterior Marks. Therefore young People ought early to be instructed in these Usages, and to observe them exactly.

It is a gross Mistake for a Man to say to himself, I despise these outward Appearances, and...
Of Moral Philosophy among the Chinese.

Confine myself only to what is solid. He who in his domestic and personal Conduct is Master of his Passions, and regular in his outward Demeanour, knows how to act wisely in a delicate Juncture. The Man who prudently proportions his Expenditures to his Income, may be regarded as a Man poisselling Millions; and his House shall endure long.

When one is obliged to receive a Precept, he ought to think upon the Necessity he thereby contracts to make a suitable Return, and to shew, in the mean Time that he is not afraid of the Obligation of Gratitude which he puts himself under.

If it happens, that any Man undervalues me, I reason thus with myself: "Perhaps his Con-tempt may proceed from my having nothing to merit his Esteem; if I were a Precious Stone or a Pearl, and should he then look upon me as a Bit of Clay, I should be satisfied with treating him as a bad Judge, without being at the Pains to enter into any Dispute with him: But if in Reality, instead of being a Diamond, I am no more than a common Pebble, why should I endeavour to make myself país for what I am not? A wife Man, whatever Opinion others pass upon his Merit, examines himself, and does himself Justice.

To meditate too much upon a Design when formed, occasions Irresolution; and to trifle too much upon a Subject, prevents our keeping ourselves to what is essential. Too many Windings to come the footer to the Point, bewilders us, and make us wander from the true Path.

A Transport of Anger, which is the Result of a hasty and impetuous Temper, is inseparable; but if founded upon Reason and Justice, it ought not to be suppressed.

A Person who expects to receive a Benefit from another, ought to examine if he has ever de-erved it at the other's Hand. Thus, he who addresses himself to Heaven for a Favour, ought to consider what his own Conduct has been, and, by examining what is past, he may judge of the future.

He who has neither Acquaintances nor Engagements without Doors, saves himself a great deal of Trouble; and he who entirely Brooke himself to the Practice of Virtue, and places his whole Confidence in it, has a sure Earning of solid Happiness.

The Man who would set forth his own Understanding to be deeper than what others profess, always proves it to be more shallow; and by pretending to shew a Mode superior to that of others, thereby proves how far it is inferior. He who knows how to correct his Faults, has nothing to dread from the Anger of Heaven. And if he can be contented with his own Condition, wicked Spirits can have no Power to molest him.

Mountains engender Metals, and, with Instruments made of these Metals, their Enemies are torn out; the Tree produces Worms in its Heart, and these Worms gnaw it. Man forms a thousand Projects, and these Projects prey upon himself.

A cunning intriguing Person meets sometimes with Success, but he is not without very mortifying Afflictions: But a Man who is plain and sincere, whose Words are without Disguise, his Actions without Artifices, and his Views without Ambition; if he rules to no Eminence of Happiness, fears to sink into no Depth of Misery...

To strike a Passion when we perceive it hurrying us away, to repref a Transport of Anger when it is ready to master us, is the Fruit of true Wisdom. When I am unwilling that my Words should be known, let me hold my Peace; should I be troubled if my Resolutions were to take Air, then, let me not resolve.

They do not entertain a Man, who has just received a Disappointment, with an Account of your Success. When good Fortune comes, make it welcome; but cherish the Remembrance of it, to sweeten any succeeding Misfortune you meet with.

Man who sincerely defires to make a Progress in Virtue, ought, in the first Place, to apply himself to find out his own Defects.

The Laws of Civility and Good Breeding ought to regulate, but not to perplex us. If these guide us, we shall commit few Blunders; but if they are troublesome to us, and put us to a kind of Torture, it is a Sign that we are little fitted to enter into any delicate and choten Engagements.

It is a certain Maxim, That we ought to conform ourselves to the Orders of Heaven. If I mention this to a grave and an aged Man, he thinks the Practice of it easy; but, if to a Young Man, he thinks it difficult; the Reason is, That Young Men hope and dare a great deal, are rash, enterprising, and seem as if they would force Heaven into their Measurers.

There is another Maxim; any Design, that is undertaken, must absolutely be finished. Let me propose this to a Young Man, it is intricate to his Taffe, and he easily enters into it; but an Old Man is diftinct. The Reason of this is, because this last, perceiving the Strength both of his Body and Mind decreasing daily, his ordinary Language is, That he must absolutely wait for, and follow the Will and Dispofal of Heaven. However, these Maxims are far from being contraditory to each other. We may have sometimes Occasion to exert all the Efforts of which we are capable; at other Times our Situation may be such as leaves us nothing to do, but to submit to the Orders of Heaven.

In all Things, let us conform to the Taffe of wise Antiquity: If once we ramble after any extravagant Notions, we shall be carried farther than we are aware of.

He who has begun his Fortune by the Study of Learning, will pursue it by following the same Method. The Love of Books damps the Passion for Pleasure; and when this Passion is extinguished, the Expenditures are trifling, and a Man is not forced to borrow: Thus he saves himself a great many Disappointments, and being exempted from these Meanneffes, he maintains his Rank, and makes himself respected.

Endavour for some Time to prefer your Understanding unfettered from Worldly Affairs, whole
whof Vanity you will thereby perceive. Keep Silence, and you will thereby see how Ridiculous a Great Talker is. Keep your Door shut, and you will soon discover how much Impertinence is in Visits. Refrain from Cervetousness, and you will thereby beEnable how many Misteries attend it.

The Rich and the Noble ought to study Generosity and Liberality; the Knowing and the Learned, Frankness and Sincerity. We are pleased to say, That the Heart of Man is difficult to be managed; without perceiving that none is so untractable as our own. Study first the Knowledge of yourself, and then you may discourse of the Faults of others.

When the Sky is clear, the Wise Man trembles; when it thunders, he is undaunted. When a Wise Man walks, on a plain and level Road, he is in Dresden; but when toft by the Winds and Waves, he is sincere.

A Man is extremely delicate in Punctilios of Honour; he ought to be still more so in Points True, of Good Breeding. We eagerly search for Remedies when Sicknefs is contracted, but it would be better for us to endeavor to preserve the Health we enjoy. Societies are formed for mutual AffiIntance and Defence; the Reputation of a wife and Juft Man is a Support still more firm. People give themselves Airs of Importance, that they may pass for Men of Fortune and Credit. It would be of more Advantage to them to gain the Character of Honesty and Sincerity. A Man wants to be more Advantageable by speaking much; but he would succeed better if he would be referred, and apply himself to the meanftip Dutes. Another courts the Esteem of Men; but he would act more wisely, to defer it by the Jufnefs of his Intentions. One runs into Expences and Pomp; but the Quality of being a Mafter in Witfdom would do him more Honour. Another boasts of his large Estate and magnificent Buildings; but it would be more glorious for him to propagate the great Doctrines of Morality.

The finding a Treasure in a secret Place, when we know the rightfull Owner; the meeting a fine Woman by herself in a remote Apartment; the hearing the Voice of our mortal Enemy, who has fallen into a Ditch, where he muft perift if no Hand is stretched out to help him; are admirable Touchstones for the Heart! Touchstones for the Heart.

The Character of a Bully, who values himfelf upon an ill-judged Courage, is dangerous. As soon as the true Interests of a Wife Man oblige him to hazard his Life, he is daunted by no Danger, and discouraged by no Obfacle. But to expose one's Life without juft Caution, is not Courage, but Infolebility. Don't we see many, who daily expose themselves to have the Pleasure to affift at a Publick Comedy? How many others lead their Children by the Hand, or carry them in their Arms, the Danger of being fiftled, which frequently happens, either at the Diverfions of the Lanterns, at the artificial Fire-works, or at the Combat of the Barker. At these times the Clouds prefifes, overtuers, and fiftles. How many Persons are then demoliShed! Ought we to expose our Lives in that manner for a trifling Diverfion?

It is written, That our Antients declined to go up into any high Places, or to walk near Precipices; thefle kind of Exceffes they condemned by this Expreffion, Пуцет Реpelz is the Fruit of intense Application. Difficult is frequently the Mother of Security, and Hardnefs of Resolution often proceeds from a circumftant Diffidence.

**Of the Love of Learning.**

**Reading** gives thofe who apply to it a certain Air of Politenefs, which difstarts itself Advantages through all their Words and Actions. A Man who has acquired a Knowledge in the Art of Reading, Management of Affairs, acts in an easy Manner. His Advice or Decifions feem to flow from the Fountain-Head: He reftdomains thofe rich Persons, who, without making always a Show, have a peculiar Air and Manner, which dignifies their Outfide however homely.

The firft time I read an excellent Book, it is to me, juft as if I had gained a new Friend; How to profi and when I read over a Book I had perufed before, it is like my meeting with an old Friend, by it.

In perufing a Book, if I meet a difficult Passage, I fold it down, that I may confult thofe who understand it. If a Man paffes lightly over what he does not underftand, perhaps he is negleeting the Vein of a rich Mine; or if he fhall take it in his Head to make an impertinent Remark upon the Margin, he thereby furnishes Matter of Ridicule to thofe who afterwards meet with the fame Copy of the Book: We have many Examples of this.

We ought to lay hold of every Incident in Life, to finifh and polish ourfelves. It is not one Diamond which gives a Luftrine to another; a common, coarfe Stone is employed for that purpofe: Thus, I ought to draw Advantage from the Infults and Contempt I meet with from a few worthless Fellow: His Brutality ought to induce me to examine my own Conduct to the Bot- tom, and to correct the moftlefs Blemith I perceive in it.

Nothing is more difficult to a Man than to keep his Head difengaged, nothing more easy than to suffer it to be diftracted: Besides the Pains that we ourselves are at to put it into this Sym of Diftraction, there are many with whom we have neceffary Relations in Life, who al- lure it in a hundred different Manners. To know the precise Bounds of the external Communication of the Heart, is the great Science of a Wise Man.

A Father and Mother frequently cannot induce their Children to study, they deem, as it were, to be dragged to it, fo averfe are they to all Application. But when their Parents come to have occasion for their AffiIntance, then Household Cares leave them no longer Leifure to study. Thus, all the Hopes of their arriving at Degrees and Employments, are at an end. If
they find themselves obliged to write two Lines more polite than ordinary, their Pencil then
forms as heavy as a Mill-Rome, and they spend ten Years in turning two or three Periods.

Their Persons are most at a Loss, when a Banquet is almost over. The Plate and the Dice go
round, that the Number of little Verbs which every one ought to repeat may be determined
by Chance. The Boubby, when it comes to his Turn, appears quite stupid and fumbleis: The
Company divert themselves with his Confusion, either by their malicious Smears, or by whispering
some little Words among themselves. As for him, he opens a Pair of large, heavy Eyes,
he flares upon all about him, without knowing one Word of what they are whispering at
his Expence: He then calls to Mind, but too late, the Advice his Father and his Master formerly
gave him. If he throws his Eyes upon Books, tho' it were but on a Comedy that is acting, he
may as well not read at all. If he repeats of his Extravagances, only as he would do if he
made a false Move at Chefs, can a Change of his Heart be hoped for?

Of the Conduct of an Honest Man.

The Husbandman waits for the Crop in the Harveft, to judge if it has been a fruitful
Year. In the fame Manner, before you make the Enumium of a Man, follow him
through all his Conduct, and fee if it is entirely confident. It is Time alone, that discovers what
is at the Bottom of every Man's Heart.

One Man leads you with Carefles, and he proves an impofing Rogue; if you fuffer your-
self to be surprized, you must fall into his Snares. Such another wants to entertain you with
every Thing the Town can afford. This Outfide has fomething in it, very engaging; but inquire
ftrictly into his Character, and you will find him a fpacious Villain, who only ferves his own

Prick at felf to be surprized, and your own Confident, to fend up your

Villany con-

If I am really virtuous, while I am only a very poor Scholar, my Virtue will procure me
Efcoom, and be copied by others. But, on the contrary, if I am a Rogue, tho' I fill the moft
exalted Employments, yet still my Conduct will be cenfured, and I fhall become contemptible
in the Eyes of every worthy Man.

When you are about to concert any Undertaking with another, you ought to be thoroughly
acquainted with his Qualifications and Capacity. When you frequent great Families, if you
play the Scyphant, you must have recourse to the moft flameful Means. A generous, noble
Spirit makes nothing there; is it not better to retire from them generall and quietly?

A Man, tho' he is a Philofopher, yet if he is filled with lofty Ideas of Riches and Honours,
he will not long defend himself againft the Corruption of the Age. A Man whole Head is full
of the Notions about which the Followers of Fe and Tan wrangle, tho' he is a Wit, yet he will
not be able to preserve himself from being fubjeft to a fmall Degree of Folly, which must
render him ridiculous. A Man who is felf-opinionated, tho' he naturally is gentle and affable,
will become capable of doing a violent Action. A Man whose Paffion is Glory, tho' at the
bottom he is modert and reserved, yet he will not be able to be about upon viercly and vain.

The Learned Man who is intoxicated with his Knowledge, tho' he is frank and finceere, will
render himfelf incapable to enter into the Smallest Affair.

When a Man has it at Heart both to be, and to appear finceere, he gives every thing its own
Name; he calls large, large, and little, little: On the contrary, a Man who takes it in his Head
to exaggerate and to lye, begins at firft with Things of little or no Confquence, till by Degrees
forms a Habit of never speaking Truth; after which, he paffes for a profefled Lyar.

One deposits in my Hands a certain Number of (?) Taels, tho' he delays to call for them, yet
I ought to take care not to touch them, that I may repay them in the very fame Species. This
is the great Law of Deeds of Truth: But if a Man makes no Scuple to break in upon the Sum,
even tho' the Sum he puts in his Head is equal, and of purer Silver, yet he is guilty of a Fault,
which ought to be punished; otherwise, Deeds of Truth will be no longer regarded.

The perfect Agreement between a Man's Heart and Tongue is infinitely prized in Life.
How many Men boast of being generous and liberal! Yet when it comes to the Purlf, how
plainly do their Actions give their Tongues the Lye! To hear fome People talk, one would
think they were void of all Concipience; but fecretly are the Words out of their Mouths,
when they go and purchase a Concubine, or even a Slave.

If a Man speaks before another of the superflitious Notions that some entertain about
the Situation of a Houfe, What Idfolly! will he cry in a fcoffing manner; can an Apartment fac-
king the East or the West have any Influence upon the Happinefs of a Family? And yet this
very Man, when he digs a few Feet under ground to raise the principal Beam of a Building, is
more scrupulous than any one else in his Choice of a lucky Day.

If he has another House or lay, If I once had my Degrees, and were fettled in an Office, it shall
be seen with how much Justice I will discharge my Duties; I will fpeak a Word for the Public,
quite different from that of certain Mandarins, who fhall be nameless. We fee others, who,
when they have borrowed a Sum, cry out againft the Creditor who comes to demand his Due.
But when they fhew themselves lay out any thing upon Intered, if the Intered is not paid upon the
precife Day, they immediately add it to the Principal, thereby to accumulate the Annual Rents.
What a Stir do fome make about a random Word, when they think it touches themfelves! At
the tame time, how little do they make of the molt provoking Affronts they put upon others?
Can there be a Conduct more whimsical, or more unworthy of an Honest Man?

(*) A Tael is a Pergang word, which signifies an Ounce of Silver, and is Worth about 100 Sub of French Money.
A Man should take heed not to be stiff in his Opinion; it being better to yield somewhat to that of others. If instead of an Equilateral Square, as I had intended, I out of Complaisance make an Oblong Square; I by that means go near to execute my own Design, and avoid giving Offence.

He who would wish to have a Reputation, which might be like the purest Gold, or a precious Stone, must resolve to retain the Fire from the Fire of Tribulations. The highest Pitch of Reputation which a Man can possibly attain to, is to have it laid of him, That the Age he lived in could not do without him.

Of the manner of governing the House, and of the Apartment for the Women.

NEVER admit into your House either Bawdies, or certain Old Women, whose Buffnes is to sell Ornaments for the Head, Bodkins, Pendants, and artificial Flowers, or to carry Medicines, or to do the Part of Go-betweens in Marriage-affairs. Their principal Employment is to pick up a variety of Tales from all the Families which they frequent, in order to divert your Wives and Daughters. But this is not the greatest Mischiefe they do: What is most to be feared is, their insinuating them with Notions of Gallantry and Lewdnees, and managing Elopements and Rapes. These are publick Pets, and ought never to be suffered within the Doors of any honest Family. I have as much to say against the Singing-Women, who are sometimes introduced into the inner Apartment, and are no les dangerous. As for Midwives, there is indeed no being without them; but those of good Reputation should be chosen: Nor would it be proper that they should make a Cusom of coming to your House.

When a Family rises early in the Morning, we may conclude the House is well governed, and not given to revelry in the Night; and when this happens, one may be as sure that the Slaves and Femmes are neither Libertines, Rogues, nor Cheats. On the contrary, those Families which make great Entertainments over Night, and lie long in Bed in the Morning, are involved in Disorder, and upon the very Brink of Ruin.

Keep your young Servants who love to dress, affect foppish Airs, and aim to be thought agreeable; other wise People will conceive a very bad Opinion of your Wildom. As for the Wives of your Slaves, if their Person are agreeable, never suffer them to come near your own Apartments. Take care likewise not to hire very handsome Nuries; for tho' you should never either see or hear them, a thousand injurious Suspicions will arise from that Quarter, which you will not be able to remove.

Great Happiness is commonly followed with great Uneasines. Nothing but a moderate Fortune is truly capable of procuring calm and lasting Joys: Nay, tho' you should be reduced to downright Necessity, you need not be less happy.

The Buffnes of a Master of a Family is to have an Eye to every thing: And then he may reaon thus with himself: If I am careful and vigilant, who dares be idle and lazy in my House? If I am frugal, who dares be extravagant? If I have nothing in view but the common Good, who dares pursue his own separate Interest? If I am open and sincere, who dares make use of Double-Dealing? Not only the Domestics and Slaves, but likewise the Children and Grandchildren, will form themselves by so excellent a Pattern. It is commonly said, That the Perfection of the Heart is, never to offend Heaven: The Perfection of your Behaviour, so far as relates to Words and Actions, consists in its being so prudent and exact, that it may be imitated by your Children and Servants.

Almost every Man covets to live in Prosperity, Honour and Plenty; but few are acquainted with the Duties belonging to such a State. They are deceived, who think it an easy matter to acquire and maintain themselves in that Situation; for we must ride it by our Talents and Virtues, and preserve it by a Series of worthy Actions. In short, Knowledge and Prudence ought to direct us in the Pursuit: For if these Requisites are wanting, we shall soon lose the Enjoyment of our Honours and Riches. The Wife Man only knows how to preserve them by his Application.

Boys and Girls should not be allowed to meet together, nor sit in the same Place, nor make Boys and use of the same Moveables, nor take any thing out of each other's Hands. A Sister-in-law, ought not to converse with her Brother-in-law. If a Daughter, who is married, makes her Parents a Visit, the must not sit at the same Table with her Brothers. These Rules have been wisely establish'd to make an entire Separation between Persons of different Sexes; and a Head of a Family cannot be too strict in causing them to be observ'd.

The younger Sons ought not to chaff the Domestic Servants, who have committed a Fault; nor must the Wives or the Daughters punish their Maid-Servants or the Concubines: When they discover Correction, the Head of the Family should be inform'd of it, and order a fit Punishment, but not inflict it himself, for fear of being transported with Anger. If Masters are too rigid, their Servants will obey them with a forced Affection: They should compassion the Weakness of those unfortunate People; for the Younger sort have but little Understanding, and the Aged but little Strength. To govern them well, we should join Gravity with Mildness, which is the Way to make them love and respect us.

There is no Duty more important than that of instructing Youth. When a young Man begins his Studies, do not give him tedious Precepts relating to the Manner of living in the World: It is sufficient to lead him gradually, by the reading of Books, to gain this sort of Knowledge. Instruct him above all things Modesty and Respect, and never spare to repro-
mand and correct him: This is the Way to subdue the Spirit of Pride in him. Overfine Cloaths, and too delicate Diet, ought to be forbidden very early. Never suffer him to have the leaft Acquaintance with young Persons of a bad Education, or incompany with Debauchery: By taking such Care, your Son will be as it were naturally inclined to every thing that is just and reasonable. Study gives a Young Man a certain Air of Politeness and Agreeableness, which makes his Company courted: If you neglect to instruct him this Love for his Studies, and allow him to pursue his Pleasures, what a poor Figure will he make in polite and ingenious Company! If they happen but to look at him, he will imagine they reproach him for his Ignorance: If the Discourse falls upon Matters of Learning, he will simile like a Simpleton, and seem as if he understood every thing that is said; whereas in reality he is in as much Pain as if he sat upon Needles.

Some Parents keep their Children so confantly to their Book, that they will neither let them fee nor hear what paffes in the World: Whence they become as silly as the Young Man, who happening to be in a Publick Square, and seeing a Hog, cry'd out, What an enormous Size that Rat is of! This Example fews that one may become a mere Fool with much Study.

When the Mind of a Child comes to open more and more, and you have taken care to exercife his Memory in learning the ufcual Books by heart, and the better to inflit your Leffons into his Mind, make use of familiar Comparisons, or let them be complified in Verse.

If the Women feldom meet together, there will be left Back-biting, and greater Unity among Relations. We read in the Book of Rites, That what is talked of in the Women's Apartment ought not to be mentioned out of it; and likewise, that not ought not give ear to any thing which is talked of out of their Apartment. We cannot sufficiently admire the extraordinary Delicacy of our Sages, and the Precautions they have taken to hinder the least Correspondence between Persons of different Sexes.

Great Liberties taken by them of late.

The Women to be under strict Rules.

Great Liberties taken by them of late.

However, the Women and Maids of this Age assume the Liberty not only of going to the Pagods, and there burning Perfumes, but of entering into the covered Barges, and finging their Pleasures on the Water. As their Husbands know of this, how come they to suffer it? When the others looking thro' a Lattice, at the Plays which are acted in a neighbouring Hall, where there is an Entertainment for Company, finging the Lattices pretty open, that they may fee and be feen. There are some who find means of fiewing their little Shoes, and examining thro' the Chinks of the Screen the Air and Carriage of the Gueffts. They talk and laugh fo loud as to be overheard: The Eyes of the Players pierce thro' the Lattices, and the Hearts of the Gueffts fly that Way. But what is still more intolerable, these Plays, which ought to repreff the worthy Action of a faithful Subject, or an obedient Son, fome Pattern of Chriftianity, or of Justice, are fometimes intermixed with amorous Intrigues, and criminal Correspondences. Can any thing be more dangerous to the Female Sex? And are not the Consequences hereof extremly to be feared?

The Education of young Girls should be quite different from that of Boys: The latter ought to study the ancient and modern Authors, in order to become capable of attaining the Degrees and Dignities; but as for Females, the Leffons given to them should relate to Vigilance, Frugality, Unity, Obedience, and Labour; this ought to be the Sub-total of their Knowledge: You cannot commend the Virtue of a Woman more than to fay, She is not learned.

There is a fort of Women, who ftole from Houfe to Houfe, beating a little Drum, till somebody fops them; fometimes they fing Verfes, fometimes tell a Story, which they accompany with Grimaces and Guffures proper to divert: Their Stile is plain and vulgar, and they are contented with a few Parthings for their Pains. The Women and young Girls are infinitely pleas'd with hearing these Songsters: You shall frequently fee different Families affemble in the fame Houfe, and call them in. At fift they let them fing in the Court next to the Hall, afterwards they bring them into it. There the Scene begins by reciting Inftuctions for Virtue, from which they immensely proceed to Gallantry, and relate the Miffortunes of two Persons who love each other passionately, without having an Opportunity to discover their Affectons. The Females, looking to them, are affected with Tenderness; they figh, and even fometimes weep. But, what is at length the unravelling of the Plot? Stollen Liberrties, and criminal Pleasures. What fataf Impreffions does this fcadalous Amufement make upon young Hearts! How can it be reconciled to the Precepts, which our ancient Sages have left, concerning the Redrefs of the Female Sex? According to them, no Words but what are strictly chafe should reach their Ears, nor any Object, in the leaft immodest, come before their Eyes. This requires the entire Vigilance of a Mother of a Family.

When a Boy is twelve Years old, he ought to be forbidden to enter into the inner Apartment: In like manner a Girl, after that Age, ought not to have the Liberty of flitting from her Apartment. Let nobody tell me that they are Children still, and there is nothing to fear: For Old Women-Servants are seldom fufpicious, but go up and down all over the Houfe; and yet by their means private Words are carried into the moft inner Lodgings. What Disorders arise from hence!

When you do not hear Scaps of Plays fung, or the Voice of the Comedians imitated, in the Ladies Apartment, it is a Sign that good Order and Virtue reign there. If while the Husband is retired with his Wife, you hear no loud Laughter, it is a Sign they are treated with Respect. Servants ought not to be suffered to go up and down the Houfe at Night without a Candle: This Precaution is necessary, and prevents great Inconveniences; so that the Master and Mistrefs are equally concerned to fee this Custom observed.

* This is a Chinese Expression [or Similar]
Of Moral Philosophy among the CHINESE.

Of City and Country-Houses.

We see a great many Persons, who are solicitously employ'd in carefully chusing a good Situation under a benign Horoscope, for the Burying-places of their Ancestors; imagin- ing that thereon the good or bad Fortune of a Family depends. But as to their own Mansion-House they never inform themselves to what Confellation it answers, nor whether the Element of Fire or that of Water has the Ascendant over the Body of the Building; whether it ought to be more, or not so much rais'd; if the Great Gate should be on such a Line, or on such another; to the end that Riches may not leave their Family; but that Prosperity may come in, and Adversity may be shut out: These things, I say, are never minded. Yet these are the Houses where we rejoice, where we pass our Days and Nights, where our Children are born, nursed, and educated. Sure they therefore ought to be supposed to have a much firmer and a more direct Influence upon all that relates to us, than the Sepulchres of our Ancestors can have.

We hear a great deal about Sorceries, Witchcrafts, Enchantments, and Spells. It is com- monly said that the Carpenters or Masons, either discontented with their Work, or at their bad Payment, in Defpair throw these Enchantments upon the Buildings they rear. But this is a Point I have long doubted of; my Reason informing me, that a Man, conscious to himself of nothing which he needs be ashamed of, depends only upon Heaven for Success, Ho fù yuè t'ien.

Nevertheless, what I saw at the House of a Person of my Acquaintance, cured me a little of this Prejudice: After his Death, his Children and Grandchildren were so addicted to Gaming, that in a short time they squandered away all their Fortune. In taking down a Wall of their House, there was found a Plate with a certain Number of Dice, and a Wooden Hand of a Man; this I understood was the performing of these Enchantments. I own that this Discovery, joined to the Misfortunes and Ruin of that Family, rendered me a little more credulous. But I reflect that the Body of our Laws by annexing Punishments to such as practice Sorceries, takes the ruinous Effects of these Practices for granted.

I therefore conclude, that in erecting great Buildings, or in entering upon an Affair of Consequence, a Man ought to take great Care not to fall into any fordist Parimony, which may provoke the Lower Rank to practice on these Spells or Charms. It is a Common Proverb, That the Devil hears the Words of the Bargain with the Enchanter; and that the Workman hears what the Workmen pronounce in his Indignation. I know at the same time that, among a Thou- sand Instances of the Effects of these Enchantments, there perhaps are not above one or two wherein it appears the Devil was actually concerned. What I have said, may suffice to caution a Man against exposing himself to these kind of Misfortunes.

Treatises upon Intriguing, Indulgent Verles, and obscene Pictures, ought never to be found in the House of a wise and virtuous Man; for if they are exposed to the Eyes of Women and Children, how shall he afterwards dare to preach up to them Modesty and Chastity? These Things ought to be kept, like Arms and violent Remedies, under Lock and Key, left the more. Children should come at them, and kill themselves.

Such as these Estates in the Country are always casting about how to enlarge them: The Proverb says, That the you should purchase all China, yet still there would be Lands bordering upon yours. What then avail so many Cares, for making yourself great and rich? The Estate you have behind you will pass into other Hands at your Death; nay perhaps it may be a continual Source of Enmities and Proscriptions against your Family. Had your Acquisitions been fewer, your Children, by living in a sweet Mediocrity, might have peaceably enjoyed them.

The Purchaser of an Estate shews the Riches; the Seller, the Declension of his Family, because the Necessity obliges him. What I would infer from this is, that if you are the Buyer, you ought never to take any Advantage of the Necessities of the Seller, but to pay him the adequate Value of the Purchase; and a reasonable Price will probably satisfy him. Do you think that thus you will lose your Money? Is not what you acquire of equal Value with what you dispose? Since, and is it not the same Thing as if your Money were all in your own Hands? This is the Senec of some Verles, who, to the present Purport: the verdant Mountains, those lovely Meadows, were once possessed by Families now gone to Decay: Let not the present Possessors of a small Country be satisfied; the greater part of Faches is not equal; many others after them may be Mafiers in their Turn.

We plant a great many Trees round our Country-Houses, either for Good Luck, or for Country-Beauty. And therefore when I see a little Village surrounded by rural Groves, which shade the Fields on all sides, I conclude that its Inhabitants are happy; but if I perceive great Trees cut down on all Sides, it is a certain Mark of Poverty and Hardship.

I say the fame of the Burying-places, about which your Ancestors have taken care to plant Mulberry and Tallow-trees. When they are cut down, it is a certain Indication, either of their Poverty, or the extreme Avarice and Degeneracy of their Pofflery. As there are in every Fa- mily some rich and others poor, the former ought to affift the latter, in order to prevent a like Blunfh, which may for ever alter fully their Reputation.

The Purchase of Lands is preferable to the Grandeur and Magnificence of Buildings. All Plan of the that is required in the Dwellings of the greatest and richest, is, that the House should have before it a Rivulet or a Canal, and behind it a Garden: That the Gate with its Appurtenances should have the first Division of the Hous; a little forwarder there should be a Court, and at the End of it, a Hall for receiving Visitors; after that, a third Court, where the Apartment for the Master of the Family is; then a fourth Court with the Office-Houses; and every one of these Apartments should have four or five Chambers on a Floor. But...
Of Moral Philosophy among the Chinese.

Indolence, and too eager Defers for Riches, etc. for'd.

**Of certain Rules of Conduct, too much neglected.**

Some People love only the easy Virtues, and are averse to whatever gives them Pain: They justify this Indolence by the specious Pretexst of Submitting to the Orders of Heaven. But are they ignorant that Heaven, having given them Understanding and Talents, expects that they should exert them, and second its Favours by doing all that depends upon their Care and Vigilance?

I equally blame a reflexed Pursuit in quest of Riches and Fortune. Peaceably enjoy the Reward that Heaven has been pleas'd to bestow upon your Endeavours, and carry your Views no farther. There is a well known Proverb, the Sense of which you ought to apply to yourself:

> Whence Travellers quicken their Pace, or march at their ordinary Rate, their Journey being fix'd, which they have but so far to go. In the same manner do you content yourself with your Condition, which is agreeable to the Talents you have received from Heaven.

The Spring gives Flowers, and the Autumn, Fruits; this is the Order of the Seasons: In like manner Science is acquired only by Labour. Our Understandings and our Knowledge encrease in Proportion with our Endeavours and Application. A flight Action, perhaps, may not be remarked; but when a Passion is rooted in the Heart, we calmly discern it without observing very narrowly.

How many do we see, who are far from endeavouring to acquire what they seem to be in search of? They have a ruling Passion for an Object, even tho' they know that they never can obtain what they seem to pursue with the greatest Ardour.

If a Young Man goes to Courts, or into any Places where Crowds assemble, as for example, to the Show of Lanthorns, or to Public Comedies, he ought to be accompanied with a wife or Friend, or an old experienced Companion. He likewise ought to be very watchful over himself, and to take care of his very Eyes, left he inconsiderately cast some Looks that may be remarked; and beget Sibjicions that will hurt his Character.

A Man who is vain of his pretended Merit, and who grasps too eagerly after the Esteem of Mankind, meets only with Contempt: We ought, in like manner, to shun those forward Airs by which we procure a temporary Esteem. A Man and likewise, too frequent Visits to them. Familiarity begets Contempt; when we see another Foe, our mutual Repulse is greater, and our Friendships more durable.

The Abuse of the Favour of Heaven.

A Man who is born to a moderate Fortune, he is but little taken up with great Projects: And thereby, he is in the most proper Disposition to love Study. When a Man is born to Splendour and Wealth, he can easily dilate his Benefits, and then it is in his Power to affit the Unhappy. If there are any, who, tho' prett by Want themselves, full retain a finite Desire to relieve the Misfortunes of others; or who, tho' they are surrounded by Riches and Honours, seriously apply to the Study of Wisdom; these have Souls of the first Rate, and cannot be excelled enough.

Some of the happy Men of this Age take a Pleasure in granting Favours, but they frequently accompany them with certain Airs of Pride and Haughtiness, which shock those who are forc'd to improve their Protection. On the other hand, most People, who are in mean and debitable Circumstances, become so fearful and revered, that they appear to be entirely funk with their Hardships, and grow quite inaccessible and unfaciable: Both these Faults must be avoided.

The Man who has not undergone great Disappointments, never tastes the Sweats of a peaceful Life. He who never has had to do with selfish fecdious People, cannot justly prize the Happy Men of this Age, that take a Pleasure in granting Favours, but they frequently accompany them with certain Airs of Pride and Haughtiness, which shock those who are forc'd to improve their Protection. On the other hand, most People, who are in mean and debicable Circumstances, become so fearful and revered, that they appear to be entirely funk with their Hardships, and grow quite inaccessible and unfaciable: Both these Faults must be avoided.

The Man who has been prov'd, both by the Frowns of Fortune and the Malice of his Enemies, and has always born up against both, comes out of these kind of Trials full of Courage and Confidence. Such Perions experience the same thing as those who eat the Fruit * Kan lan*, which has a bitter sharp Taste, but leaves an admirable Coolness, and an exquisite Relish in the Mouth.

* * A kind of Olive.
Of Moral Philosophy among the Chinese.

If you have an Opportunity to draw a Man out of Danger by stretching forth your Hand to him, or to calm those who are in a Passion, don't lose that Opportunity of doing good: But if, in doing it, you regard only your own Interest, flatter not yourSelf with the Thoughts that you act as a Wise Man; the most ordinary Person will do as much.

It depends on me to give to Handle no Slander, but I cannot shut the Mouths of Slanderers. Of Slander.

If I walk the Streets in the Night-time, I may well be conscious that I have no bad Deligns upon any one's House, but I cannot hinder the Dogs from barking at me.

A Passion which we don't get rid of, is like a Moth which flies round a Taper till it is burnt. A prudent cautious Traveller frequents only the High Roads, he does not for a nearer Road Pains.

strike into unbested Paths, which conduct either to a Precipice, to impermanent Woods, or to inextricable Mountains; he keeps the High Road, and of course comes to his Journey's End.

Those who subsist too much, and such as supply Ability with Refinements, can never succeed. Our Fondness for a trifling Interest frequently involves us in great Loffes. Let us then act so as our Candor and Uprightness may appear in all our Undertakings.

He whose Proceeding is upright and sincere, when successful, has the Comfort of not being tired out with fruitless Endeavours. If unsuccessful, he has this Satisfaction, that he has done nothing of which he needs to repent.

The Husbandman who wants to have a plentiful Crop, never sows his Seed in uncultivated Grounds, or among Brambles. If you speak with a Delight to obtain a Favour, let all your Words be gentle and civil. If you give Orders which you would have to be obeyed, take care that they are not too severe. If you would keep up an Intercourse of Precepts betwixt your People, you do not make them too costly.

It frequently happens that in the Palaces of the Great, the Master is well bred, civil, and Importunely free of all Pride, while the Domesdies have haughty, fawcy Airs. A Wife Man, who is tender of his own Reputation, ought never to go near such Houses but when he is indenfibly oblig'd to it: It is much better that a Great Man should complain that you see him feldom, than to let you know that he is titt'd out with your Visiters.

Children who chew a great deal of Wit, are like Trees which produce a double Quantity of Leaves, but no Fruit.

And Fortune goes against us, let us slap fstoil from us; we must not think that she is to Relignation expeditious, but she has won over to our Side by any extraordinary Emotion into which we put oursevles. Our hearts obstinately falls against both Wind and Tide, is always in danger of being shipwreck'd.

Some enjoy long, and some short Lives; and who can know the Number of his Days? Formerly when a Man was all Affairs, he put all Affairs, relating to his Family and Estate, in order beforehand. This Practice contains a great LeSon: By it we may learn that when a Man is arrived at the middle Age of Life, he ought every Instant to think upon Death.

A Wife Man does not say; There is no urgent Reason why I should put my Affairs in order, there is one that is personal, and the Care of it ought never to be devolved upon another; and that is, the Choice of a Burying-Place. Not that I give any faith to Fables, or to the idle Stories about (+) Fong flow; Wealth, Honour, and every thing that happens to Man, is regulated by the Orders of Heaven. As no Secret can get you admitted to Degrees, before you enter into the Hall of Examinations, so we can never attain to Happiness but from this Cause. So that is not the idle Stories of Fong flow which affect me; but when I at last leave the World, I leave my Body in it, and that ought to be dear to me. Is it reasonable to leave an affidled Widow, or a disconforte Orphan the Care of finding for me a proper Place of Burial?

Almost all they who set out on a Journey provide themselves with different kinds of Arms, tho' perhaps they don't know how to manage them. We see some of the young Northern Literati, who have white, blooming, delicate Features, who are admir'd, and who are considered as a Worker of Science.

But, they think to leave them behind them. They love to wear plain Clothes: They carry almost no Money in their Pockets; they do not think it convenient to take long Journeys, and they lodge in the most ordinary Inns. If they travel by Water, they try and manage the Character of the Skipper, or he is very likely to fall: They remove all debauched Persons from among them: They try themselves up from Gaming: They are sober, especially as to Wine, and regulated as to their Sleeping, so that it is seldom the least Accident befalls them.

From Infancy, to Old Age, the Heart of Man, whatever you supposse its Condition or Life filled Character to be, is never exempted from Fears. He fears the jut Tyen, he fears the Spirits, he is afraid of Fears, it fears his Father, and his Mother, he fears the Laws, he fears his Prince, he fears the Irregularity of the Seafins, and he fears troublesome Accidents: Thus all his Life palls in Fear.

Nothing is more commendable in a Man of Honour than Neatness and Order: But to be A spoilish Executive in either the one or the other, is downright Folly. There are some Perfons, who, in the very Time that an important Affair is upon their Hands, very deliberately look at themselves in a Mirror, wash themselves in a Vessel of Perfumes, or gently shake the Dust from their Clothes: In short, they are employed in a thousand little frivolous Affairs, before they enter upon the main Business. Thus they commonly incur the Indignation of those who are Witnessess.

(*) By this Word the Chinese understand the laying out of a Burying Place or a House.
Of Moral Philosophy among the Chinese.

Witnesses of their Slowness. An excessive Precipitancy may be pardoned in a Man that has no Bufinces; but it is int tolerant to a Man whose Employments ought to devote him to the public Good.

If, when you are ready to enter into a Law suit, you reflect upon what your Antagonist will be sure to say to the Prudence of your Honour, you will immediately throw your Writings into the Fire.

The Means of Happiness. The Way to live happy, is not to be perplexed with too many Cares; and Happiness in one's Station is the Way to enjoy a Long Life. One Man, by too much Addivity, loses what another gains by being entirely Muster of himself.

Secrecy is the Soul of great Undertakings. An Antient trad'd the Minute of a Project upon the Aches, that there might not be the least Hint remaining of what he had written.

Of the Discourse that passes in our Presence.

D O not give any credit to the Talk of the Vulgar; it is of no use: But attentively listen to the Wife, for you will always reap some Advantage from their Discourses. As to what relates to us, the other Literati, nothing that is vain or trifling ought to escape us. Our Discourses should no more vary than what is engraved upon Marble. Let popular Maxims pass your Ears with the same Swiftness, as a Bird cuts the Air, and leaves no Traces behind.

There are three Sorts of Discourses, which we ought not to hear. First, those which mention Intrigues or unlawful Engagements: Such is the Talk of a Woman who has forgotten that which forms the Glory of her Sex. Secondly, those which propose an Advantage which can only be obtained by Injustice: Such is the Discourse of the Vulgar. Thirdly, the Discourse which proceeds from a double Heart, and diffembling Lips: Such is the Discourse of rashly People.

The Man who at first, and almost without hearing me, is of my Opinion, and is fond to let me know it, I ought to look upon as a very dangerous Peron, and to shun his Company.

If I am in a Company where there are People who take a Pleasure to dart bitter, unprov'd Expressions at another, I ought to be upon the Reserve, and keep Silence. This is their Instruction, and has an Elocution of its own. One needs only hear a Man speak, to know what is his ruling Passion. He who has a Taste for Pleasure, never opens his Mouth to talk, but when the Charms and Attraction of the Fair are the Theme: All the Discourses of a Gamester turns upon Play: The greedy Merchant talks to you upon his Traffick, and the Profit he clears.

If People confine me when I am conscious that I am in the wrong, I will endeavour to correct myself: But after a strict Examination of mine own Breast, if I find nothing for which I have reason to blush, I hear the Slander, but never mind it more. The Antients have wisely said, that the way to stop the Mouth of Slanderers was, never to reft their Utage; for then they seem to be touched, they will the more violently support what they have once rashly affected.

Rich Persons and Magistrates ought never to attend to the Tattles of their Domesticks, or the Under-Officers of Justice. They who are in a middling State of Life ought not even to believe theTalk of their Wives; the Understanding of the last being commonly confused, and the Views of the former, interested. If a Man acts otherwise, he exposes himself to dangerous Consequences.

If I find there is Reason for taking my Conduét in pieces, I carefully examine all my Adjutations, without troubling myself to know who he is that censures me. An Advice given without any Defen, and as it were by chance, is commonly well founded. Persons of distinction have Faults, of which they are not sensible, but which other People know well how to remark. The wife Emperor Shun went secretly to hear what his Subjects said of him, and thereby profited.

The Man who pays his Word lightly, is very apt to break it; a Man had better make no Promises, than not to keep thoé he has made.

I ought to be on my Guard against thoé who, knowing what I like, and what I hate, think fit to give me Advice, which if I follow, it may cost me my Life, or perhaps my Reputation.

We easily lend an Ear to Flattery: Remember that every Flatterer has a base and an interested Soul. We don't willingly hear a just Reprimand: But know that he who dares hew him, is a truly honest Man, and has your Interest at heart: It is such a Man you ought to hear.

Of the Caution required in our Discourse.

There are some People, whose Character is to be impudent, even to Brutality: Who observe Measures with nobody, but tell a Man of Honour to his Face what they know is most capable to make him uneasy; who rip up the disgrace of Families, and the most concealed Irregularities of the Fair: That kind of People commonly make a tragical End.

These malignant and provoking Tongues would learn to speak with more Reserve, if the Eyes of their Owners could be unfeald, so as to behold the Spirits who are Witnesses to what they speak, and who one Day will become the Avengers of their Extravagance.

A simple and an ignorant Person speaks pathetically upon the Pagoda, and the Practices introduced by the false Sects, and intoxicates all the Village with his Notions. Let him babble on, and refrain from hearing him; for if you should pretend to disabuse him, you will only raise Storms against yourself.
When a Man is capable of Reflection, and lets drop any indiscreet Expressions, he is satisfied  
let him know that you cannot approve of it: This Hint will bring him to himself, and  
courage him to reproach himself with his Fault, and to amend it. But if a Man does not blush  
even after he has reflected, all you can say to him will be ineffectual.  
Certain Proverbial Expressions do very ill, except in the Mouths of the Vulgar. Glosology,  
perfidious Dictionary are proper only for such as think to render themselves agreeable by their  
Baffouneries; a swelling Pomp of Words is only fit for the Stage: If a Philosopher gives into this  
Error, his Reputation is forfeited.  

At an Entertainment, or a Party of Pleasure, it is neither Time nor Place proper for propos-  
ing perplexing, subtle Questions, to speak of Learning, or to act the Learned Man. A Man of  
that Character renders himself inexplicable, his Company is shuns'd by every Man of Sense.  
Railery is the Disease of the Proud and Vain, and inoffensively involves them in some un-  
lucky Scrape: In like manner a great Talker never wants Enemies. The Man of Sense  
speaks little, but hears much. The wise Wife has said very well, That tho' you had all the  
Attainments imaginable, yet you ought not to be the first backward in opening your Lips, or  
speaking.  

To conceal the Faults of others, and to publish their Virtues, is the Character of a Man of  
Honour, and the Way to render him amiable in the Eyes of every Body.  

If you are in Affliction, do not torment every Body you come near with an Account of your  
Misfortunes. Tho' they seem to share in your Pains by their mournful, compassionate Air,  
yet commonly the tiresome Story you tell them, frets them inwardly: And what Advantage can  
you reap by entertaining them with your Misfortunes? Are you the least unhappy by that?  
To treat a Friend like a Friend, and an Enemy like an Enemy, is the Maxim of a Man with-  
out Religion. That there is no honest Man in the World, is the Maxim of a Man without  
Virtue.  

Haughtiness becomes no Body; but it dishonors and alienates all Mankind, when found in  
haughty People: he is regarded from the Dunghill, and who in his Rise, forgetting the Obscurity of his Birth,  
treats everyone who comes near him with a haughty Air, and in an imperious Manner.  

Then you are tempted to mention the Faults of others, you ought first to throw an Eye up-  
wards to your own Conduct.  

A Man who is not in a publick Puff himself, has no Idea of the Difficulty there is in govern-  
ing the People: A Man who has no Children, can never know to what a pitch the Cares and  
Anxieties of Parents rise: You may judge of the Rest by the two Examples; and you will  
agree with me, that a Man ought not to speak lightly of Duties which he has had no Opportu-  
nity to discharge.  

Let Friends be ever so intimate, yet for all that, they ought not to discover to one another  
Consent; all that is in their Mind, not to reveal the most secret Affairs; For in a Creature so inconstant  
as Man, Friendship may cool, and then your Friend may endeavour to make use of the Knowl-  
ledge he has of you, to your Prejudice: Neither ought Friends at any uncautious Moment to re- 
proach one another, even with Truths, in too dry a Manner; for when the Unacquainted is over,  
and a Man reflects upon what he has said, he is confounded at his being overtaken in that Manner.  

In the Moment that Anger gets the better of a Man, and when he is ready to vent it against  
the Person who has offended him, do not oppose yourself too rashly to his Indignation: For by  
Coolness and Reflection, that, you will only increase his Puffon; but wait till his Fire is a little spent, then  
dextrously intimate yourself into his Mind, take him aside, and affix him to come to himself, and to  
reform his Heart by your gentle charitable Remonstrances. Thus it is, that you will succeed in  
rectifying the Faults of Men.  

He who suffers Poverty without murmuring, Adversity without repining, and Importune-The Character- 
ness without fretting; in short, a Man who is Master both of his Heart and Tongue, is he  
whom I call a Man of Merit, and is one who is born to the most exalted Undertakings.  

Indiscreet Words are frequently dropped on a Voyage, or at an Entertainment. A Word once  
let fall cannot be recalled by a Chariot and four Horses: By this you may judge how well one should  
calculate to watch over his Words.  

To know how to enliven a Conversation without risking certain Jeals, is a Talent which has  
its own Value; tho' confessing has said, that it is no easy matter to assume a grave, modest, and  
complaisant Air after a merry free Entertainment. The Misfortune is, that a Man proceeds commonly  
from Chearfulness to Mirth, from Mirth to Railly, and from Railly to Satire. If thee  
Sallies of Wit end almost always in Feuds, for what are they good?  

Frequently at an Entertainment you meet with Persons of a different Rank and Character. When you  
find yourself: There be some there who are Deformed both in Face and Person. There are others who from a mean Birth have  
routled themselves to great Employments; and others who have fallen from Wealth and Splendor  
into Poverty: Upon such Occasions as these a Man ought to be very much on his Guard; to Study  
all his Words, that he may say nothing that can disoblige any Body.  

If by any ill-considered Reflection, which escapes you through inadvertency, you offend any of  
the Company, before the gross Insolence of which you are guilty, you procure to yourself an  
irreconcilable Enemy. Is it proper to talk of Integrity, before a Person who is noted for giving  
Caution to suspect his Probity? Or of Honesty, before a Man who passes for a Rogue and a  
Cheat?
Of Moral Philosophy among the Chinese.

Railery is a Vice which those who value themselves upon Wit, or those who, by their Pride, or a Spirit of Overbearing, think that they have a Superiority of Merit over others, seldom escape. These People commonly embroil themselves with their best Friends, and bring the most pacable Families into Trouble, by their ill-judged Railery.

I have heard of a young Man, who having bought a very handsome Belt, met with one of his Friends, who looking at this new Piece of Drefs knew it to be of his own Sister's working; so he asked him how he came by that Belt: The other, who lov'd to be facetious, answered, It is a Present, Sir, from Miss your Sister. There needed no more to inflame the Brother with very disadvantageous Suspicion; and being prevailed that there was an Intrigue betwixt the other and his Sister, when he returned home, he broke out in Inventives, and abandoned himself to such a Transport of Passion, that he was deaf to Reason. His Sister took this so much to Heart, that she died. Sometime after it was known that the Belt had been stolen from the Houfe by an old Woman in the Neighbourhood, who had fold it at the next Shop she met with. This single Infance ought to let us fee the fatal Effects of an ill-timed Jefl. The Proverb fays, Take care not to tell Fables to a fimple, credulous Man, for he will take them all for Truths.

56

Upon the Duties of Private Life.

There is no Evil like that of Pa'cry: How often have thefe three Characters extinguish'd the Lights of Reafon, even in thofe who value themselves upon their Uprightnefs! There is no means of doing otherways; Make no bo: How many Breaches have these three Characters made in the Reputations of wife Men!

He who, proud of his Dignity and Power, or puffed up with his Knowledge, is full of Contempt for others, is like a Man, who being placed upon a glittering Piece of Ice, boats of his Elevation; but when he leaves expects it, the Sun darts his Rays, the Ice difflates, and our Hero falls into a Heap of Dirt.

You mind nothing but to advance yourfelf; but make the following Reflection: Shall I not on one fide lose what I endeavour to gain on another? To dig towards the East, thence I may fill up a Hole that is towards the West, is giving myfelf a very uflesfs Troublfe.

You are fallen from a Degree or a Rank to which you was raised: Say then to yourfelf, "It is true that I shall live now with Iefs Delicacy, and in Iefs Splendor; but with more Iafe." Are you removed from the Hurry of Business? Labour to become perfect, and regulate your Views and Appetites. Are you in a Poft? Frequently examine your own Conduct, but more especially be watchful over your Words.

To receive an Infult, and to bear it without Repining, only because you dread the Power of him who has committed it, is not the Virtue of Patience; but to suffer an Affront from him of whom you have nothing to fear, is what I call true Patience.

Heaven has found the different Kinds of Grains for the Nourishment of Man: If we use thee too sparingly, we suffer Hunger; if not at all, our Life cannot be long. We then must use their Goods; but is it permitted us to squander them, as moft rich Men do, who never deign to have an Eye over their Servants, tho' they run into great Extravagancies? How many of these Squanderers have we seen punished by the moft terrible Scourges, by Inundations, Burnings, and even frequently struck with Thunder, for having by this Negligence roused the Anger of Heaven! Cho fan tyen ni.

The Grains that are squandered in ftch a manner are, during three Seasons of the Year, the Fruits of the severe Toils of the Husbandmen. Look at their callous Hands and Feet, and judge of their Fatigues. Where is the Man, neither Property, nor Affections, who relafhes that all the Grains of Rice that are given up to him in a Dift, have been watered by the Sweat of the indefatigable Labourer?

The five noble Parts of a Man are within his Body; it is known when any of these are affected, by the Complexion of the Face, and by feeling the Pulf. In like manner, by entering into the Hall of a Houfe, you may eafily from outward Appearances form a Judgment of what Passes within. If the good old Man runs to receive you himfelf, it is a Sign that his Children have neither natural Affection nor Education. Would you know if the Mistrefs of the Houfe is a frugal indiftuing Husband? Obferve in what Manner her Children are treated.

In Life there are different Professions which a Man may embrace; there are fome good, fome dangerous, and others bad. If you chufe the firt, your Heart will pierfire in Virtue; but if either of the latter, it will be perverted. This first Choice is of Importance to all the remaining Part of a Man's Life.

An additional Project, which a Man forms, opens an additional Multiplicity of Cares that engrofs him. A Man who has made his Fortune propofes to fave the Pleasures which it preffents. He propofes to build, to have Gardens and Pleasure-Houfes, to hear Concerts, and to lead a voluptuous Life. How much happier would he be, could he regulate himself?

Is it like the Conduft of a reasonable Man, to be willing to pafs a short Time of his Life in exccflive Joy, and the reft of it in Discontent and Sorrow? When thee few Days are once elajped, we no more fee the fame open Countenance, but instead of that, a dark-Look, heavy Brows, and a wrinkled Forehead; the Perfon then, all of a fudden, appears like a dry, barren Tree.

When
Of Moral Philosophy among the Chineses.

Why should you endeavour to bury your self in a Forest of Pillars and Columns, or to be 

silent up in a Wall within whose vast Circumference you may be bewildered? Why should you 

bring from distant Provinces, Marble, Trees, and extraordinary Flowers, that you may embel 

lish a Place, which is not so much designed for your own Use, as for entertaining your 

Friends? 

You love and are charmed with Music, both Vocal and Instrumental: I do not blame you 

for hearing a fine Voice, when you are in your Closet, with a lovely Parterre under your Eyes, or 

in the Night-time, while perhaps the Moon diffuses her Silver Rays; nor am I against 
your repeating Verses to the Sound of an Instrumen; that is a lawful Division: But are you to 
carry it so far, as to maintain in your House a whole Company of Comedians, Players, 

Musicians, and Singers, and thus to ruin your self by your ridiculous Expences? These 

two kinds of Squanderers see the End of their happy Days, long before the End of their natural 

Life. 

We see a certain Species of Men, who doat upon whatever is antic; they never begrudge 

the Expenditure, provided their Cabinet is well furnished with Inscriptions, Drawings, and Centers 

of Brass, Porcelain Dishes, and a thousand other Things, which had been wrought in the 

most remote Ages of Antiquity: This I call a real Diacle of the Brain. 

In the Collection how many Pieces are fallacious and counterfeit! But allowing that they are 

genuine; tell me, my Friend, what Excellencies are in these ancient Pieces of Brass, that are not to 

be found in the modern? Can they warm without Fire, or perfume a Chamber without 

odorous Wood? Would not the Money which you expend upon these vain Curiosities be 

better employed in the Maintenance of your Family? Are there not a thousand good 

Works to do, that are preferable to these Amusements? It was a solid Saying of the 

Antients, 'You wrong no Person, say you: but do not you greatly wrong the Publick, by 

keeping lock'd up in your Cabinet, Things of so much Value?' 

Abuses and Follys ought to be opposed: Yet if a Duke shall take it in his Head to 
dogmatize, provided his Discourse affects neither Honour nor Justice, I leave him to himself, 
without wasting up my Time to expel him: But if he attacks any of the great Duties of 

Civil Life, can I then be silent? For Instance, can I, without Indignation, see the Heir of a 

much venerable Person, make a prodigious Clutter in the House, put every Thing in an 

Uproar in the Quarter where he lives, draw Visits and Compliments upon himself from all 

Parts, and give splendid Entertainments, Concerts, and Comedies, and adorn the Gates, and 

the Hall of the House with Pieces of Silk? These Preparations, it is said, are made to procure 

Happiness, and to avert Misfortunes: One would think, that he designs this Feast to last as 

long as the Heavens: He does not consider that it is only the Feast of a Day. If his Heart 

prefers the tender Affection that a Son owes to his Parents, ought he not to reflect, that his 

Mother on that Day suffered the torturing Pains of Child-birth in bringing him into the 

World? Is that a Subject for rejoicing? I much blame such an Abuse as this.

I have many Times been with some Persons, who having lost or mifliad any Thing, fell into such a 

violent Fit of Passion, that they broke the first Moveable that came into their Hands. 

Thus a Conduit, a Violin, is not the Effect of a disordered Brain, it is at least the Action of a 

Barbarian, brought up in Forests: Can a Man of Honour abandon himself to these 

Transports? When a Man perceives that this Fire is mounting into his Head, he ought to 

doubly upon his Guard, and it would be adviseable for him in those Fits, to recall to his 

Memory some Maxims of our Sages, upon which he may regulate himself. 

When any one advances what is unreasonable upon any Subject, and when I find my own 

Complaints upon the same Subject to be unreasonable, I yield the Point; but if my Sentiments 

are just, and my unjust, I endure him. 

The Man who thinks that every Moment may be his last, will possess a Moment in Meditation 

Life free of Dread and Difiquiet. But the Man who is every Instant projecting to prolong on Death far 

his Life, will live unhappy, and very unequkt.

If a Person of my Acquaintance happens to die, I must, according to the Custom, express 

my Grief; others follow my Example, and all the Neighbourhood is in Tears: As for me, 

Melancholy, when I die, I freely consent that others shall laugh; for I believe I shall laugh myself, upon 

seeing my self just stepping out of all the Miseries of this Life. 

The poor Man, who lives like an honest Man, without stooping to Meneffects, or suffering Greatness of 

himself to be dejected by his Poverty, gives a certain Proof of the Greatness of his Soul. A rich 

Man, who makes a good Use of, but is not enslaved by, his Riches, discovers the Superiority of his Genius. 

When in a Room I see a great many Books upon the Table, and Slips of Paper fill'd with signs of 

fine Sentences and Lessons of Morality, I thereby know the Wildom, and the noble Inclinations 

of the Perfon who lives there. 

I am anxious about knowing what will be my Fate, but I ought to confult my own Heart, and to 

Disposition for it. Why should I go to those who call Nativities, and tell Fortunes? 

I my self can pronounce, I can command, my Fortune. 

To manage one's Family with a little wholesome Severity, is the Way to maintain its 

Peace. To overlook the Faults of our Neighbours, is the great Secret of living with them in a good 

Understanding.
Of Moral Philosophy among the Chinese.

Upon Reading.

The End of Study.

The End that ought to be proposed in Reading, is the Perfection of our Reason. When the Understanding is enlightened, the Heart has sure Quiet: A Man is then in a Condition to discern Truth from Falsity, and Good from Evil. If he finds himself in any delicate or difficult Situation, he enters with Ease upon the Method that Reason approves of, and if his Success is not answerable to his Endeavours, he has no Cause to be ashamed of his Conduct.

It is of no Importance to read a great deal, but to be regular in your Reading, and not to suffer it to be interrupted for any considerable Time. There are some who study for one Day with an intense Application, and repose themselves for ten Days after. That is not the Way to improve.

By learning two Hundred Characters every Day, and retaining their Signification in your Mind, at the end of six Years you may know all the Characters contained in the five Books upon which a Man can be examined. Is there any Difficulty in this that can discourage you in your Labour? The Literati were formerly examined upon thirty different Books.

It was a Saying of the Ancients, that a Man never opens a Book without reaping some Advantage by it: I say, with them, that every Book can help to make me more expert, except Romances; and these debauch me. They are dangerous Fictions, where Love is the ruling Passion. The most indecent Strokes pass there for Turnus of Wit; and Iniquity and criminal Liberties for Politeness and Galantry; secret Appointments, and even Villany itself, are put in such Lights, as may inspire the strongest Passion. There may be Danger in them to Men who are coming to Years, and who are of the slightest Proportion. How much then ought young Men to dread them, whose Reason is weak, and whose Heavens are so susceptible of Passion! Can they swallow this Poison without being mortally infected.

To flip in by a private Passage, to leap a Wall cleverly, are Accomplishments that, when handomely set off, enchant a young Heart. It is true, the Plot is commonly wound up by a Marriage, concluded with Consent of the Parents, according to the Rites that are prescribed. But as in the Body of the Work, there are many Passages that offend good Morals, overthrow the laudable Customs, violate the Laws, and destroy the most essential Duties among Men, Virtue is thereby exposed to the most dangerous Attacks.

I will make some, the Authors of these Romances have nothing in View, but to represent Vice punished, and Virtue rewarded. I grant this; but will the greater Number of Readers take Notice of these Punishments and Rewards? Is not their Mind carried to something climacteric? Can it be imagined, that the Art with which the Author inspires the Love of Virtue, can overcome that Crowd of Thoughts which sway them to Licentiousness? In order to treat the Subject in such a Way, that all which precedes the Moral may be no more than an ingenious Artifice for bringing us to the Mind in a more agreeable Manner, the Author ought to be a Philosopher of the first Rank. But in our Age where can we find Philosophers of so exalted a Method?

What I wish is, that they whose Business it is to watch over the Reformation of Manners, should employ their Authority to suppress all Kinds of Books tending to corrupt Youth, and that they would put in their Hands our own Books of History: This would be the Means of banishing the Corruption of the Age, of reviving ancient Piety, and restoring Government to its former Lustrine.

Of our Manner of Behaving in Life.

In case of any Reverse of Fortune, a Man ought to preserve the same Peace and Tranquility of Mind as before. If a Philosopher has not attained to this Art of possessing himself, what Advantage has he above those who have not studied at all?

An old Man without Virtue, and a poor Man without Industry, are two sorts of Persons with whom we ought to have neither any Correspondence or Difference.

He who meddles least with the Affairs which do not concern him, thereby saves himself a great many Disquiets: And he who seldom holds vain Discourses, will shun a great many Faults.

I see a Man who is ready to do a bad Action; I ought to do my Endeavours to divert him from it: If I neglect this, or only act superciliously, and if he perils in his bad Intention, I share in the Evil he commits.

Waters, when it is too bright, is without Fishes; and the Man, that is too clear-sighted, lives without Society.

It belongs only to an exalted Genius, to make mean Souls serviceable: In the same Manner, a Man must have a great deal of Virtue, to live with those who have little.

In the Concerns of Virtue, I ought to cast mine Eyes upon those who have a larger Share of it than me; the Confusion, with which I must be then covered, will excite me to imitate them: In Matters of Fortune, I ought to view those to whom the has been left favourable
Of Moral Philosophy among the Chinese.

favourable than the has been to me; and thereby I shall be less inclined to murmur, and to complain of my Fate.

You ought not to embroil your self with those Persons who abuse their Authority, and the Dependance which you have upon them, so far as to treat you with imperious haughty Airs. What you must do is, to tune all Relation with them, and to keep at as great Distance from them as you can.

When you meet with no Storms in Life, you ought twice to say to your self, How long will this Calm continue?

When I approach a Man who has just met with some Piece of good Fortune, I ought to express my Joy; if I meet with another who has been unsuccessful, I ought to testify my Sorrow.

Dependance, and Compulsion.

Never exact from aged Persons any Civilities that can fatigue them; nor from poor People Services that can put them to Expences; but let the Failings of another rest in your own Heart, without being uttered by your Mouth.

In all Affairs, great and small, Reason ought to rule; yet when I have Reason on my Side, if I have to do with the Stupid, who don't discern her; with the Positive, who presume to contradict her; or with the Malicious, who are resolved not to follow her; it is Wisdom in me to temporise. When you are treating about an Affair of little Consequence to your Interest, give it up, or deferible.

If to be an Affair of Importance, lay it before your Relations and Friends: Then take the willest Men of the Place for Arbitrators, and inform them, upon Honour, of your Difference, without the least Disimulation: Your Antagonist will then be obliged to do you Justice, and you will get the better.

But if presuming upon your having the best Title, you break out into Reproaches, and carry Things with a high Hand, the Stupid will never be intruded, the Obstinate will never yield, the Rogue will become more artful than ever; you will no more have Reason on your Side, and your Cause from being good, will become bad.

A great Grief to over-rule and to domineer, is the Genius of Mankind; but it was never meant to sacrifice Equity to Interest: A Punctilio of Honour frequently is attended with very great Misfortunes. It often happens that a Man, for a Foot of Ground, which he pretends another possesse in Prejudice of his Right, shall fall several Scores of Arpents for Money, which he lays out in the Expences of the Suit.

A Word that another has let fall, transports us into Rage; thence spring eternal Enmities, which fill Families with Blood and Slaughter. If a Man knows how to possess himself, if he can flout to have the Matter cleared up to him, and to hear the common Friends of both Parties, who propose an Accommodation; how many Disquiets would be thereby calmed, and how many Evils hunned!

If numerous Families would live peaceably together, it is not sufficient for them to cultivate a great Conformity of Sentiments and Inclinations: They must likewise hear too great a Familiarity, and every one ought to preserve the Rank which his Age and Station give him.

The Proverbs says, That to embroil a Man in his Dealings, is as if you put his Parents to Death. This Expression, as strong as it is, is found true, and agrees equally with those who embroil a Marriage, a Contract of Society, and in general a Bargain of any Thing that is bought or sold. The following Example will justify what I have advanced.

A poor Man, who did not know how to pass over the Festival at the beginning of a Year, went from his House in the Evening of the last Day of the Old Year, seeking to sell an Earthen Pot, which was all his Stock. He met two Persons on the Road, one of which offered him a reasonable Price for it, but the other hindered him from striking up the Bargain. The poor Man, who thought his Money as good as if it had been in his Hands, was so struck at his Bargain being broke off, that his Foot flipp'd, and he broke his Vessel, which fell out of his Hands, and this reduced him to Defpair.

He had scarce recovered his Senses, when he run after him who was the Occasion of his breaking of this Bargain, and struck him at his House, where he made a great Noise: When he was going away, he perceived some Cloths hung out to the Sun to dry; he stole them, and told them for Money to make himself and his Wife merry.

From that very Day he like'd these petty Thefts; from petty ones, he proceeded to greater, till in time he became a signal Robber, and at last fell into the Hands of Justice. Upon his being examined, he accused, as the Head and Ringleader of the Robbers, the Man who had hindered his Earthen Pot from being bought. As he persevered in his Deposition, the Perfon he described was seized, and both of them were condemned to Death, without so much as being once allowed to see one another.

The Robber, coming to the Place of Execution, and giving a hideous Look to his Company, Do you know me, whispered he to him? I am the Man whom you hindered such a time from selling an Earthen Pot. From that time I was reduced to Defpair, and I began to rob: As you are the Cause of my Ruin, it is but just you should suffer along with me.

Most Men give a great deal of Attention to great Things, but very little to small Things. This is not a wise Conduct: We ought to neglect nothing; a Fly, a Rat, are very little Insects; so, one would say, that a Man had nothing to fear from them: Notwithstanding of this, all Beings who
Of Moral Philosophy among the Chinese.

who draws their Original from the five Elements, are for the most part destroyed by as vile Animals. Do not then say, it is but a small Affair; a very inconsiderable Man may blam the best establisht Reputation.

It is in the most severe Misfortunes, that we must shew the most elevated Greatness of Soul. When you are amongst troublesome importunate People, you will have occasion to exercise your Gentleness and Affability. If any prevailing Affair happens, then is the Time for you to act with the least Precipitation. You happen to be charged with an Affair of the utmost Consequence; that is the Juncture wherein it becomes you to be most calm. In short, a thousand Suspicions crowd into your Head; then is the Situation in which you ought most to exercise your felf of all Propofition.

A wife Man never reduces any Man to the last Extremity. I see a Man who is in Straights; if it is on my Account, I will willingly give up some of my Right, and he will then think himself much obliged to me for the Favour; but if I pull him hard, he will become like a Bird of Prey, which when taken, defends itself with its Talons; or like a wild Beaf, which when trap'd, fells his Life dear.

Of Perseverance in the Practice of Good.

When it is for the Building of Bridges, the repairing of high Roads, or erecting little refiting Places for Travellers, every one ought to contribute his Quota according to his Abilities; the Publifh, which reaps the Benefit, will not cease to blefs them to whom it owes fo considerable a Benefit.

It cannot be denied that it is but very Praise-worthy, to labour for the Publifh Advantage: But if it is perceived, that by these kind of Actions I have nothing in View but to procure Encomiums for my felf, far from obtaining this End, I fhall be the Subject of Cenfure and Calumny.

When a Man takes Pleasure in repeating modern Hiitories, wherein we fee Virtue rewarded, and Vice punished; when he makes a Collection of Precriptions for infallibly curing Diseafes; when he defpars Manuscripts, or Pamphlets which he has procured to be printed; he thereby merits a general Approval.

The most noble Employment of a wife Man, is to relieve the Unhappy, and to prote the Oppreff'd. If he does it from no Principle of Vanity, his Acts of Virtue will be of Use to him.

Let us imitate the Virtue of our ancient Sages; above are our Patterns. When they were forced to break with their Friends, no unbecoming Expreffion escaped them: if they divor'd their Wives, they never blab'd abroad their Faults. When they laid down their Employments under a bad Administration, they took Occafion from some flight Fault which they had committed to obtain Permission to retire. Thus, they deteled Vice without offending the Vicious, and were fatisfi'd to give a Lesson to the Vices they extermmed by the Wisdom of their Conduft.

A great Lord, who endeavours only to ftop the Moutlis of the People, without minding that he is detected, does a great Injury to Virtue. If he gains his End, he is indebted only to the Abufe of that Authority, of which he is the Trustee.

To pafs whole Days in effeminat Indolence, to have every Day ferved up to one a ftreen'd Paffit without any Appetite to eat it; to be frofted with Furs and rich Habits before the Winter; to be surrounded with a Crowd of Servants and Slaves, who watch your flight Motion to ferve you, to be fpontaneously lodged, always to appear in Publifh, carried in a fine Sedan, or fitting in a magnificent Bark; in one Word, to poffefs all that can gratify the Senfes; what can a Man who is arride't at this high Pitch of Fortune want? The Eftream of the World. In Times of general Calamities, when Parents are forced to fell their own Children, that they may procure for themselves whereupon to live; To caufe Rice to be boild, and fent to the Houfes of the Poor; to supply plentifully those who pafs by with Tea; to diftribute Cloaths and Remedies, and to furnish them with Coffins: Or, if a Man is not rich enough to defray all thefe Expences, to engage other charitable Perfons to contribute to them: These are Virtues that are not fpocfed.

A poor Man is capable to do neither much Good nor much Hurt; but that is not the Case with a rich Man: If he does Good, a vast number of People feel the Effects of it; if he abandons himself to Vice, how many Perfons are harm'd by it! Thus Riches carry with them great Advantages or Diadvantages to the Publifh: This is a Point worthy of Attenfion.

A Relief properly applied in Time of extreme Need, is worth a hundred befawed at other Times. A Hero, born to redrefs the Evils of his Age, has not an Heart only for executing his Designs, but he knows how to unite and associate to himself ten thoufand others.

The Virtue that is conined to Faithing, and accompanies the Fait with long Prayers, is the Virtue of a Bonza (*), who is useful only to the Animals, whom he dares not kill. But the Virtue which confists in relieving the Poor and Afflicted, is a Virtue advantageous to the Publifh.

* A Precept of the Bonza's is, To kill nothing that has Life.
Of Moral Philosophy among the Chinese.

When a Man has been in a Poft, if he has not averted great Evils, and procured great Benefits, wherein does he differ from a bad Magistrate?

Upon the Knowledge of the World.

This World is like a vast Sea, Mankind is like a Vessel sailing upon its tempestuous Billows: Our skilful Conduct is as its Sails; the Sciences serve us for Oars; good or bad Fortune are the favourable and contrary Winds, and Judgment is the Rudder. If unhappy this last be wanting, I depair of the Vessel, for it must infallibly be wreck'd.

A check'd Plate lasts a long Time, and a small Stock of Health continues for many Years. What we want, helps to preserve the whole; an Employment which does not give one a great deal to do, is lost with Difficulty. A mean House and unfruitful Lands easily pass from Father to Son and Grandson; Merit appears, and shines in the midst of Adversities. Too much good Fortune is often hurtful.

They who are surest to attain to high Fortunes, are the gentle, peaceable, wise Men. They who love the fairest Opportunities of advancing themselves, are such as are intoxicated with their own Notions, and hear nobody else.

Every Man aims at Happiness; but can he attain it by all the Buffles he makes? He who knows to be content, is soon happy. I want, says one, to have Leisure for such an Affair, I wish I had a little Time I could call my own. But when will you have that Time? We have Time for every Thing, did we know how to manage it.

When there is one Day cold, and another hot, while the Season is uncertain, if there shall Old Friends, come a Day warmer than ordinary, don't fold up your Winter Cloaths. If you are all of a sudden raised to high Fortune, turn not your Back upon your old Friends.

Never shall I endeavour to enter into an Employment by which I may soon enrich myself, nor with to fill those high Stations, to which so many aspire. Terrible Reveries often succeed sudden good Fortune.

You want to do a useful Work, manage it so as it may be useful to the Publick; for Secrecy need
you, private Interest will be counterbalanced. You form a Project that requires Precaution fore
and Abridges; impart it but to few, for if many are acquainted with it, it must fail.

A high Reputation is commonly attacked by Calumny: The most exquisitely Works of Art Ordi
are generally perish by some unlucky Accident.

Indigence and Obscurity are the Parents of Vigilance and Oeconomy, — Vigilance and Oeconomy, of Riches and Honour — Riches and Honour, of Pride and Luxury — Pride and Luxury, of Impurity and Idleness, and Impurity and Idleness, again, beget Indigence and Obscurity; such is the Course of the Revolutions of this Life.

The Misfortunes of most Men proceed from their meddling in too many Matters. We see our Duty on
a Man in Wealth and Laffure; we want to enter into a familiar Correspondence with him, to be mind
and this often ruins our Fortune. The great Secret by which a Man can preserve his Family, is to apply to what only is his Duty. Where is the End of one's perplexing himself with so many Cares, that are always useful, and frequently hurtful?

If you are invited to a Friend's House, do not put on Airs of Importance; shake your self going to loose even of your Buisness, that you may be there at the Hour appointed; but let it not be Feasts with a numerous Attendance of Servants, who are good only for a Show.

In the Visits that are paid at a certain Time of the Year, take care to prevent your Relations from overrunning your Company, or whether one Panditio has been preferred, or another neglected. The Rules of Politeness require you to receive every Body with an affable, complaisant Air.

In visiting and Friends who are in but indifferent Circumstances. Reflect, that these Relations and these Friends refuse your Invitation, it is because they cannot appear with Honour in Company, for want of decent Habits; perhaps, because they will not offend others, who would be obliged to yield them the Place, on account of their great Age: It may likewise be, because they fear, that if the Entertainment continues late in the Night, they shall have Difficulty in returning home, having no Servants to wait upon them with Lanterns.

If the Prefents that are made at the beginning of the Year, or on other Occasions, are inconsiderable, you are to reflect that they put themselves still to greater Inconveniences by offering them: The smallest Civilities which they make give them Pain, because of the Defect they have to acquit themselves well of them. Thus you ought to excuse them, if they are deficient in any Ceremony.

As to Persons of a inferior Rank, when they are invited to an Entertainment, if they are with an illustrious Company, they ought to behave very exactly, not to do any thing against the Rules of People of a lower Rank.
Of Moral Philosophy among the Chinese.

Rules of good Breeding: Sometimes we see such People lay their Hand upon every thing belst in its Kind, and never quit the Glass but with Pain, and after having emptied it at one draught, who dined and supped very handsomely to them with his indecent Behaviour, and even go so far, as to conceal Fruits and Sweetmeats in their Sleeves; Polite People take this Rudeness very ill; but the Mafter of the Houfe must suffer yet a great deal more.

Amongst all the Gifts of Heaven, Industry and Labour alone, if we may so speak, raise a Man. I will explain my self: We have found out the Burning-Glass, by means of which Fire may be produced; the Stone Fung chu, which collects Moisture, and affords Water; the Compas, which marks out the Course of the Sun; the Art of making the Calendar for determining the Seations; the Knowledge of Eclipses; and, in short, a great many other useful Things, which are the Invention of human Wit. But the Ground of itself would not produce Corn, if it were not laboured in the Spring, and if we did not in the Summer pluck up the noxious Weeds. I infer from this, that we ought not with folded Arms to wait for what Heaven shall be pleased to do, but that we ought to put our Hand to the Work, if we would obtain what we expect from Heaven.

The wise Man, who reflects upon the continuance of the Conditions of Life, prefers his Tranquility by taking all Precautions against whatever can disturb it. It is the Inconstancy and Levity of the Heart of Man, which pulls those of a little Genius to run the greatest Hazards that they may make their Fortune.

Of Civility and its Duties.

THE Civilities practised in the Intercourse of Life, are indeed pure Ceremonies, and yet it is not allowable for an honofrable Man to be ignorant of them: He should know how to failure another, either at a Distance, or when he accosts him; when, and in what Manner he ought to yield the Place; and how to make the most profound Reverence; what Ceremonies ought to be observed at a Feast, and, in fine, a hundred other civil, polite Points of Behaviour, which Custom and good Breeding prescribe. They who neglect them are very much at a Loss how to look, when they are under an indifpenfable Obligation to practice them.

Young People ufe to say; now as then: One may acquit himself by making some little Motions, as well as if he performed the Civilities in Form; and do not we frequently see the Mandarins among themselves do the fame? When they perform these Ceremonies, they abridge them; at an Entertainment, after having made a little Salute, by moving and raising their Hands clasped, I hung (α), they go and take their Seats without any Ceremony.

What do you fay, young Gentlemen? It is plain, you have little Experience. Thrice Mandarins are perfectly well acquainted with all the Rites that are practifical: And they do not fail to practice them when they have Occasion; but you never difpenfe with them, because you are ignorant of them. When a Man is not early formed to Civility, it is as difficult for him to acquire himself with Honour, as it is to pull a Mountain from one Place to another. It is an established Custom to make Presents on certain Days, and on certain Occasions; if a Man knows well the Life, he never fails to do this. But I would have useful Things offered. Now-a-days People present Pullets, Fowles, Pigs, Ducks, Sweetmeats, Confections, and other Eatables. A Mandarin when his Birth-Day is celebrated, fees his House, and his Kitchen is staggard with such Kinds of Prefents; but how can he confume them, especially in the Company of those who make delicate Meals are spoiled even before they are taken out of the varnifhed Boxes which contain them. Yet a Man is put to a great Charge in making them. But what Advantages do the Mandarins reap from the Presents that have been made him?

My Opinion then is, that he should have fewer Presents; but that they should be better chosen, and not merely confined to what is proper at an Entertainment. I would have you in Summer, for Infuance, offer Handkerchiefs, and Slippers, proper for keeping the Feet cool, Vales of feated Earth where Water is purified, well chosen Fans, little Pillows of Net-work, Cane, Mats exceedingly fine, the beat Pencils, pieces of Ink, some handfome pieces of Porcelain; and if you pleafe, Gaufs, Silks, or very fine Shroufes. If it is in the Winter Time, you may offer them Baskets full of red Candles, Loads of Charcoal, a Floor-Cloath of Felts, a Bonnet of a Skin well lined, perfuming Fans of good Taffet, Furniture for Chairs, Books, Paintings, eileellent Wines; or if you deign to present them with somewhat of greater Value, let it be with Pieces of Brocade, or Stockings of Silks, rich fur'd Habits; you may prefer all these, and thereby diminish the Expenditure of the Perfon to whom you present them.

You may likewise be satisfied with sending a Billet of Compliment, together with a Lift of all the Things of which you would make a Prefent, but without buying them beforehand, and thus you need only buy those Things which the Perfon you make the Prefent to is pleased to accept of. If he accepts of nothing, it costs you only a little red Paper and you receive a handsom Compliment of Thanks. If they are accepted of, besides that you have a polite Return, you don't lay out your Money needlessly. Thus it is, that the friendly Communication among Men may be kept up.

I have seen some who have affected to treat me with extraordinary Marks of Respect: This I take to be the Sign that he has very little for me. Others I see who make their Court to me by the most obfete Flatteries; and these I take to be the People who will be the first to speak ill of me in my Absence.

(a) This is express'd in the Original by Ἰ ι τύς

When
Of Moral Philosophy among the Chinese.

When your Parent dies, a Number of Persons comes to you to perform the Ceremony *Tyau*. You ought immediately after the seven first Days to thank them: This is an indefinable Duty to a Son that is well born, who is full of Respect for his Parents.

You must then put on a coarse Habit, and supporting your self on your Stick, appear at the Door of every House, where you must prostrate yourself, knocking your Head against the Ground. You must likewise on the following New-Year, very early in the Morning, that you may not be perceived on so longer a Day, go from House to House of those who have performed the *Tyau* with you, and fling your Bullet of Visit through the Chinks of the Gate.

Formerly all the People great and small came to the Palace of the Governor of the City, to perform the *Tyau*, in order to comfort him for the Death of his Father. When that Ceremony was over, the Mandarin, not being able to go to every particular House, went on Foot to the four Gates of the City, and there turning to all the House, he made the several customary Proffessions; if a Person of that Rank thought himself obliged to act thus, how dare any one neglect so necessary a Duty?

Amongst the Abuses introduced in this Age, there is one against which I cannot enough denounce. And that is, the making Proccessions, and carrying the Images into every Street, while the People dispute who shall make the greatest Noise about them. We see these Idols clothed in the manner of our ancient Sages; while others, in order to propagate the Worship of them, assemble together to preach their false Doctrine, and exalt their Power. Young People who have not Understanding enough, are frightened with these Discourses: This Fear produces in their Hearts a Respect for those Images, and they never begrudge any Money that is asked of them for the Reparation of their Temples: What a prodigious Disorder is this!

There is another Abuse with regard to Burials. Is any one ignorant, that as soon as Death has carried a Parent or a Friend out of the World, we have no more Commerce with them? That which we owe them after Death, are only Marks of Grief and tender Affection, of which we cannot throw them enough: but to make a Crowd of People go before, walking upon Stilts, and others carrying different Figures of Men upon Boards; to mix Troops of Comedians with the Funerals, and to make them play their Parts, while they attend the Coffin; to believe that this Noise is necessary in a Funeral Pomp; Is this not an Error that is entirely ridiculous?

In the Ceremony of *Tyau*, performed for the Dead, People ought never to cloath themselves in Skins, nor to wear the large Bonnet: the Habit ought to be simple, but not lined; by the Habit we know which the Mourner's Esteem was for the Person for whom he pays these last Duties. It is by several obliging Manners, that we testify the Esteem we have for one another: If this Respect is in the heart, it discovers itself by the ordinary Civilities: If these Marks of Respect are neglected, or look'd upon as only vain Fashions, the Heart will soon lose the Sentiments of Respect.

The *Li* or Ceremonies are principally reduced to four, which are as follows: The Ceremony of taking the Bonnet, in time of Youth; the Ceremonies of Marriage; those of Burials; those of the *Li*, that is to say, of Perfumes which are burnt, Candiles which are lighted, Fruits and Viands that are placed before the Burying-Place, and the accustomed Prollications. *The Li* of taking the Bonnet, is no more than the three other *Li* are mentioned at large in the Book of *Wen kung kyi*.

If you perform more than what is prescribed in that Ceremonial, the Excess springs from Pride, and if left, you are guilty of gross Incivility: *Ken ya men*.

Of the Moderation, or Mean, which ought to be observed in every Thing.

Let your Cloaths, your Furniture, and your Table be agreeable to the ordinary Usage excess of Persons in your Rank. I don't at all blame a Man for loving rare Books, fine Blameable Paintings, ancient Incriptions, nor for pleasing himself with adorning his House with handsome Flower-Pots, or Batons where gilded Filths are kept; but I blame him if he abandons his Heart to them, and is at vast Expences in procuring them.

There are five mortal Dilettos of Families; namely, Merry-making great Buildings, long source of Law-Suits, vain Curiosities, Indolence, and Laziness; each of these Dilettos is sufficient to sink any House.

A Man who is in bad Circumstances, yet wants to appear rich; a rich Man who thro' Avarice denies himself the Necessities of Life, afflicts two Vices very opposite in themselves, but both equally tending to the Destitution of a Family; all the Difference is, that the Progre's of the one is more slow, that of the other more swift.

People imagine that a Man of great Riches and small Expences has nothing to fear, but they are mistaken: When his Wealth is known, and when he is not of a Humour to be so generous as is expected, every body abandons him; so that he finds himself not only without Friends, but he has just as many Enemies, as there are People who are acquainted with his vile Parasimony. If he gives any one the least Handle against him, all Advantages are taken, and he is infallibly ruined. Even his Sons and Grandsons have very little Affection for his hard Father, who denies to supply their unavoidable Necessities, and they thereby find themselves engaged in some unlucky Affair, which brings Ruin upon all his Family.

(a) He probably by th'ere Comedians, means a Company of .

A Man
A Man who carries his Economy too far, may well raise his Family; but he can never ad the Part of a Man of Honour. A Man who is too liberal, may well add the Part of a Man of Honour, but he can never raise his Family; The one Character being inconsistent with the other.

A Man who loves Pomp and Noise, thinks he can never do enough, that he may appear magnificent. Fathers of Families of this Character, when they marry a Son or a Daughter, are disputing with one another, which of them shall carry their Magnificence farthest. They are at prodigious Expences to procure Things merely superfluous or showy. They expend vast Sums upon Jewels of all Sorts, in Boxes full of Pearls, in Trunks full of Silks, in portable Chairs, charg'd with an infinite Number of Ornaments, in splendid Feasts, and a thousand other Things of that Nature. There needs no more than a Marriage to ruin the best House. Is this because they don't read what is said by our Poets? "In the Marriages of these forts of Families, every body cries out that the Housers are of Silver, but want a few Years longer, a both the Man and the Estate shall be over-turn'd; the Jewels and Silver will pass into ano- ther Family."

The *Twelth* Day, that is to say, the 12th Day of the first Moon, is the first of the four solemn Days in the Year, on which great Rejoicings are celebrated; but it appears to me, that Custom has therein authorized great Abuses.

In the beginning of the Year, People would have every thing appear as if it were new. The Gates of the Houses shine with Ornaments hung before them. Some place there Gardens of Peach-Trees wrought by the *Bonzi's* of the Sect of *Tao*, imagining that their Bene-diction is an Earnest of future Happiness all the Year round: The inside of the Housers, especially the Halls, make a very fine Show, by the Pieces, of Silk and the painted Cloaths, with which they are garnished, Centners and Perfume-Boxes being dispos'd in several Places, and fill'd with Perfumes and sweet Woods, which diffuse a Odour that embalms the Air, together with large Vases fill'd with Flowers that are in Season, dispos'd so as to regulate both the Sight and Smell. The Squibs and Crackers that are continually going off, make an agreeable Noise. Every body is moving, and one can scarce prefix thro' the Crowd that is in the Streets; all Parts swarm with an infinite Number of People on Foot and Horseback, in Chairs and Chairs: All appear in their best Cloaths, and every thing about them, especially their Veils, Bonnets, and Boots, are all in an exquisite Taste. The Entertainments that are made, are splendid: On the Night of the Lanterns, they run thro' the Streets, to fee who has carried the Prize: The vast Number of Lanterns hung out on all Sides, while different Companies of People walk in Pomp thro' the Streets, make the Night like the finest Day. Expences go for nothing even with them who can least spare them. One would be apt to say, that the Money em-ploy'd that Day was like the Leaf of a Tree, taken from a vast Forest; or like a Grain of Corn taken from a large Granary. Is this because the Day *Twelth* is different from other Days in the Year? Else why are these foolish Expences, whose Effects are felt for a long Time after? Does all of Bitterness and Sorrow return to this Day of Joy. Would it not be better for you to pay off old Debts, than to contract new ones? One cannot, say fome, avoid these Expences; they are the Custom, and we must conform to it. I know what we owe to Custom; but I know likewise that one ought still to proportion his Expences to his Fortune and Circumstances.

If you take it up in your Head to rear up large Buildings, you reckon the Expence will not exceed certain Sum; but before the Building is finished, you see that Sum doubled. When the Body of the Building is finished, you must not think that all is over; you have the Inside to whiten and varnish; you have the Roof to cover with round Tiles, which must reseem melted Brats; you have the large Bricks, that either serve for Ornament or for Pavement, to smooth and to polish; you must divide your Rooms by Partitions; Steps of white Marble must be placed before the Halls; you must rear Brick Walls with many Holes through them to divide your Parterre: The Expence will be still much greater, if you design to paint the Floors, and to enrich the Walls with Ornaments and Columns of sweet smelling and incorruptible Wood, and to embellish and strengthen the Wood of the Windows and Doors with Plates of Copper.

To what End serve so many Expences? Does a Man think thereby to immortalize his Name? I remember to have seen in *Kyang* *fi*, the House of the Noble and Learned *Li pa ugan*, the Columns and the Joyfts that supported it, were not so much as smooth'd; the Wood was covered with its Bark; the Walls were of dry rough Stone; yet he was visit'd by every Man of Distinction, who saw no body that found fault with his Lodging. People thought of nothing but of hearing that wise Man, whom Merit had raised to Potts, and who was an Enemy to all Vanity. We cannot enough imitate this great Pattern of Modesty.

The Care of inculcating Virtue upon your Children will recommend you and your Family a great deal more than the finest Buildings can. It is a common, but an ill-founded Opinion, that the Northern Climate is a great deal better than that of the Southern Provinces, and that the Inhabitants of the former live much deal longer, and in greater Plenty than those of the latter. This long and happy Life ought not to be attributed to the Goodness of the Climate, but to the wise Conduct of the Inhabitants.

To convince you of this, let us enter into a small Detail. In the Northern Provinces, the richest Ladies give fucck to their own Children themselves, and don't seek for any Nurses, upon
Of Moral Philosophy among the Chinese.

upon whom they may devolve that Care; but in the Southern Provinces, Women of the most ordinary Rank hire strange Nurses at a very dear Rate. In the Northern Provinces, they who have Lands, cultivate them with their own Hands, or at least, they look over the Cultivation of them, sparing neither Fatigue nor Care. In the hot Countries they turn their Lands out, and live quite upon their Rents, breeding up their Children in so much Idleness, that they don't so much as know a Wagon, and can scarce distinguish the five sorts of Grain necessary to the Subsistence of Life. In the North, Wives and Maids are at no Expense for Paint, which they seldom or never use: their Cloaths are of home spun Stuff, and the Ornaments of their Heads are very modest. It is otherwise with the Southern Countries, where the Women must have Gold, Pearls, and Bodkins for their Hair, set with Diamonds, in order to dress themselves. If in one Family there are Wives, Daughters, Daughters and Sisters in Law; what Expense does this single Article require? If an Entertainment is prepared in the Northern Countries, it consists of Pigs, Sheep, Pullets, Ducks, Pufic, and Fruits growing upon the Spot; and these Entertainments are very seldom made, and never, but upon extraordinary Occasions. But in the Southern Provinces, they are treating their Friends every Moment with these kinds of Entertainments, and the House回合s with the Noise of the Mulick, and the Sound of the Instruments. An hundred sorts of precious Furniture are exposed to the Eyes of the Guest; and the Services are composed of the Fruits of the four Seasons, and the Meat of every Province.

It is by Study that one Subject raises himself, and enriches and ennobles his Family; his Children and Grand-Children think of nothing but the Enjoyment of their Fortune, thereby neglecting their Study, and living in an abandoned Idleness. It is by Application and Oeconomy that a large Fortune is raised by another, whose Son knows nothing but how to spend it; and this is the Ruin of the greatest Families.

When a Man becomes poor, he becomes frugal, in order to mend his Fortune; when he has done so, why has he not Recource to that Oeconomy, that he may preferve what he has acquired.

In what Manner we ought to behave towards People of different Characters.

When a Man examines his own Conduct, if he discovers no Fault therein, he must examine it with more Attention, and he ought to be perfused that several escape his Notice: This is the Means of not only growing in Virtue, but of shunning a great many Blunders. When the Enquiry concerns others; if their Defects are visible, we must thrust the greatest Regard to the good Qualities they possess. This is not only a sure Mark of a good Heart, but a Way to prevent Enmities.

If you relieve a poor Man, never be solicitous to know by what Means he came into Misfortune; if a Knowledge might raise your Indignation against him, and stifle the soft Sentiments of your Compassion. If you admire a good Work, don't at all be anxious to know from what Motive it was done: You may thereby entertain Suspicions, which may efface the Defire that is in you to do the like.

A Man is under an Obligation to me, and express to me all the Marks of a bad Heart; and Meeke Behold an Opportunity of praфизing Virtue. The my Heart, being variably different, I recom- mend.

If a malicious Person spreads a Snare for me, which I know how to guard against, when this A virtuous Snare is discovered, I only laugh at his bad Intentions, and this is all the Revenge I take. Revenge.

If you are in a high Fortune, and if a poor Relation comes to see you, take care not to discover any Haughtiness or Contempt in your Conversation with him. When he takes Leave of you, don't fail to wait on him to the Street: This is acting the Part of a civil Person, and the way to render your Fortune durable.

When you are with Persons of a Rank superior to yours, there is no fear of their lobing the Faults to be respected, both by Superiors and by Peers. If poor People are transacting an Affair with you, it is easy for you to grant them a Favour, but not so and In- fo easy to fulfill, with regard to them, all the Offices of Civility: This requires all your own Care.

Don't gratify a Defire or an Inclination all at once; for then you will have more Relish for the Pleasure, and the Pleasure will be more inviting. When you testify your Friendship to any one, sec.

When you pay a Service, let it be perceived that you revere your self to pay other Services. The first Service will thereby be received with more Pleasure and Agreement.

If you have to do with a Rogue, oppose to his Artifices your Honesty and Honour, and how Rogues are to be deceived.

I won't live with a Man who has no Virtue, but when I can't help it; in which Case I will put a good Face upon the Matter, but I will nevertheless take Care to watch over my own Heart. Why should we pretend to force others to be guided by our Views, when they are attached to Views quite contrary to ours? Nothing that is violent can be lasting.

Vol. II.

S

If
If you are modest, People will entertain a Respect and Consideration for you. If you brag of your Merit on all Occasions, that gives a good Handle for doubting it.

A Friend entreats me with an Affair that concerns him, I ought therefore to forget nothing in the World, but that I succeed in it; if the Success does not answer my Cares, he however will see that I did not deform him in his Necessity.

He who lays himself out to relieve the Afflicted, and to assist the Poor with the same Charity, with which he would serve a Rich Man, will be far from giving them fine Words and no Assistance. Even they, who are unhappy by their own Faults, should share in our Bounties. As for the Time and Manner of bestowing them, I ought, with regard to my self, to take care that the Favour lose none of its Value, and with regard to my Neighbour, that it convey to him all the Advantages, which he expects from it.

It is commonly said: "When one is charged with an Affair, in order to oblige a Friend, he thereby contracts an Obligation to exert himself with all his Power. This Obligation is more or less strict, in proportion as the Affair is more or less important.

A Relation or Friend, when at the Point of Death, fees a fine young Woman and little Child diphlo in Tears, take him by the Cloaths, and endeavour, as it were, to stop his Departure. In their last Adieux, when the Bowels are torn, and the Heart is rent, all the Recourse a poor dying Man has, is to apply to that Friend or Relation in whom he found the greatest Attachment to his Person, and to commit to him the Care of his Family. The Wife and his Children, who are round the Bed, throw themselves at the Feet of this Relation, and implore his Protection: The dying Man baths his Pillow with a Torrent of Tears, his Tongue; would speak, but his Words would be too afflicting, so he checks it: His Eyes would bellow one Look, but that Look would cost his Heart too much, so he forbids them. At last, after a great many inward Struggles, with a Voice interrupted by Sobs, he declares to that Relation his last Will, and entrusts him with what is dearest in the World to him. A Man cannot fee this Scene without having his Heart grieved.

This Relation, at first, begins with discharging the Duty of a Guardian with Zeal, but in the End, he grows negligent. When the Children are at Study, he does not watch over the Progress of their Learning; if he design them for a Trade, he suffers them to wander here and there as Vagabonds: Thus he cools more and more every Day: Nor does he think of marrying these poor Orphan Girls advantageously: If they had no fault to find, he would be afflicted with Cold. He does not give them Everies, or other Inconveniences, his Heart is insensible: In short, he entirely forgets, both the Recommendations of his dying Friend, and the Protections he made to that Friend when he expired in his Arms. He often carries his Inhumanity farther: He takes Advantage of his being their Guardian, and invents a thousand Tricks to cheat them out of their Fortune: Men of that Character deserve to be swallowed up alive by the Earth. It was his Duty to have watched over the Education and Settlement of those poor Orphans, who were entrustted to his Care, as if they had been his own Children. Neither the Pen nor the Tongue can make the Obligation, which such a Confidence lays him under.

When your Neighbour loses his Father, and prepares to perform his Funeral; then it is not a Time for regaling your self. If, on such an Occasion Singing, is heard in your House, he will think that you intitle your Affliction.

Some People, finding themselves reduced to extreme Poverty, either through Inability or Fearfulness, dare not discover their Misery. When I my self am reduced to live upon the Labour of my Hands, I have no Ambition to lift those poor Themselves People. With regard to those who counterpose Poverty, and make a Trade of it, in God's Name have no Conjunction upon them; for there is no Reason for you to incommode yourself to support their Vanity.

When you would correct the Defects of another, do not it with too severe an Air, and you will thereby render him tradable; when you exhort him to Virtue, propose nothing to him that is too difficult, and your Exhortations will be of use to him.

When you are about to undertake an Affair, examine it first with regard to your self, and then, with regard to your Neighbour; if it can be useful to both, or if it can serve you without hurting him, undertake it; if nine Parts out of ten are of Advantage to you, and one to the Disadvantage of your Neighbour, do not be very forward in undertaking it, but take second Thoughts. If the Good that will accrue to you from it, is equal to the Ill that must happen to your Neighbour, be very cautious how you follow the Project. You ought with much better Reason to renounce it, if you find that you can reap a great Advantage by it, only by doing a great Hurt to your Neighbour. But that which would be the Mark of a great Soul, and which would raise you above the level of Mankind, is, Your not valuing your own Loss, provided you can render others happy.

If any one is perplex'd in a troublesome Affair, with which no body is acquainted, and if you endeavour to help him out of the unlucky Scrape, you should be well resolved never to mention the Service you do them. If another is in want, and if you intend to relieve him out of his Misery, when you relieve him, you ought to shun the least Appearance of Haughtiness or Pride.

There are two sorts of Men who are not easily fathomed: They who are really humble and modest, who speak little, and who watch over themselves; who keep well with every body, and who complain of nothing; yet have an Underfunding that nothing escapes, and Manners that are gentle and easy; who act uniformly, sincerely, and without an Ostentation of their own Capacity: These are Virtues of a first Rate.
Relations, and I cannot endure certain Expressions that are scattered through some Books, and which never ought to be employed by any Author, who values himself upon Knowledge and Politeness. I will cite some, which will sufficiently expose their Ridiculouheit.

If one of these Authors would express his being tricked with any fine Passage in a Book, I will, says he, to have this engraven upon my Bones, and in my Heart. If he praises any Service that is done him, he cries, This is equal to all the Gifts I have received from Heaven. Or else having Recourse to Fables, I shall be, says he, the Bird who carries a Golden Ring to the Person who has set it at Liberty. I shall render a Service equal to that of the Nile, saved from the Ship-wreck by the help of a Branch thrown out for that Purpose. If after my Death, say some, my Soul shall pass into the Body of a Dog or a Horse, I shall be at your Service, that I may acknowledge so great a Favour. I don't blame a Man for using Terms that best testify Gratitude and Modesty; but will Modesty ever run into such Extra-vagancies? May it not rather be called vile prostitute Flattery?

In the Collections which are now made of Veres, or any witty Compositions, the fine Sentiments which our Sages have transmitted to us, are no longer laid before the Reader: Their Authors study only to divert and to amuse agreeably by witty Strokes: Where is the Advantage of such Writings?

They who write Books of Morality, propose to reform Mankind to the Practice of Virtue; if, notwithstanding the general Approbation their Works meet with, they don't see so sudden a Change as they look for, they must not be discouraged: Their wife Instructions will not be the least effectual for touching the Heart, and inspiring them with good Resolutions, the Fruit of which will appear in Time. This Consideration alone ought to be sufficient to comfort an Author, to animate him in his Labours, and to assure him that neither his Pains nor Time will be lost.

Some Rules in our private Conduct.

The other fort, who are still more impenetrable, are they who know how to be silent, and command themselves, being as skilled in concealing their Actions, as they are held in advancing and maintaining a Falsehood: Whole Steps are all mysterious, and whole Words are as at a two-edged Sword: This is the Character of a Rogue.

Whence Relevancy there is between these two kinds of Dispositions, they however have some Strokes of Remembrance. In order not to be surpriz'd, we are not to judge of Men by their first Appearance, and their mere Out-side, we ought to know them well before we trust them.

I provoke a Man to Passion, and yet he is calm; this is a certain sign either of a great Soul, who is Miistrefs of the Passions, or of a Heart which mediates secret Vengeance.

Don't haunt the Company of an intertreated dishastful Man: It is equally dangerous for you to have todo with a Rogue or a Fop: The Rogue under the Appearance of an honest Man will cheat you; and the Fop who is wedded to his own Notions, will endeavour to overbear you; for which Reason, we should study the Characters of the Persouns with whom we are to live.

In order to know a Person aright, I inform my self in what manner he behaves towards his Relations, his Friends, and his Neighbours, with whom he has to do, and what is his Conduc.

I can then say, that I know him: If I wait till I have some Business with him, in order to judge of him, I come too late.

**Upon witty Compositions.**

It is a dangerous Affair to make any Comedies, Romances, Verses, or other witty Com-

position, where, in enigmatical, dark Terms, the most eminent Reputations are attacked.

If these forms of Compositions are communicated to you, take care not to discover that you have ever seen them. If you are perceived to admire them, or if you affect to repeat Scraps of them, your Character becomes suspected, and perhaps you may even be taken for their Author. A Person ought not to dip into delicate Poetry, till he is established in the Character of being a knowing Man. Beginners, and young Literati, who have little Experience, ought not rashly to enter into this bright Province. My Advice is, that a Man, after long and serious Reading, should rather apply himself to a Search into the Secrets of Nature, Politics, or the Art of rightly governing the People. In this true Merit consists, and this raises one to the highest Pots.

I never endure certain Expressions that are scattered through some Books, and which never ought to be employed by any Author, who values himself upon Knowledge and Politeness. I will cite some, which will sufficiently expose their Ridiculousheit.

If one of these Authors would express his being tricked with any fine Passage in a Book, I will, says he, to have this engraven upon my Bones, and in my Heart. If he praises any Service that is done him, he cries, This is equal to all the Gifts I have received from Heaven. Or else having Recourse to Fables, I shall be, says he, the Bird who carries a Golden Ring to the Person who has set it at Liberty. I shall render a Service equal to that of the Nile, saved from the Ship-wreck by the help of a Branch thrown out for that Purpose. If after my Death, say some, my Soul shall pass into the Body of a Dog or a Horse, I shall be at your Service, that I may acknowledge so great a Favour. I don't blame a Man for using Terms that best testify Gratitude and Modesty; but will Modesty ever run into such Extra-vagancies? May it not rather be called vile prostitute Flattery?

In the Collections which are now made of Verses, or any witty Compositions, the fine Sentiments which our Sages have transmitted to us, are no longer laid before the Reader: Their Authors study only to divert and to amuse agreeably by witty Strokes: Where is the Advantage of such Writings?

They who write Books of Morality, propose to reform Mankind to the Practice of Virtue; if, notwithstanding the general Approbation their Works meet with, they don't see so sudden a Change as they look for, they must not be discouraged: Their wife Instructions will not be the least effectual for touching the Heart, and inspiring them with good Resolutions, the Fruit of which will appear in Time. This Consideration alone ought to be sufficient to comfort an Author, to animate him in his Labours, and to assure him that neither his Pains nor Time will be lost.

**Some Rules in our private Conduct.**

The Confusion that is most ready and proper to give us Relief, when any Misfortune happens to us, is, to reflect upon the Situation of so many others, who are yet more unhappy than our selves.

Men who have Honesty and Honour in themselves, never distrust any body else, and cve Source of Di-

rty body trusts them. Sulpicious People who trust nobody, distrust every body else, and this produces Division among the nearest Relations.

People speak ill of me, and I can confute their Malice; but shall not I do much wifher if I were Con-
bear with the malicious Person? I am calumniated, and I could prevent the Calumni from do-oth.

ing me any Hurt, by discovering its Author; but is it not better for me to endeavour to change his Heart? There requires a great deal of Skill and Address to do this.

If
68

Of Moral Philosophy among the Chinese.

Mean of equal Difference.

If I happen to have a pretty smart Difference with any one, and if we should both of us grow warm; can I say that Reason is entirely on my Side? If I think that I am a little wronged, yet if I relent, and acknowledge that I have been too warm, I thereby shall soften the Person that is angry with, and in a Passion at, me.

If I interpose in an Affair that concerns my Friend, I ought to think how I would behave if the Affair concerned my own Interest. If it is an Affair that personally relates to me, I ought to consider what Part I would act it if it were the Concern of any other. These two Rules will certainly prevent us from making any false Steps.

A Man who never has been sick, does not know the Value of Health; nor will he ever know it till he meets with Sickness. A Man who lives without any Disturbance in his own House, is unacquainted with his own Happiness; but he will be sensible of it whenever he meets with any troublesome Accident.

To bear with the Faults of another, is not to strike in with them: Else the Diforders of the Age would find a Support in the best of Men. Our ancient Sages had a great deal of Affability, but their Complaisance was not blind; they did not, in order to mend the World go about to flatter Vices, but to reclaim the Vicious.

To reflect a great deal, and to speak little, is the Secret for acquiring a considerable Stock of Knowledge.

A Man of great Genius sees but very little into small Matters, wherein those of a little Genius are very clear-fighted. The Reason of this is, that the latter distrusting their own Understanding, consult with able People; but the former, being full of themselves, refine upon every thing, and perplex the most simple Matters.

If you don't neglect a small Affair, it will never become very serious: And if you are not alarmed at a serious Affair, it will become inconsiderable.

A Collection of Maxims, Reflections, and Examples of Morality.

An Example of Moderation and Zeal in a Judge.

Tang yen guang being in Poft at Syang chew, a young Man was brought before him, who was accused of having failed in his Respect to his Father and Mother. Tho' he was accused by all his Brothers, Lyang would not punish him. He only caused him to be conducted to that Place of the Palace appointed for the Honours paid to Confucius, where there were two Pieces painted, whose Subject was the famous Han pe. He first represented himself humble and quietly receiving the Balfonado from the Hand of his Mother; in the other, his Mother was looking under the Weight of Years, and the Son weeping over her with Compassion and Tenderness. Tang (for so was the young Man named) when he beheld these Pictures, appeared most deeply affected; Lyang therefore excused upon that Moment to give him a Reprimand, and then dismissed him. Tang profited so well by this, that he became an Example of Virtue.

Of a Mandarin zealous for the Publick Welfare.

W HILE Tyang yang was Governor of Tang chew, the Emperor made a Visit to the Southern Provinces, whereupon the Governor of Wby a man, City in the Neighbourhood of Tang chew pulled down several Houses to enlarge the Road on the Bank of the River, and render it more commodious for those who drew the Royal Bark with Cords. He also caufed those Cords to be made not of Hemp, but of more precious Materials: In short, he imposed other Hardships on this Occasion, whereby he greatly distress'd the People in his District.

When they came to desire Tyang to do the fame, he reply'd, The Emperor does not come here for Devotion, but to visit his Province; besides, the Road is convenient enough as it is, for his Bark-drawers: Why should I accommodate the People with demolishing their Houses? I will not have One pulled down, and if this be a Fault, I'll take it upon my Self.

A little before the Emperor arrived, they brought Tyang an Order, which they said was from the Emperor, requiring him to give in a Lift of all the considerable Houses in the Place. These are here, reply'd he, but four considerable Houses: that of the Intendant of the Salt-works, that of the Governor of Yang chew, that of the Officer of the Customs-Houses, and that of the Subordinate Magistrate of Kyang to; the rest of the City, added he, consists only of poor People, so that there is no Occasion to make a Lift of them.

Some time after came another Order, importing, as it was said, that the Emperor desired some of the handomest young Maidens in the Country might be chosen out for him. I know but of three, said Tyang, in all the District of Yang chew. The Officer who brought the Order, asking where they lived: They are my own Daughters, reply'd he. If the Emperor is absolutely resolved to have Maidens from hence, I can deliver him three that belong to my Self; as for any others, I have no Power over them. Hereupon the Officer returned, without saying anything, and there was no more heard of the Matter.
Another Example.

THE Emperor desiring that a good Quantity of Arms, such as Bows, Arrows, Lancets, and the like, should be made, an Edict was published over all, obliging each City to furnish a certain Quantity of Materials proper for the Works. Having no such Thing in all the District of Hay chow, the People offered to furnish a certain Quantity of Glue, which might be equivalent to what was exacted by the Edict, and then proposed this to the Governor.

No, answered the Governor, it is well known there is no such Thing as what is demanded, in all the District of Hay chow; and to pay an Equivalent in the Commodities of the Country, would be to open a way to an Impoff, which may last for ever. All the World thought the Governor in the Right.

Another Example.

In the Territory of Tan yang, a City of the Third Order, where is a Lake named Lyen, they have no more ad to drain off an Inch of the Water, to make it fall a Foot in the Canals which serve to convey the Rice to the Court: So that this is a capital Crime. In a Year, in which the Drought was very great, Hyu the Magistrate of Tan yang ask'd Permission to drain off the Water of this Lake, in order to refiresh the Rice Fields; and without waiting an Answer, he did it beforehand. His superior Magistrate sent a Person to make up the Information, and to ask of Hyu, why he had premi'd to render himself culpable by this Infration.

I thought, answered he, I might take a Fault to advantageous for the People, upon my Self; nor do I much care, tho' it should cost me my Head. Upwards of 10,000 (a) King of Land have been refrelished by these Waters. Accordingly in that Place there happened a very plentiful Crop, and Hyu was no more troubled.

The Care of a Mandarin to provide for the Necessities of the People.

A NOTHER Year, great Rains happening to fall in the Territory of Pey, a small City of the third Rank, the Waters came down in such Abundance from the neighbouring Mountains, that they over-flow'd the Plains, and not only destroy'd the first Crop of Rice, but prevented planting the latter Harvest, infomuch that the People were at a loss to think how they should live the remaining Part of the Year. If we should wait, said Sun, who was then Magistrate, till all the Waters are gone off before we sow the Land, the Seafon will be too far advanced, and no Grain will come up; what then was to be done? He immediately thought of an Expedient: For funding for the Rich Men of the Country, and obliging them to advance several thousand Loads of Pea & Rice, he distributed them throughout the Districts, causing them to be sown in the Water itself. The Waters running off by Degrees, the Pea & Rice sprang up before the Land was well dry. This proved of great Relief to the People, who spent the Year without suffering much.

Example of an expeditious and disinterested Mandarin.

A NG having been made Magistrate of Sin chang, was scarce three Months in his Post, when Law-Suits grew so rare, that half of the Officers of the Tribunals became almost useless. His Door was never guarded; and any body had free Access to his House, and yet no body presumed to make a bad Use of that Liberty. In the Executions that came before him, he punished the Party that was in the Wrong, but slightly; being satisfied with affurthing them, that if he found them in Fault a second time, he would treat them in another Manner. In short, he made such Dispatch in his Affairs, and was so disinterested, that the People depending on the Tribunals, neither durst nor could practice their usual Villainies. Therefore most of them retired, and betook themselves to Trades for Subsistence.

Too great Severity hurtful to a Government.

W HEN a Government is not excessively severe, the People then fear Death. Whence does it proceed then that the People fear Death? Because they have a Pleasure in Life. While things are in such a Situation, Fear can keep a People in their Duty; but if the Government grows excessively severe, the People soon lose the Fear of Death, because then their Life becomes a Burthen. Thus, one of the great Springs of good Government becomes the Source of the greatest Disorders.

Frugality on certain Occasions hurtful to the State.

U NDER the Tang Dynasty, Lyceu yen, being entrusted with building the Gallics, sign'd a certain Sum for each, which was far more than what the Ex pense of it came to. Some People representing to him, that the Ex pense was doubled in vain; his Answer

(a) The Name of a Measure.
Of Moral Philosophy among the Chinese.

was as follows: 'In the Government of a great Empire, 'tis great an Occconomy is improper. Hence, when these sorts of Works are undertaken, we ought to regulate the Expences of them, so that they may be always continued with Success, and answer the End proposed. This Art of being once establish'd, how many People besides who are actually employed in them may live upon these Works! If every one finds his Account in it, the Prince will then be well for'd, and there will be no fear of his Enterprize miscarrying.' After this he appointed Dock Yards for the building of the Galleys, and Inspectors for having an Eye over them. In a few Years thec grew Rich, and finding a considerable Profit arising from their Employments, each of them applied carefully to his Business. The Workmen being well paid, the Galleys were substantially built, and they furnished in good Condition for fifty Years.

Under another Emperor of the same Dynasty, Tâng uü was made Intendant of the Galaxies; and regulated the Expences of each so near, that the Inspectors and Undertakers having much ado to clear their Charges, the Workmen were full worse paid. The Vessels were ill built, and this was very feebly felt during the Wars that happened about that Time. So true it is, that on certain Occasions, not to regard saving, is saving, and on the contrary, to regard it too much, spoils all.

Of the Fear the Chinese have to die without Posterity.

In the Territory of Tjiang ù, a poulhumous Son being inform'd, that a Family which was in Enmity with his, had murder'd his Father, he reveng'd himself on it by Murder, for which he was seiz'd and dragg'd to Prison. Chin, who was then Magistrate of the Place, knew that this Man had yet no Children; and considering that he was to be put to Death, to prevent his Family from being extinguish'd, ordered that the Prisoner's Wife should be shut up with him in the Prison. Before the End of the Year he had a Son. Every body professed the Goodness of the Magistrate, which extended even to taking care that a Criminal should be allow'd the Comfort of not dying without Posterity.

Gentleness sometimes more effectual than Force, for reducing Rebels.

In the Diffirid of a certain City, some hundreds of Families being situated amidst inaccessible Mountains, had shaken off their Allegiance to the Government. Many Governors had succedually endeavoured to reduce them by Force, but always in vain. Tjiang having been made Governor of that Place, pursued other Measures. As soon as he enter'd upon his Post, he found Means to engage by his Gentleness, the Chiefs of that Population to pay him a Visit. He treated them well, and exhorted them, but without Menaces and Bitterness. In less than a Month, all the Families quietly returned to their Obedience. Ever after that time, Tjiang frequently said, 'Nothing is more easy than to govern: For, if Rebels can be reduc'd by Gentleness and fair Measures, it is strange that they ought to be, a multitude of rude barbarous Highlanders can be reclaim'd to Reason; what may not be obtain'd of civilized, well instructed People, by treating them in the same Manner? They naturally love Quiet and Order, and fear Confusion and Danger. Who amongst them, if they have wherewithal to clothe and to nourish themselves, will resolve to take up Arms? But the Taxes which are paid to the Emperors, sometimes over-load them: The Officers who rule, are frequently too much interested. The Poor being reduc'd to Defpair, meet together to plunder on all Hands. Tho' from thence great Troubles arise, yet they are at first far from designing to trouble the Empire. They want to live, and that is all their Aim. On these Occasions, it would not only be cruel to extirpate them, but sometimes it would be even too difficult; for it is natural enough for Soldiers at such Junctures not to have the Courage to strike.'

The Duty of a Man in Poil.

If a Magistrate is disinterested, it is his Duty so to be; but if he becomes haughty and proud, he is in the wrong. His Disinterestedness cannot justify his Pride: Every Man ought to watch over himself; but a Magistrate should do it with a more particular Attention: If he confines himself to hum gross, glaring Faults, and does not endeavour to hum those that are more slight, and more secret, he is unworthy of the Rank he holds.

The Love of Labour and Application is necessary to one that is concerned in the Affairs of Government, and that too as long as he has any Concern in them. A Man is much mistaken, who believes that the Labour and Application of a few Years give him a Right to be left laborious or indolent in Times to come: If he wants to repose himself, he should retire.

In the Kingdom of Chin la, there are two Towers of Stone. When in that Country there are any perplexing Law-Suits, one of the Parties is placed in one of the Towers, and his Antagonist in the other. He who is in the Right is easy; but he who is in the Wrong, is at first seized with a great Head-ache, and feels a tormenting Heat all over his Body. We have no such thing here, nothing but the Penetration and Integrity of the Magistrates can delfinguish Justice from Injustice; if therefore our Magistrates shall suffer themselves to be corrupted, to whom mult the People have Recourse?
**Of Moral Philosophy among the Chinese.**

**An Example of disinterested Officers.**

S*he and Song were Colleagues in the Administration of the Finances, and they were one day alone by themselves. 'This Day, says *She*, I have made a Discovery. While I was examining the Accounts of such and such Provinces, I found such a Sum more than what was due.' Song perceived that his Colleague was founding him, in order to see if he would join with him, or be quite silent; but not being in a humour to enter into his Views, 'That Money, said he, came for the Emperor's Use, and it ought to go into his Exchequer. If there is rather more than less of it, it comes in good Time.' And immediately examining how much the Sum amounted to, he informed the Emperor of the Expences of each Province, that they might not be misapplied. This by no means was pleasing to his Colleague, but he was forced to dissemble his Uneasiness.

**An Example of a charitable great Mandarin.**

W*hang gave a Soldier's Wife half clothed with wretched Rags, who led a Horrible Drink. He hurried at the Sight, bow'd his Head, and sending forth a great Sigh: 'Is it possible, said he, that the poor Soldiers should be so miserable, while I am Viceroy? What a Shame is this for me!' Upon the Spot, he order'd all the Soldiers three Months Pay in Advance, and gave LargeS to the Poor. On this Occasion every one told the Story, and how much it had affected the Viceroy, together with his Great and Sighs. A great many who told it and heard it, were touch'd as even to shed Tears, and all of them would have willingly sacrificed themselves for him.

**The Example of a disinterested Mandarin.**

L*in* was a Pattern of Disinterestedness, and was even scrupulous in it. One Night as he left the Hall of Audience, one of his Attendants took a Candle that was burning in the Hall, in order to light him into the (a) inner Part of his House. He had scarce paffed the Door of Communication, when *Lin* checking his Domestick: 'That Candle, said he, belongs to the Tribunal, and ought not to be con-fined in other Uses; carry it immediately back.'

**Another Example.**

T*ong* was a Man of extream Frugality, and of so great Simplicity, that for ten Years he wore the same Robe, which was of a dyd black Stuff, and the same Pair of Boots. When he was made Governor of Tá ch'ew, his Sons met together, and talk'd thus to him: 'We know, said they, how disinterested you are, we neither hope nor with any Per- quifite should arise to us from your Post. We only reflect that you are now in Years. The Woods of Tá ch'ew are (b) admirable, if you would be pleased to think upon your latter End. The Father without giving any direct Answer, seem'd to agree to what they said! After some Months, having laid down his Government, he returned home. His Sons came a good way to meet him, and one of them ask'd him if he had thought upon what was to come, as they had intricated him to do: 'I am told, answer'd he, smiling, that the Cypresses are much better than (c) the Sun; what think you? 'Is it Cypress then that you have provided Sir? said one of his Sons; 'Children, said he, smiling, I have brought you Corn, you may low it if you please.

**The Zeal of a Mandarin for his People.**

T*he Emperor* having gone to visit the Southern Provinces, the Officers of the Provinces thro' which his Majesty was to pass, made great Preparations of Horses, Chariots, and Precious Furniture. All was raised from the Inhabitants of the Districts, either by taking the things themselves, by Contributions, or by Taxes in Silver. *Ts'ing* who was then Governor of Tá ch'ew, deliberating how he should behave upon this Occasion: 'If I treat my People, says he to himself, as I see other Governors treat theirs, I must necessarily harass them. If I treat them otherwise, they won't fail to pick a Quarrel with me, for it will be said, that I am disinterested to the Emperor: No Matter, said he, the last Course is the best: I alone then must suffer; but if I act otherwise the People must suffer.' He therefore was satisfied with providing what was necessary, without Magnificence or Superfluity, at the same time watching over every thing in Perfon, cloathed in coarse Stuff, Nevertheless having a gilded Sah about him as a Badge of his Dignity.

(a) The Tribunal and the House of a Mandarin, are only separated by a Wall. The Gate of the Communication is commonly shut, and always guarded by a Servant. Near it there is a Tower, pretty much like that of our religious Houses in Europe.

(b) They infominate by these Words, that he ought to provide the Wood for his Coffin. The Chinese are very curious about this.

(c) The Name of a Wood.
Of Moral Philosophy among the Chinese.

The Officers of the Court being dissatisfied at him, he met with a great many Repreaches; but he bore them all with Calmness and Resolution. One Day the Emperor diverting himself with fishing, caught a very fine Carp. 'To whom shall I sell, asked he, smiling, so fine a Fish?' The Courtiers who bore an ill-will to Tzyng, answered, that none but the Governor of Tung could purchase it. Let it be sent him then, said the Emperor. Accordingly it was fetched, and he was given to understand at the same time, that it had been caught by the Emperor, and expected to be paid for it. Tzyng immediately went into his House, and taking a few Ornaments which his Wife had upon her Head and her Cloaths, he immediately returned to the Emperor, and prostrating himself upon the Ground, according to Custom, Great Emperor, said he, I have not so much Money as to pay for the Value of that Fish. And I have nothing else to pay it in, but these few Ornaments belonging to my Wife: I have brought them, and I offer them to your Majesty, together with my Life. The Emperor immediately understanding the Drift of the Courtiers: Why should you trouble said he, this poor Officer? Let him live in Peace, and return home.

An Example of a disinterested Mandarin.

Sau Tzyng was five Years Governor of T'ien ho, without receiving any of the Presents that were offered him on (a) customary Occasions. At first a Man of Age and Consideration seeing that he refused every thing of any Value, made him a Present of a few Cucumbers out of his Garden, and press'd him so much to accept of them, that he could refuse them no longer. He therefore receiv'd them, and caus'd them to be ranged along the Joysticks of a Hall, where he let them dry without touching them. In the mean time, as he never use'd to receive any thing from any one, as soon as he had accept'd of these Cucumbers, the News of it being spread throughout all Quarters, every one took the first Opportunity to make him a Present of some Fruits, or some Pulis out of their Gardens. A good many joined together, and each brought him what he could spare; but as soon as they entered into the Hall, they saw all their Cucumbers handomely ranged upon a Joyst, all of them wither'd, and not one of them missing. They then look'd upon one another, and thought fit to return Home.

Another Example.

Tsay Tzyng was Magistrate of a City of the Third Order. Always when his Duty oblig'd him to go to the Capital of his Province, he went on Board a little (b) Bark of his own, managing the Rudder himself, and two of his Servants, the Oars. When this Bark was so old that it was unfit for Service, his Superior, the Governor of the Country, order'd another Bark to be made for him. One of the Literati, who was very famous, and a great Man in the Empire, priding that way, wrote an Inscription on this Bark with his own Hand. The Inscription had two Meanings, the one was That when the Planks of that Bark were grown as thin as the (c) Covering of a Book, it will be then time to think upon repairing it. This implied that the Bark was an excellent one; it likewise belote'd a Compliment upon him, who had order'd it to be made of, and present'd it to Tsay Tzyng: The other Sense was, Finiseth this Book, and it shall be new bound. This pointed at him who was to receive the Bark, praising him, and exhorting him to persevere in his Virtue. Agreeable to this Inscription, which was written by an excellent Hand, the Bark was plain and without any Ornaments. The Governor having sent to Tsay, ordered that he should be inform'd that he had caus'd it to be made in that Manner, upon purpose that he might not have the least Reason for refusing it. Tsay received the Bark with great Testimonies of his Value for the Present, but resolved never to use it, but upon certain Solemn Occasions, such as those on which he went to pay his Duty to his Ancestors.

Another Example.

Lau-lin being in Pott, was not only very disinterested himself, but would have all his Servants to be the same. When he left his Pott to retire to a private Life, he was afraid left some of his Domesticks should have taken somewhat without his Knowledge. When every thing was embark'd, he toook care to have all their Baggage rummaged, and whatever was found of that Kind was publicly thrown into the Sea. Soundings, said he to them, you expose me to the Laughter of the World, it will be said that not daring to receive anything my self, I have receiv'd it by your Hands.

(a) The Occasions upon which an Inferior makes Presents to his Superior, or one Friend to another, are chiefly at the beginning of a Year, on their Birth Day, on the 10th Day of the 5th Moon, on the 10th of the 3rd Moon, when a Son or a Daughter is mur'r'd, when any one dies in the House, or when he sets out on a long Voyage, &c.

(b) At Pott it is imposed as a Tax upon the Baggage men that they shall row the Mandarin's, and their Return.

(c) The Covering of a Chinese Book, is a plain Leaf of white Paper, cover'd with a fine green Stuff, or with another Leaf of Paper painted in some Colour.

Another
Another Example.

As Nyen t'fong was on his Journey to be chief Examiner in a certain Province, he met one of his intimate Friends in the Way, to whom he said, to turn him into a distant Street, and asked him, if he would lodge in a House there. He was told that a House was ready for him, and that he could have it for a few Hours. He was asked if he would like to have the House, and he said yes, but that he would not stay there for more than an Hour. The Man immediately called him, thinking that all was right. But as Nyen told him so, he called out to him at a distance, without allowing him time to open his Mouth: 'Do you not know, said he, with a severe Tone, that the only way to arrive to Degrees and Potts in the Empire, is to study without relaxation from the Age of three Years? Shall a lazy Fellow like you pretend to open the Way to them with the force of Money?' The Man immediately went off in Confusion, and Nyen took leave of his Friend.

Another Example.

Long king chung was in his Time an Example of Disinterestedness and Honesty; when he was Magistrate of Hyn fii, he carried along with him only his Son and a Domentick. The Winter being sharp, his Son, who was felicible of the Cold, begged his Father to procure for him a little Charcoal from the Neighbours. Long took care not to agree to this; and ordering a Cudgel to be brought, 'Take this, said he to his Son, exercise your Self with it, handle it handomely, and you will soon be warm.' Towards the End of the Year, when (d) Crackers are paid off as Signs of Rejoicing, his Son, who was still young, wanted to procure some of the Neighbours for himself. His Father hearing of this, called for him, and stretching forth to him the End of a Piece of hollow Wood, called (f) Chew, 'If you love Noise, Child said he, knock with this Wood against that Door, and you will make almost as much Noise as you will do with a Cracker.'

Honours paid to a disinterested Mandarin.

At first, he was in the Post of first Tu tse of the Southern Court. His Disinterestedness had always been so great that after having filled a good many considerable Potts, he died as poor as one of the most ordinary and mean Literati. Wang yong ki went to see him on his Death-bed, and was equally surprised and affected with his Poverty. Not being able to refrain from Tears, he retired, and sent a large Sum to defray the Charges of his Funeral. The principal Men at Court did the same, and what did still a greater Honour to the Deceased, was, that the People at his Death shut up their Shops for several Days, as a Mark of their Grief. And when his Family in Mourning was carrying the Coffin, according to the custom, to the Place of his Ancestors, upwards of ten Leagues along the River was deck'd out with Tapestry and garnish'd Tables, which were offered him to do Honour to his Memory.

The Steadiness of a Mandarin:

Chin Shen, or Shen, was in his Time a Pattern of great Disinterestedness, to which he joined an inflexible Integrity, and an unshaken Constancy to refit the Abuses of the Age. At the Time that he prelified over Literature in Shan tong, there passed through a Tu tse (g) who was going to another Place, in Quality of Visitor Extraordinary. The Officers of the Place, both great and small, at least those who were of an inferior Degree, coming to pay their Compliments, fell upon their Knees; whereas Chin did no more than make a low Bow. The Visitor being nettled at it, hastily demanded what Employment he was in. 'I have the Care of the Students,' said Chin, without the least Emotion. 'What is that, cried the Visitor in a Pallion, in Comparison of a Yü tse? I knew the Difference between one and the other, reply'd Chin, gravely, and I do not pretend to be your Equal; but, we who are at the Head of the Literati, ought to instruct them in Matters of Ceremony by our Examples; and therefore cannot be extravagant in the Submissions that we make to our Superiors for fear of ill Consequences.'

(a) A Tse is ten Thousand Ounces of Silver; this is a want
(b) Potts and even Degrees are sometimes obtained by Money;
(c) Not above two Years ago, a great Examiner of the Province of Nung king
(d) The degrees of kindness, and the offices of the Man, are
(e) They have upwards of ten in their Service. They
(f) Of a Great Number are paid off towards the End of the old,
(g) In the Beginning of the new Year, by way of Rejoicing. They

Vol. II.

The
Of Moral Philosophy among the Chinese.

The Visitor found plainly, by the Air of Chin, that he was not to be intimidated; besides, he saw the Literati croud about him; so that perceiving violent Measures unseasonable, he became mild; and putting on a pensive Countenance all of a sudden, laid in a softer Tone, **Mater, you were nothing to do with the Affairs that bring me hither, nor I with those that concern you, therefore do not give your self the Trouble henceforwards of coming to me; upon which Chin withdrew.

A Charitable and disinterested Mandarin.

In a certain Year the Death was so great in the Territory of I-king, that they brought up but very few of the Children that came into the World. Hereupon **jin fang**, who was then Governor, publish'd sever Orders on this Account, and to remedy the Evil as much as possible, he made a strict Enquiry after all Women with Child, and furnished them wherewith to subsist; they reckon he saved more than a Thousand Families by this Means. Likewise, when on the Arrival of his Successor, he departed for the Court, he had no more left but five Loads of Rice; and when he came there, he had not a tolerable Garment, till a T'yang kyuun (a), who was a Friend of his, gave him one.

Soon after **jin fang** being made Governor of Si-egan, he set out for the Place, without sending Letters of Advice (b) beforehand. When they lest expected it, he came on Foot, and even in his Way to the Tribunal dispatch'd several Affairs, about which they talked to him. He continued the same Method during his Stay at Si-egan, where he died in his Employment; and the last Words he said were to forbid the taking any thing from the People on his Account. They obey'd his Orders, punctually; and as he was very poor, he had only a Coffin of the most common Sort of Wood, and was buried in some old Garments that he left behind him. But to make Amendments for this, he was lamented by every body, and is still regretted at Si-egan.

Among the Collection of Sentences engraven in the Hall of Li wen tye we read as follows:

You are not troublesome to your Equals by too frequent or unseasonable Demands. What is there in this that is Noble or Great? To value your self upon this, is the very same thing as to brag of your not being a professed Beggar.

To take nothing but your Due or Great? To value your self upon this, is the very same thing as to brag of your not being a professed Beggar.

In the Village of which you are Lord, you are very tender in exacting Averages of your Vassals (c); but don't think that you thereby merit to be accounted a virtuous, charitable Person. *All you can claim by that the name is much must be owned; that you don't act the petty Tyrant, as many others do.*

Why so many Cares to amass unjust Riches? Is it in order to pamper the Extravagance of a Wife or a Son? Is it to maintain the ridiculous Expense of an empty Nobility? Is it, in short, to have wherewithal to bribe the Bonzas to pray for your Prosperity? It is no great Matter which of these Ends you have in View; we may still say jutly, that you misapply both your Pains and Cares.

A solid disinterested Friend.

CHAU kung tsu was at first raised to a considerable Post with Ngew yang chong. They were afterwards both made Ministers. It happened that Ngew yang was accused of Mal-administration; and Chau, as it is ordinary for Perfons of the same Rank and Profession to do, was very much touched with the Disgrace of his Colleague, and omitted nothing in his Power to clear him from what was laid to his Charge. He went so far as even to justify all the Orders which Ngew yang had given, and to offer himself as his Surety; and all this without any Noise or Stir, and even without the Knowledge of Ngew yang himself.

An honest, understanding, and faithful Servant.

CHAU be jin, one of the Literati of Reputation, but of little Experience in Affairs, having neither a Brother nor a Nephew left, left his Son, and died himself soon after, amidst the Disorder of a great many Accounts, for which he was answerable, and which had reduced him to the most extreme Poverty. However, he left behind him three Daughters, who were very young; nobody but a Slave, whose Name was Ten ti, provided for the Necessities of these three Girls; but he took care by his Labour and Industry to let them want for nothing, and he always behav'd to them with so much Respect and Derrference, that for ten Years, during which he took Care of them, he never look'd them in the Face.

(a) T'ie the highest Post belonging to the Militia, (the General of the Tartars in China.)
(b) The Councill is to send such Letters, which is an Expense to the People belonging to the Tribunal, a Party of whom go 60 or 80 Leagues to meet the Mandarin.
(c) This is very uncommon in China.
Of Moral Philosophy among the Chinese.

When he saw them grown up, he resolved to make a journey to Court, in order to discover some of his Master's Acquaintances, who might help him to marry off these three girls according to their Rank. He had scarce arrived at Court, when he happily met with Li and P'ei, the one a Doctor of the Imperial College, the other (a) Shé k'ang in one of the great Tribunals. He followed them till they had got into a pretty private place, and then throwing himself at their feet, he told them the reason of his journey with tears in his eyes.

These two Noblemen being surprised and touched, comforted him: 'We know, said they, your deceased Master, during the first years of his studies; we are sorry that we did not know his misfortunes, and we are highly pleased that you have given us an opportunity to do this small piece of service to his family.' They then gave the necessary orders for commodiously and safely conducting the girls thither. They were all three advantageously (b) married, and ten ies returned very well satisfied with his journey.

A Charitable Physician.

YEn yang had, by his application, rendered himself a very skilful Physician; but it was with a view to exercise his profession in charity; and the he had cur'd a vast number of patients, yet he never received any fee for their cure. He

A charitable Rich Man.

Tú ming shên lived to an extrem old age, and to the end of his life he was very tender-hearted and charitable. A man of his neighbourhood owed a sum of money to Tú ming shên, his eldest son, who had the charge of the management of his fortune. This Debtor not having wherewithal to pay him, and having no property of any sort, begged the eldest son to accept in payment a house and a bit of ground proper for a burying-place, and accordingly brought him the writings. The son excused himself: 'Neighbour, said he, what you propose is not just, I won't accept of the writings, for they are worth more than the debt. If you have a mind to sell that house and bit of ground as part payment of what you owe me, I ought to pay you the balance.'

I am obliged to you, answeis the Debtor, but allow me to tell you, that the house and land are worth more than what I owe to you. It is indeed expedient in the contralt to be more, but you know there are sometimes reasons of acting thus; for in reality, the sum I paid for them, amounts just to the sum I owe to you.

The creditor being charmed with the honesty of the Debtor, and piquring himself upon his generosity: 'If you, said he, who are a man without reading, carry your honour and honesty so far as I who have read many books, may well carry my liberality so far as to pay you the balance, as is expressed in the writing. So, here it is. The Debtor then received it, with a great many demonstrations of thanks.

When Tú, the father, who was then absent, returned home, this neighbour came to give him an account of the generosity with which his son had treated him, and to thank him.

The old man understanding that his neighbour had freed his house, appeared struck with surprise and concern: What, said he, has my son taken your house in payment? Where do you now lodge? Sir, reply'd the neighbour, I intend to go to such a place. The old man then calling to his son: Give back, said he, to this man his writings, let his little piece of ground he included with a hedge, and take care that our servants don't trouble him under pretext of his being our Debtor.

Another Example.

Under the Ming dynasty, Tung pú being sent from court, pass'd through Kyang-p'úan, where a (c) K'iu jin of that country sent one of his servants with the ordinary billet to make him his compliments. Tung ordered the servant to come before him, and ask'd him in what his Master was employ'd that made him look such a retired life? Sir, answered the servant, the season has been very bad in that country, and the highways are crowded with people, who are famishing to death. My Master every day hires a certain number of persons to gather together and to bury the bodies of these unhappy wretches; he has already buried fifteen for upwards of a thousand. Tung appeared touch'd with this account, but continued to ask questions of the servant. The number of the dead, said he, being so great, it requires a great many workmen; how does your master order the payment? there is a great deal of trouble in that very article. None in the world to him, reply'd the servant, he has appointed so much corn for defraying the charge of burying these wretches, and the payments are made by such a one, who is my Master's relation. Tung carried his questions no farther, but praising the Master's charity to the servant, he took care to write a little billet of advice by the same servant to the master in these terms:

(a) The name of an office.

(b) This is been done in that country where the portion is given.

(c) A degree of literature.

Every
Of Moral Philosophy among the Chinese.

Every good Work ought to be concealed as much as possible, at least the Benefactor ought not to look out for Opportunities of publishing it: Nothing is more mean than those Charities, of which Vanity is the Motive.

A Reward of Fidelity in restoring a Thing that was lost.

In the Time of the Emperor Tong-lo, a Merchant named Sun yang, being on a Journey, found a Purse hanging upon a Stake in the Road. He opened it, and finding two large Gold Bodkins, such as Ladies wear in their Hair, he sat down in the Place, waiting to see if the Person who lost them would come in search of them. Towards Night, a Female Slave appeared all in Tears seeking her Lady's Bodkins, which she had loft, and was suspected to have stolen. The Merchant being satisfied that what he had found were the very things she look'd for, return'd them; upon which the Maid transported with Joy, desired to know his Name, but he did not tell her: Sir, added she, What can I do to testify my Gratitude? At these Words the Merchant quickened his Pace without saying a Word, and notwithstanding it was Night, travelled a good way to get to a Lodging. When he came to Nan yang, which was the End of his Journey, he became a Gainer in a short Time much beyond his Hopes. After that he departed by Water to return with several other Merchants; and as he pass'd by the Place where he found the Purse, while his Bark was lying along the Side of the Bank, he saw the Slave to whom he had return'd it. This Maid coming to wafh Linnen, saw him also, and knowing him again, talked with him some time, she on the Bank and he in the Bark, after which she withdrew. Sun yang, who was stopp'd for some time by this Conversation, and hindered from following the other Barks, finding it was too late to depart alone, resolved to remain there the rest of the Day; when on a sudden, a great Storm arising, all those who went forwards perished, whilst Sun yang, who stay'd behind, escap'd.

Against those who insult over another's Misery.

Poverty and Riches frequently shift their Abode. The Wealth of this Life has no settled Matter: When a Man sells his Property, Necessity commonly obliges him: It is too ordinary for a Man who is reduced to this Extremity to meet with some one or other of those rich Savages, who are always ready to batter upon the Misfortunes of another. This Barbarian puts almost what Value he pleases upon the Goods of the Person who is thus under Pressures. When the Writings are sign'd, it is a great deal if he pays one half in ready Money. He puts off the Payment of the next to certain Days, and if he sees any thing which the poor Seller stands in great Need of, he takes Care to give it him; but it is always at a Price a great deal above its real Value. Thus the poor Seller touching nothing but in Parcels, when he comes to reckon with the rich Man, finds that he has given away the Value of his Goods rather than received it. To seek to compound Matters, and to demand something at an easier Rate, is quite useless: He is happy if the Necessity he is then under to purchase the Goods of that poor Man is not a good Reason to break off all Dealings with him, and to treat him as an Enemy. At least he is sure to become Master of those Goods for half their intrinsic Value. This is called, a Man's having Industry, and knowing how to Bumford. Blind Fool that he is, little does he reflect upon the ordinary Conduct of Heaven, which is pleased with rendering to every one according to their Defects. His unjust Barbarity will not go unpunished, perhaps in his own Person; if not, the Punishment will sure fall upon his Posterity.

Disinterested Charity.

Lew-i originally of Vu-im, was very charitably disposed, of which he gave frequent Proofs in his Life-time; but I shall only mention two or three. Chang ki li going to Court, and conveying the Body of his Father, who died in the Country, the Waggon which carried the Corps, was overthrown on the Ice they met with on the Road near Vu-im, and broken to Pieces. As he had no Acquaintance in the Place, he sent to the House that made the best Appearance, deferring the Matter thereof to lend his some Carriages; in order to continue his Journey. Lew-i, who was the Perf6n he applied to, immediately sent a Waggon, without inquiring the Name of him who wanted it, or telling his own to the Servant sent to make the Request. Chang had no sooner performed the Funeral Obsequies of his Father, but he dispatched a Servant to Vu-im with the Waggon, and to return the Owner Thanks, for enabling him to opportunely to perform the Duty of a Son. Lew-i, perceiving the Vehicle at some Distance, shut the Door, and would neither receive the Waggon, nor the Acknowledgment; but sent Word to the Servant, that probably he was mistaken, and took him for another.

Another Example.

This same Lew-i, returning one Day from Chin-lew, the Government of which he had then quitted, met the Corps of one of the poor Literati, who had died suddenly, lying by the Road-side. So great was the Disinterestedness and Charity of Lew-i, that his Government instead of enriching, had only served to render him more indigent: therefore being without Money at that time, he took off the best Garment he had on, to cover the
the dead Person in the customary Manner, and setting his Horse, got on the Back of an Ox. He had not gone above two Days Journey farther, when seeing a Man ready to expire with Hunger and Want, he immediately alighted and killed his Ox to relieve the poor Wretch: His People telling him he had carried his Compassion too far; You are mistaken, replied he, To see our Neighbour in Misery, and not succour him, is to have neither Heart, nor Virtue; after which he continued his Journey on Foot, and almost without any thing to eat.

A charitable Presence of Mind.

ONE Day Upam returning from a short Journey, and being almost at his own Door, perceived a Man flinging Chestnuts in his Park, whereupon he immediately turned back, and went another way half a League about: When he was gotten Home, the Servants who attended him took the Liberty to ask the Reason of his making that Circuit: It was, said he, because I saw a Man in a Chestnut Tree in my Park, flinging my Chestnuts; and I turned back hastily, that he might not see me; for if he had perceived me, a sudden Fear might have caused him to fall; and perhaps by the Fall, he might have been dangerously hurt. Now could what he did, be equivalent to the Pain of exposing him to such a Danger?

Maxims of Morality.

SU ma quang one Day discoursing with Chou yong said to him: Difinterredness, Uprightness, and Resolution, are three Virtues which are seldom found in one Man; and yet I have seen them all three in such a Person, who is a Great Man. Allow me to tell you, replied Chou yong, that the Re-union of these Virtues is not so rare or difficult; and the having possessed them all three together, is not, in any Opinion, the brightest Part of the Character of the Person you have named. To possess a perfect Difinterredness without the least Pride; an inflexible Honesty of Heart, without disobliging any one; a great deal of Resolution and Courage, without failing in Gentleness and Politeness: This is rare and difficult, and is what we have admired most in the Great Man whose Elegium you have made.

When I see that any one is dipt in Misfortunes, and that he has not wherewithal to extricate himself; or that another suffers a great deal from Want; tho' I have not much to spare my self, yet I will affit them, and believe it my Duty to support them as far as I am able; and this with the more Care and Zeal, in that, the Man is no way importunate, either from the Difficulty of approaching to me to lay open his Misery, or from Modesty and Refervedness. But as for your professed Beggars, who make a Trade of a Staff and a Pouch, who go from City to City, and from Place to Place; and when they receive no thing, hugging themselves for having plaid their Part well; but when they obtain nothing, look upon People with an evil Eye, and sometimes break out into Cursings and to Railings: I judge such Beggars unworthy of Compassion, and I think they ought not to be regarded. For why should an honest Man retrace himself in his Expenditures, in order to support the Debauches of these Impostors?

Liberality of a Mandarin to the Poor.

O-wei-ye being in Office at Nin-qui, went one Evening by Invitation to sip with a superior Magistrate; who observing a more than ordinary Chearfulness in his Countenance, was desirous to know the Cause. I will freely confess, said Lo, that I feel a true Satisfaction in my Mind: About fifteen poor People, whom a barren Year had constrained to quit their Village, and seek for Sufficient elsewhere, having presented themselves before me, I distributed among them all the Money I had saved since I came into my Employment, to enable them to return home and till their Lands. This I did with Glee; but what gave me a more sensible Pleasure was, that of all my Family, and numerous Relations who were Witnesses of my Liberality, not so much as one disapprov'd of it: On the contrary, they all appeared very well satisfied; and this is the Thing which has occasioned the Joy you perceive in me.

Example of Modesty and Bathfulness.

THE Ditirid (a) of Ta-yew being very populous, great Care was taken to be frugal of the Ground; for which Reaon, after they had put the dead Bodies into the Coffins, they used to leave a great many without Burial. Ta i requiring therin in Quality of Governor, ordered the Subaltern Officers to gather together such of the Coffins and Bodies as were not yet quite mouldered into Duft; and separating the Bodies of the (b) Men from those of the Women, they ordered all to be buried in two large distant Ditches; ordering that they should act in this Manner all over the Neighbourhood, that they should calculate how many Thousands each Ditch could contain, and that this should be engraved upon a Stone, together with the Date of Day, Month, and Year.

(a) The Capital of the Province of Shen-fu.
(b) We may judge from this how apt the Chinese are to take

Offence at Assemblies of Men and Women. [This was one of the Charges against the Religion of the Missionaries.]

Vol. II. Another
Of Moral Philosophy among the Chinese.

Another Example.

One of the Literati named Kim, being 50 Years of Age, had no Children. One Year that he kept his School at Kim tan, a good Distance from Ching kyung, where he lived, his Wife purchased a young Girl in the Neighbourhood, to serve as Wife of the second Order for her Husband. Towards the end of the Year, in the common Time of Vacation, her Husband returning to his House, his Wife drew'd a small Collation, and serv'd it up in the inner part of the House, upon a Table; at which she had set the Maid very handomely cloath'd. Having call'd her Husband, she told him: I am now too old for having Children, so I have bought this young Girl, who is of this Neighbourhood, and my Acquaintance. As you see, she is handsome enough, and she has other good Qualities, receive her as your Wife of the second Order; she may perhaps prevent your Family from being extinct.

At such a Discourse, and much more at such a Sight, the Husband blush'd, hanging his Head without saying one Word; his Wife then imagining that her Presence had confounded her Husband, she went out, and shut up the Husband and the young Girl in the Room. The Husband who wanted to go out likewise, finding the Door shut, jump'd out of the Window, and going to his Wife, You have a good Heart, said he to her, my Ancestors and I are obliged to you; but you don't know, that when this Girl was little, I frequently carried her in my Arms, and every time I did so, wish'd her a Match that would be suitable for her. I am old and infirm, and would do her Wrench should I take her. Restore her immediately to her Father. She was accordingly restored back, and it was the last of the Year, Kim had by his Wife a Son, who when he was seventeen, obtained the Degree of Syyx^fay (or Batchelor). The next Year he was made Kyu iu (or Licentiate), and afterwards became a great and famous Minister.

Another Example.

In the Rebellion of Ching byen chang, a young Student, named Wang I-sun, who had fallen into the Hands of the Rebels, perceiving among their Prisoners the Wife of another young Man of his Acquaintance, he went immediately to the Chief of the Rebels, and said to him: Sir, finding my Sister here, I come to intreat the Favour of you, that she may not be dishonour'd. Our Wounds will soon be paid, for which I will be responsible; but if the least Violence be done her, neither let nor I can forgive the Affront. As he spoke these Words with a Tone and Air which convinced the Officer that he was in earnest, he and the young Woman were confined together in the same Room, where they continued above a Month: In all which time there did not proceed from this young Man one single Word or Action, but what was agreeable to the strictest Rules of Decency.

A Charitable Physician.

In ko, a Physician of Shan yn, to great Skill added an equal Disinterestedness, and an uncommon Charity. Whoever called him, he immediately ran to affilt them, and this too at all times. It was then the Custom for Physicians of any Reputation to go in their Chairs, but he always made his Visits on Foot, till he was 80 Years. When it was ask'd him, why he did this? I think, answer'd he, that the Expend is much better 'served when applied to the Relief of the Sick Children of many poor Families. In effect he fav'd the Lives of a vast many poor Children, and he had a singular Talent for this. But his Charity was not confined here; for if any poor Patient stood in need of Jin seung, or any more costly Remedy, he furnished it at his own Expende, and without speaking a Word he mix'd it with other common Drugs, giving it to the Patients without letting them know any thing of the Matter: He thereby saved the Lives of a great Number of poor People.

One Day paffing through the Street, he saw a Widow, who was selling his Wife, that he might have wherewithal to pay what he owed to the Emperor. Kin ko desir'd him to keep his Wife, and immediately discharge'd the Debt for him. When he was about the Age of Fourscore, a young Virgin appeared to him, whose Lustre surpassed that of Gold and precious Stones; and all the House was filled with an Odour, more agreeable than that of the most exquisite Perfumes. Ever since that time his Politerly has been numerous.

An Example of Charity.

Hew pi ta, th'o' he was yet very young, had a Poft at Chau sung, a City of Che kyang (a). A Clerk of his Tribunal, by an inexcusable Neglect, was the Cause of his House taking fire. The Fire which spread from House to House, having consumed a good many, the Clerk was then put into Prison, and they were talking of nothing less than putting of him to Death. Before the Proceedings against him were ended, and laid before the Superior Tribunals, Chew inform'd himself from the Mouth of the Clerk, What Punishment ought to be inflicted upon a Man in Office, by whose Fault it was that a Fire had burnt down the Houses of his Neighbours? He ought to be broke without Remission, answer'd the Clerk. Upon this Chew

(a) Name of a Province in China.
Of Moral Philosophy among the Chinese.

went and declared, that the Fire had happened thorough his Neglect, tho' indeed it had not; And thus by the Loss of his own Employment, he saved the Life of the Clerk. He then returned home, studied a long time with Application, arrived at the highest Rank of the Literati, and at last obtained the Title of Kong(a).

Of Avarice.

This House is rich, but Justice and Charity are banish'd from it: What is it else but a barren Mountain, which contains in its Bosom Mettles, precious, but useless if not brought to Light?

Upon the Abuse of Talents.

One Man who has so much Wit and fine Parts, and employs them only to bad Purposes, what Name can be more justly given to him than that of a tyrannical Destroyer of the Works of Heaven?

Compassion for the Poor.

ku Fang was riding one Night accidentally, saw from his Court a Man mounted upon one of the Fruit Trees in his Garden, and staking his Fruit. What Man is that ever'd he aloud. The Robber hearing the Voice, fell from the Tree and hurt himself. Ku immediately went up to him, and knew him to be the Son of one of his Neighbours. I know, said he to him, helping him up, that you are poor, Necessity makes one do a great many things: What you find of me was of no Value. I am sorry that you have been so much frightened; Do endeavour to go home, and To-morrow I will take care to procure you some Relief: In Effect, he gave him some Corn, and some Money, but all in great Secrecy, and without speaking any thing of it in the House. When this Man had recovered of his Fall, one Day Ku assembling his Sons, and his Nephews, My Children, said he, you have now a Competency to subsist upon, each of you must apply your selves, and endeavour to preserve it; this cannot be done without Trouble; but it is a Trouble you must take, otherwise you will soon find your self in want, and Misery frequently induces us to commit very mean Actions. I can give you Influences of this without going far. Whereupon he told them the Adventure of his Robber. Upon every one of them asking him who he was, the old Man answered, Endavour to improve the Lession that I have given you, that is the Matter in hand. How can your Knowledge of the Man's Person tend to your Edification?

Misery relieved.

A Man in the Distriét of Sin kyun, who had for a long while suffered the Miseries of extreme Poverty, found himself at length reduced to three Fan (b) of base Silver, without knowing what shift to make when that was spent: Wherefore he and his Wife in Despair bought two Fan of Rice, and one of Arfenick, resolving to mix them together, and so put an end to their Misery. The Rice was almost dress'd, and the Arfenick was mixed therewith, when on a sudden an Inspector of that Canton, who had come a great way, and was very hungry, entered their House; and being in haste to go elsewhere, demanded a little Rice in a hurry. As they told him they had none, he looked into the Stove, and there seeing some ready almost ready for eating, he made a bitter Complaint, that they should tell him a Fable; only to fade such a Trick, from him. Whereupon the Master of the House moving gently his Hand: I was not willing, said he to him, to give you any of this Rice to eat; and then falling into Tears, added the Reason. At these Words, the Surveyor took the Dish, threw the Rice out of it hastily, and buried it: Then comforting these poor People: Follow me, said he to the Husband, I can give you five Teu (c) of Grain; this will serve you for some Days, and in the mean while you may find out a Supply for the time to come. The poor Man followed the Officer, and thanking him for his Charity, brought the Grain home in the Sack, where it had been already put up. At his Return he opened the Sack, and there found besides the Grain, fifty Ounces of fine Silver. Hereat he was greatly astonished, and when recovered from his Surprize: It is doubtless, said he to himself, the Emperor's Silver that this Man hath been commissioned to collect, and has forgot that he put it in the Sack. If he should be indebted such a Sum as this to the Emperor, it might prove a very grievous Affair to him. As he had Compassion upon me, I will take care not to injure him: Upon which he returned speedily to the Inspector, to restore him the Silver. For my Part, said the Inspector, I have no Commission to gather the Emperor's Money, nor did I put the Silver in the Sack: For how should a poor Man like me come by it? It must needs be a particular Favour of Heaven. It was in vain for the Inspector to deny that the Silver belonged to him, for the other having found it in the Sack with the Grain, would not keep it. In short the Conclusion was, that they should divide it between them: which proved a reasonable Affidavit to them both.

(a) A Title of Honour, such as Duke, Marquis, etc.

(b) A Fan is the hundredth Part of an Ounce.

(c) The Teu is the 12th Part of the Tan, and the Tan is about 1100 Pounds.

Charity
Charity rewarded.

A Merchant of *Whey chew* passing near *Kyew kyang*, met a Bark that had been rifled by Robbers. As there were in this Bark seven Persons, who had very promising Aspects, the Merchant, tho' not rich, clothed them; and giving each a little Money, continued his Journey, without asking either their Names, or whence they came. The Year following six of the seven unfortunate Persons were made *Kyn-jin*; and, several Years after that, one of them, called, *Fang wan ch'i*, came in Quality of Villitor into the Distriкт of *Ky hú*. The Merchant mean time met with bad Success in Trade, and being destitute of Means in a Place far from Home, sold himself for a Slave to an Officer of *Ky hú*. Fang dining one Day at this Officer's Houfe, faw among the Servants that attended at Table, the Merchant who had formerly done him the Kindnefs. Upon this he called him, to examine him a little nearer, and being well satisfied he was the fame: *Do you not remember, fayd he, the Art of Charity, which you extended eight Years ago, to seven Persons in Diffrefs? I remember nothing of it, anfwered the Slave. How, reply'd Fang, don't you remember the seven Persons who were fhirpt in the Neighbourhood of *Kyew kyang*, and to whom you gave Money and Cloaths? For my Part I remember it very well, added he, rifing from the Table, and bending the Knee to falue him, I was one of them, and I acknowledge my Benefactor. In fhort, he obtained his Liberty, kept him fome time at his own Houfe, gave him feveral hundred Ounces of Silver, and procured more for him of thofe in whose Company he had been formerly rifled. Thus the Merchant was recruited again, and returned to his own Country with Honour.

A Rich Man's Method of relieving the Neceffities of unfortunate People in Diffrefs.

A *N jin fang*, the great Grandson of the famous *Wen yin a w*, was very rich in Money, and a Land Efuate; fo that his vast Fortune got him the Name of *Poan fang*, which signifies, Half the Province. But the richer he was, the lefs he valued Money. He lived handfomely upon it according to his Rank, and besides, made great Prefents, and had Compassion for the Poor. When he difcovered any indigent Families in his Neighbourhood, he took Pleasure in relieving them; and when the Family was of fuch a Rank as to be a Sham'd of its Poverty, he himfelf put Silver in a Purfe, went out upon fome Pretence towards the Evening, and watch'd an Opportunity for conveying the Money into the Houfe, without being perceived. He likewise supported many creditable Families, who not knowing from whence their unexpected Relief came, look'd on it as the immediate Favour of Heaven. Some inferred that their Relief proceeded from *Wan*, and accordingly they went to thank him. But he always answered them in fuch a Manner, as might put that Thought out of their Head, and continually refufed to accept of their Thanks.

Another Example.

A Merchant whose Name was *Tè byew Song*, in the Night-time heard a Robber break into his Houfe. 'There are, fayd he from his Bed, ten or a dozen *Shim* (a) of Rice in fuch a Place, you may carry off this with great Safety. However, if you pleafe to leave me one *Shim*, upon which, the two Children I have may dine To-morrow, you will thereby oblige me.' The Robber, in effect, carried off all the Rice except a *Shim*, and afterwards meeting the Merchant, 'I have heard, fayd he, that you have been rifled; is that true? Not at all, faid the Merchant. What, replied the Robber, was not your Rice stolen from you Night? It was not, replies the Merchant. But I am very well affured it was, anwers the Robber; and was even told, that you beg'd the Robber who rifed your Rice to leave you a *Shim*; was it not fo?' The Merchant full perfifted in denying the Fact: 'But I know it is true, continues the Robber, for I my felf rifed you, tho' I am heartyly forry for it: Your Virtue charms me, and I defign to pay you back the exact Quantity of Rice which I rifed from you the Night before.' The Merchant full would not confefs, and perfifted in denying that he had been rifled.

A faithful Friend.

*U ting kyá*, among other good Qualities, had that of being a good Friend, of which he gave Proofs all his Life; I shall mention one. *Lo ki*, with whom he had entertained a very strict Friendfhip, fell fick upon a Journey a good Way from his own Houfe. *U ting kyá*, who was informed of it, immediately set out to visit him. When he arrived, all the Domelicks of *Lo ki* were dead of a contagious Dyfentery, and *Lo ki* was attacked by the Same Diffacle. *U ting kyá*, without being frighted with the Danger, ferv'd his Friend as if he had been a Domelick, making his Broth, spreading down his Bed, carrying him in his Arms,

(a) *Shim* is the 10th of a *Ten*, and 100th of a *Ten*, which according to Chinese Meafure, is 100 Pound Weight, and accord- ing to the European 120.
Of Moral Philosophy among the Chinese.

in short, paying him the meaneft Services, even to the rising ten or a dozen times every Night to comfort him, without ever showing the least Sign of Impatience or Fatigue. After Lu-pang had by their Means recovered his Health, he used to say, 'Before I was forty Years of Age, I owed my Life to my Parents, but I owe all the rest of the Years that I have lived to my Friend U.'

Maxims of Morality.

HE who does Good to People who are not in a Condition to repay him, heaps up a Treasure of Virtue not the least rich for being the more concealed: It is a good Legacy for his Children. Whoever, on the contrary, by his Severity and Injustice shall draw down upon himself the Curfes of his Neighbour; tho' his Authority may be able to flile them, yet his Crime is not the least heinous for being private. What I say is true of every Man, but more especially of him who has the Honour to be clothed with Authority.

A Calumny born with Silence from a Principle of Charity.

LU PANG having at first got the Government of Chang te, discharged his Trust so worthily, that he was preferred to be Governor of Wû chang, a larger City. In his Way either he passed through To chou, to which Place some pieces of Wood had been driven by Tempeft. The Governor of the Place not knowing that these pieces of Wood belonged to the Emperor had gathered them up, and made a Prefent of them to Lu-pang, a great Officer, who had just then passed through the City. The Person who was Overcurious of this Wood, knew that Lu-pang had passed thro' To chou about the fame time when the Pieces were loft, and accused him of having taken them up; to which Lu-pang made no Anfwer. This Silence was taken for a Confeffion, and as it concerned nothing lefs than the Loss of his Perf, a great many People who knew how the Wood had been difposed of, offered to be Evidences for his Innocence, and pref'ed him to fett the Affair in a proper Light. 'If I shou'd clear up this Affair, anfwered he, two or three honeft Men will be convicted of the Fault I am charged with; and it will coft me nothing to fave them, but to be filent, and to lose my Perf: I had rather fuffer that Loss than hurt them.

Exactness in repairing an Injury done to another.

THE Employment of Chau quey was to fupphort the Hořces at yuen chou. He loved himself to ride, and he frequently travelled in the Night-time: It happened one Night that allowing himself to be guided by his Horse, he rode over a Field of Rice, to which he did fome Damage; after he had found this out, he immediately alighted, tied up his Horse, and waited till Day-light, that he might fee the Damage he had done, and fatisfy the Landlord for his Loss.

The Fidelity of a Person in reftoring a Thing found, rewarded by the Recovery of a Son lost.

A Gentleman of Mi-yen had an only Son, whom he was very fond of: but the Child wandering one Day at a little Difance from the Houfe, was carried off; and notwithstanding all the Search his Father made, he could never hear any Tidings of him. Sometime after, feveral Merchants, who were travelling in the Heat of the Day, hopp'd to refl themselves at this Perf's Door, where there was a thick Shade; and one of them at parting forgot a Bag of yellow Cloth, which he had hung up behind a Door, for more Security, because it contained his whole Stock of Money. Preftently after the Master of the Houfe perceived the Bag, and not doubting but it belonged to one of the Travelers who had lately refled there, he laid it up carefully, expecting some of them would come and demand it. Accordingly, foon after a Man quite out of Breath, came crying and lamenting to tell how he had left a Bag behind the Door, with all his Money in it: 'If you have it, added he to the Master of the Houfe, 'I'll freely allow you one half of the Sum.' The Merchant having taken the neceffary Precautions to fatisfy himfelf that this was really the Man who owned the Bag, refurred it without accepting any thing. 'Let me know at laft, faid the other, after a great many Thanks, in what I can do you any Service.' The Master of the Houfe was fome time without making any Reply; at length being pref'ed again, 'I had a Son, faid he, that is loft, and as I am now old, and have no Hopes of having any more, if you, who travel from Place to Place, shou'd light on a young Child, whose Parents are willing to difpofe of him, you will oblige me if you procure him for me.' Upon this they parted.

The Merchant fome Months after, found a Man upon the Road who offered to sell a Child, whom he was leading by the Hand. Being overjoy'd to have it thus in his Power to gratify his Benefactor, he bought the Boy, and put him upon a Horse which was but half loden. As soon as he was arrived at the Door, where he had formerly forgot his Bag of Money, he immediately let the Child down, who, while the Merchant was taking Care of his Horse, went himfelf into the Houfe, which was well known to him. They knew him alfo; and his Vol. II.
Of Moral Philosophy among the CHINESE.

Father not able to contain himself for joy, gave the Merchant all the kind Entertainment he possibly could (a).

Moral Reflections.

VIRTUE is without dispute the most precious of all Treasures, since by Use it increases instead of diminishing. The Heart is a Country of prodigious Extent; your Life, were it ever so long, would not afford sufficient Time to know it all over.

The Chastisement of a Servant who had informed against his Master at a Custom House.

TEN CHU being a good deal advanced in his Poffs at Court, was undermined by one of greater Credit, who represented him as a Man without any Ability in Business, so that he was sent to a distant Place, as President of a certain Custom House. One Day, one of the Literati past'd that Way, who not having declared all that he ought to have paid, was informed against by one of his Slaves. 'Your Master is a little in the wrong, said the Mandarin to the Slave; but after all, his Fault is common enough, and of no great Consequence. But for a Slave to accuse his Master, is a different Affair, and such an Action ought not to be countenanced.' The Subaltern Custom House Officers took the Slave's Part, Saying, 'that they who informed against Delinquents ought to be protected.' Hence chn unh without giving them any Anwser, caufed the Slave to be conducted to the Tribunal, where he entertained him with a found Baffinado.

Upon the Use of Riches.

HERE are some People who for the Pleasure of a Moment (the Chinese say, of the winking of an Eye) expend large Sums, which would be much better employ'd in relieving Hundreds of Poor People from Cold and Hunger.

Others rear great Buildings at great Expenses, where they may lodge a little Carcasse; would it not be much better for them to relieve a great many learned Men, who are reduced to so much Poverty that they have not a Place wherein to put their (b) Mat?

An Example of Charity.

CHIN Kong Ngan and his Wife, being desirous to help one of their Relations, who was very poor, to a little Business, sent for her one Day to employ her in manufacturing the Silk, when going by the Place where she was at Work, he saw her hide some of it with an Intent to carry it away; upon which he turned out as fast as he could, and reproached himself for taking Notice of the Theft: 'What Business had you there? said he to himself, you might have gone another Way.' His Wife, who heard him thus expostulating with himself, was curious to know the Reason; but he did not immediately make her an Answer, being quite taken up with the Subject of his Affliction; 'No, said he, no, once more, thou oughtest not to have paffed that Way.' In short, his Wife still pleading him to tell what made him so uneasy: 'It is, replied he, because I chance to see our poor Relation hiding some of the Silk with design to steal it. I took not the least Notice of it to her, but she will doubtless sufficient I have seen her; and the I went away in an Infatiant, I perceived the Confusion my appearing put her in. I had a Mind to have cleared her by some mild Expostulations, but was afraid of increasing her Disorder. If I had not paffed that Way, I might have saved her this Shame, and my self the Uneasiness it gives me, especially as I fee no Remedy.' 'The Remedy is very easy, replied his Wife; don't afflict your self any longer, wait till she gives an Account of her Work, and when I shew it you, praise it in her Hearing, and declare that as you liked it very well, you would have me give her more than the usual Price. If you use her in this Manner, she'll soon get rid of her Shame, and take it for granted that you did not see the Theft.' Chin kong ugan liked the Expedition very well, and was no longer troubled on Account of what had happened.

Tenderness of a Son for his absent Mother.

PAU mong Suen having a Poff in a Country where an ugly Affair happened, was sent, by way of Punishment, with many others of his Colleagues to work at the Dykes of the River Whang. His Mother, who was fourscore Years of Age, was still asking News about her Son; and that she might not be afflicted, she was answered in such a Manner, as might make her believe that he was still in Poff. The Anxiety of the Son for the Mother, was equal to that of the Mother for the Son. When his Domestic brought him a Packet, the first thing he asked of the Bearer was, if his Mother was in good Health? If it was answered that she was, he let the Packet lie without opening it: 'That's well, said he, I am satisfied,

(a) There is a Story much of the same kind among the Novels (b) In the Times of Antiquity these were all the Seats they had
Of Moral Philosophy among the Chinese.

I

N a Family of the Name of Li, six Brothers dwelt together. The little Substance they had, as well as their Expendures, were in common; nor was there ever a closer Union known.

On a certain Day the Wife of one of the youngest, taking her Husband aside: 'We live, says she, very poorly; there is no Possibility of continuing long in so miserable a Condition: I have by me some Money, be ruled by me, and let us go well by our selves.' Li cheng, her Husband, pretending to agree to the Proposal, told her it was then proper to prepare a Supper, and assemble their Relations, according to Cufston, in order to consult them. The Wife, who did not expect to find her Husband so condemning, was overjoy'd to see that he made no Opposition, and immediately prepared the Entertainment. As soon as it was over, Li cheng knee'd down in the middle of the Room, and addressing himself to his Eldier Brother's Wife, as Mistress of the House: 'You are to know, says he, that my Wife is a wicked Woman; the endeavours to perfwade me to forget my Kindred, and separate me from my Brothers: I give you Notice, that I dismiss her; the Fault deferves no less Punishment.' Accordingly she was sent Home to her Mother's notwithstanding all her Entreaty and Tears.

The Tenderness and Endeavours of a Son for his aged and sick Mother.

Wang were Tzen lived at the time when the Western People, potisting themselves of the Empire, gave Rite to the Dynasty named T'ien. Out of Affection for his Prince, who had both the Empire and his Life, he never sat down with his Face to the West, from whence the new Emperor came, whom he thought it unlawful to acknowledge. His Mother dying, he spent the three Years of Mourning in a pitiful Hut near her Tomb, and did nothing but weep tenderly for his Parent. His Disciples afterwards made a Collection of the fine Verses composed by him upon the Subject during that Time, which are full of the most lively Sentiments of Regret and Tenderness. 'At the End of three Years he returned to his usual Abode, yet he did not forget his Mother: for calling to Mind that she was fearful of Thunder while living, and that she desired to have him near her when it thundered, as soon as he perceived a Storm coming, he went to the Tomb; and, as if his Mother could hear him speak, laid softly as he was wont in her Life-time, 'Mother, I am here.'

Another Example.

Hat Ti, who lived towards the End of the Dynasty of the Ming, was in Office when his Mother died, and quitted his Employment, according to the Cufson, in order to go into Mourning. He was one of those who gave most Signal Tokens of Sorrow and Grief for the Loss of his Parents: Nay he went far beyond the Duties appointed by the Ceremonial; for his Tears, and other Marks of Grief at the Times prescribed, were express'd in an unusual Manner, and lasted eight whole Years; because first the Death, and then the Wars, which made the Province of Shou-tong his Native Country desolate, did not permit him to solemnise his Mother's Funerall sooner. During this whole Time his Tears and Sighs suffered no Diminution, but were as abundant the last Day as the first; he even neglected the most common Precautions against the Cold in Winter, and Heat in Summer. A Handful of Rice boiled in Water, without Salt, or any other Seasoning, was his daily Nourishment. The House that he dwelt in, for want of repairing, became open on all Sides to the Winds, and was no longer Shelter against the scourching Heat of the Sun. His Relations defying him to repair it: 'No, replied Hey-yu, my great Affair is not yet over, and no body belonging to me must think of any thing else. I am the most unfortunate of all Mankind: It is not fit a House should be repaired for me.' The Troubles being at an End, Hay king-long became Governor of that Country, and being informed of the fine Example of filial Piety set by Hey yu, he made him large Presents, which put him in a Condition to gratify his Affection, with respect to the Oddities and the Scrupulosity of his Mother.
Singular Zeal of an Elder Brother in restoring Union among the rest.

Four Brothers lived in common without dividing their Fortune: When they were all married, there were four Jars among their Wives, each seducing her Husband to part from his Brothers; three of whom giving Ear to the Tattles of their Wives, began to be embroiled among themselves. The Eldest perceiving this, did all he could to prevent it, and told upon this Expedient: One Day as his three Brothers were in their inner Apartments, each with his Wife, he shut the outer Gate of the House; then entering into a Hall, from whence they could all hear what he said: 'Wretch that you are, said he, by way of Soliloquy, for these many Years have you been studying the four antient Sages, and you make a Profession of prattling it by labouring for your own Perfection; but it seems you don't labour as you ought; for, according to the Doctrine of our antient Sages, if there were nothing about your Person but what is regular, it would be easy for you to maintain good Order and Union in thy Family, yet you see it full of Confusion. Yes, Wretch! it is through your Fault that this happens, and you can't fall upon a Way to punish thy self too severely.' During this Harangue he gave himself very severe Blows, which he continued to do till his Brothers and their Wives, being touch'd with his Zeal, and ashamed of their own Conduct, came and asked his Pardon on their Knees, thanking him for his Zeal in reforming them, and promising to live thenceforward in a strict Union, which in Effect they did.

The Respect and Care of a Son for his Parents.

The Father of Hya yang, falling sick in the Depth of a very severe Winter, the good Son, during the long time that the Distemper lasted, would trust his Father to no body's Care but his own, and acquitted himself extremely well; having had always at hand the little necessary Utensils to make Broth, and other Things, for a sick Person. His Father at length dying of this Disease, Hya yang performed the proper Obsequies; and thenceforth never fail'd to pay his Duty to his Father before his Tablet, in the same manner as if he had been living and present, even so far as to give him Notice of every thing he undertook. His Mother also, who being of an infirm Constitution, had been Bed-ridden for three Years together, receiv'd all the Broths and Remedies that the took from her Son's Hand. Intirely taken up with the Grief that her Condition caus'd, he was insensible to every thing else; and during these three Years did not so much as enter once the Room where his Wife lay: One Night his Mother expresing a Desire for certain dry Fruits called Li, notwithstanding the Snow fell very fast, and that the Shops and Barriers of the Streets were all shut, he went out to procure this Fruit: But when he came to the Shops where they were sold, every Body being gone to Bed, he knocked a long while without any Body anwering. At length he fell a weeping and lamenting so heavily, that they opened a Shop, where he bought what he wanted. He had a Son whom he loved exceedingly, but the Child having displeased his Uncle, a younger Brother of Hya-yang, the Uncle, naturally passionate, beat him so violently, that he died of the Blows, which was a very sensible Affliction to the Father; however the Care of looking after his Mother, and the Fear of giving her Uneasines, made him keep all his Sorrow to himself, and matter his Reincient so far as not to let it appear outwardly.

A Chastisement of Heaven delayed out of Regard to filial Piety.

A Young Man of Lin bowen had the greatest Regard for an infirm aged Mother, tho' other wise he was not very regular in his Conduct. One Night in a Dream he heard a Spirit say to him: 'To-morrow about Noon thou shalt be struck with Thunder, and die.' The young Man asked for a little Reprieve, on account of his Mother, who was living. 'Heaven ordains it, reply'd the Spirit, and its Decrees cannot be dispenfed with.' Upon this Sentence the young Man thought of the Means how to spare his Mother all the Fright which such an Event would occasion. Wherefore very early in the Morning he got ready his Mother's Breakfast, and having serv'd it up to her, he told her that he had some Thoughts of walking a few Leagues off, where his Sister was married, and he begg'd that she would give him Leave, which his Mother refused to do. About Noon, the Clouds began to lour, and the Thunder to roll. The young Man being at first alarm'd at his own Fate, which he believed to be approaching, then touch'd with the Concern he had for his Mother, found Means under some Pretence to go out of the House, and shutting the Door after him, he went into a Field, there to receive the Chastisement of his Sins, in the Manner as had been foretold to him in his Dream; but he came off with being hardly frighten'd; the Storm was soon over, and he returned to his Mother. That same Night the Spirit came and told him in a Dream: 'Your filial Piety has touch'd Heaven, who forgives you the Chastisement which your irregular Life deferred; be more exact than ever, in fulfilling the Duties of filial Piety.' He obey'd the Spirit in this, and liv'd for many Years.

Re-
A Respect and Tenderness of a Son for a Mother.

T is I king, a very rich Man, after having to no Purpose employed all the ordinary Remedies, in order to cure his sick Mother, heard it said, that sick People, in a desperate Condition, have sometimes been cured by eating human Flesh. Whereupon he cut a Piece out of his Leg, and died of it that it might be served up to his Mother without her knowing what it was. Accordingly it was pretended to the sick Person, who not being able to taste it, died. The Grief of Tis king at her Death made him swoon away three times. When he had paid the Funeral Duties to his Mother, he wanted to have her Picture, that he might honour it. Upon which he called a Painter, who, tho' he knew her, could not hit the Likeness. Tis king was in great Grief about this, and paffed many Days at his Mother's Tomb in Tears. During that Time, the Painter saw her in a Dream, and next Morning, the Idea being fresh upon his Fancy, he took the Pencil and drawing a Picture very like her, he brought it to Tis king, who received it with great Joy, and honoured his Mother in this Picture, as if she had been still alive. A Rumour being spread that a Band of armed Robbers were over-running the Country, and were at a small Distance from that Place, every one was thinking of flying. For my Share, said Tis king, I will take care not to leave the Tomb of my Father and my Mother. Upon this, he assembled all his Relations, and encouraged the Neighbourhood to furnish the necessary Expenses for making a vigorous Defence. The Robbers, who were informed of this, after having pillaged the Neighbouring Villages, retreated without appearing once before that one. The Magistrates, who knew that Tis king had feared that Neighbourhood, wanted to give them their Thanks, and to reward his Services. No, said Tis king, I thank you, my View was to preserve the Tomb of my Ancestors, the Satisfaction of having done this, is Reward enough for me.

An Example of filial Piety.

U NDER the Sung Dynasty, a Man named Li bin, being afflicted at his Mother's becoming blind, heard it said that some Persons had recovered their Sight, by causing their Eyes to be lick'd. He immediately set about doing that piece of Service; he scarce did any thing else from Morning till Night, and continued doing so without the least Relaxation, tho' he saw no Effects it had upon her Sight; but at last, at the End of two Years she recovered it all of a sudden.

Another, the Name of whose Family was likewise Li, but his own Name Hing kyen, seeing that all the Art of the Surgeons could not cure an Ulcer, which kept his Father confin'd in his Bed, was sensibly afflicted, and resolved to suck the Ulcer, that he might cleanse it in the gentlest Manner for the Patient. He continued to do this till such time the Ulcer was cured, which it soon was, and the Pith about it became as sound as ever.

That rith powerful People ought not to disown their poor Relations.

F AN WEN CHING, who from a mean Extrainction became powerful, rich, and great in the Empire, one Day instructing his Sons, among other Things, spake as follows: Children, our Family is much spread through the Province, and divided into many Branches. Our poor Relations are numerous, but they are not the less our Relations for that. Do you believe our Ancestors would disown them as Defendants because they are poor? doubtles they would not. How then should we have the Heart to disown them, and the Inhumanity not to relieve them in their Poverty? My Ancestors for many Generations were vittuous, but neither powerful nor rich: I am the first of my Family, who for a long time has attained to great Poffs; but the Honours and Riches I possess, are left the Reward of my Merit, than of their Virtue. If I therefore should be so hard-hearted as to enjoy them all myself, without having any Compassion upon my poor Relations, how could I in the other World support the Preseence of my Ancestors? And with what Face can I in this World appear in the Buildings defined to their Honour?

An Advice with regard to filial Piety given by a Philosopher to his Disciple.

T HE Philosopher Tang chin fu, reasoning upon an ancient Book which treats of filial Piety, and upon the Manner of profiting by it, exHORTS his Disciple in these Terms: Every Day with Recollection and Silence, shutting your bodily Eyes, if it is necessary, that you may the better dilugence yourself, think in general, what is your present Age, and how many Years you have been in the World. Then recall to your Mind all the Years of your Youth, and your Infancy. Attentively examine what Cares you have felt to your Father and your Mother, during these Periods of your Life, and what Return you have made on your Part. Having weighed these Things as they deserve, imagine in your own Mind the first Moment wherein you saw the Light, and in which, being born in Tears, you could your Mother to suffer Grief and Uneasines almost equally. Then going still further back, Vol. II.
form to yourself a lively Idea of the first Months of your Existence, during which time being shut up in the Entrails of your Mother, you lived only on the Nourishment which the convayd to you, and on the Air which she breathed. In short, if after having examined these different States by themselves, recollecting your self anew, you take them all in a simple View, you will inebriably feel Sentiments arise in your Heart that are equally gentle and tender. Project by this Disposition to confirm your self in a firm Resolution of a constant and perfect filial Piety. Propose to your self nothing less than the equaling in this Point Tsch tse, whose Respect and Affection for his Master Confucius have been for many Ages celebrated.

An Example of filial Piety.

Towards the beginning of the Tsch Dynasty, La tsw tchung falling under Suspicion, and being accused of a Fault which must have cost him his Head, got leave from those who guarded him, to go and pay the Duties of the Tyan to one of his dead Friends. He managed Matters so well, that escaping from the Guards that attended him, he concealed himself at the House of La nau kim, his intimate Friend. The latter, notwithstanding the Search, and Threatenings of the Court against any one who should conceal fugitive Prisoners, would not discover his Friend. La nau kim was thrown into Prison, and was upon the Point of being prosecuted, when his younger Brother prefaced himself to the Commissary, who was charged with this Affair: It was I, said he, who concealed the Fugitive at our House, it is I who ought to die, and not my Brother. The Elder Brother maintained on the contrary, that the younger was accusing himself wrongfully, and that he was not criminal. The Commissary, who was a Man of Sense, examined both the one and the other so narrowly, that he discovered the Truth, and being convinced that the younger Brother was really innocent, he made himself own it: It is true, Sir, said the younger Brother, all in Tears, I have accused myself wrongly, but I had good Reasons for so doing; my Mother has been dead for some Time, and her Body is yet unburied. I have a Sister, who is marriageable, but as yet is unbetrothed. My Elder Brother could have taken Care of all this, but I am incapable to do it: This makes me wish to die in his stead. Be pleased to accept of my Concession: The Commissary informed the Court of all this, and, at his Request, the Emperor pardoned the Criminal.

Another Example.

Under the Tsch Dynasty, Shin ku tchuen or tchuen lost his Father when he was young, but he had so much Respect and Affection for his Mother, that for fear of giving her the least Uneasines, he chose rather to be injured by several than to quarrel with any one. Some of his Acquaintance, who could not comprehend why he should have so much Patience, and who saw with Grief that he was distressed by a great many People, represented to him, that his Uneasines was so excessive, that it made him pass for a cowardly mean Fellow: They are mistaken, said he, I am neither cowardly nor mean: But I am a Son, and I have a Mother, and I think I should from all Occasions of giving her the least Uneasines. One Day as he was crossing a River with his Mother, a very high Wind arose; upon the first rocking of the Bark, the poor Mother fell into the River and was drowned. Ki tchuen fending forth a lamentable Cry, immediately threw himself into the Water, tho' he could not swim, and taking his Mother by the Arm, he dragged her Dead Body out of the Water: This surprised every Body, they thinking that he had been drowned himself, because the River was deep and rapid. Si chia t'ang, the Superintendent of two Provinces, happening to be in the Neighbourhood, was informed of this Action. From the Respect he had to his Son, he bestowed a very honourable Funeral upon the Mother, and went himself to perform the Ceremony called Tsu.

Another Example.

Chin tsong having a Post at Court, his Mother and Elder Brother died in their own Country, which was at a great Distance; so that Chin tsong did not hear of their Deaths till a Year after they were dead. Having received the News, he informed the Emperor of them, asking leave to retire, according to Custom, during the Years of Mourning. His Majesty reading the Pallage which marked out the Year and Day of his Mother's Death, How, said he, when his Father and his Mother were at such a Distance, ought he not continually to have been thinking upon them, and frequently to have been informing himself about the State of their Health? If Chin Tsong had acted thus, would he have been ignorant of his Mother's? Let him retire, and that too, for ever: For never shall he have any Post in my Reign. Sun Ts'e, who lived under the Tsch Dynasty was so much affected with his Mother's Death, that by the Force of Sighs he vomited a great Quantity of Blood, and remained for some time as dead; at last, he came to himself, but notwithstanding his Weaknes, he would neither eat or drink for seven Days. Having performed his Mother's Funeral, he passed three Years in Mourning in a wretched Hut near her Tomb. All that Time, he neither Night nor Day put off his Mourning Weeds, and during the little Sleep which he was obliged to take, his Head leaned upon a Piece of very hard Wood. In the greatest Colds, notwithstanding the Snow, he prostrated himself before his Mother's Tomb, and informed himself whether or not she was cold. His Feet
Of Moral Philosophy among the Chinese.

were frozen, and his Hands full of Hacks; his Hat was from unrig'd, and tho' he was exposed to the Injuries of the Air, yet he did not seem to mind them. All the Peasants in the Neighbourhood, being charmed with his Piety and Confintry, revered him, as if he had been a Spirit. If any Differences happened amongst them, he was their Umpire and Judge, and they were always so well satisfied with his Decisions, that the Matter never went farther.

At last the Governor of the Place went to see him, and obliged him to accept of an Apartment in the (a) Hya for some time. He conjured this to out of Reljche, but he took care to carry thither a Table, a Bed, and other Moveables for his Mother's Use. He never failed early every Morning to warm the Water, as if she had been to wash as usual. He then dressed and served up her Viichuals, as he used to do when she was alive. In the Winter-time he took care to warm the Bed, which he always spread down, and in the Summer he kept off the Flies with a Fan in his Hand. In short his greatest Pleasure was to see the Return of the Times appointed for the solemn Ceremonies; and during the Intervals of these Times, he never failed every Day to serve up a Meal to his Mother.

Another Example.

H O LUN having received from Heaven a tender Nature, was in his time an Example of filial Piety. When his Father died, he carried Things a great deal farther than he was strictly obliged to do; for to the last Year of his own Life, he kept as bitterly on the Day of his Father's Death, as if he had but newly left him. A Robber having got into the Houfe in the Night-time, he faw him take several Things, and let him go on, without paying any thing; but seeing him go to take a Pot; Do me the Favour, said he, to leave that Moveable, that Tomorrow I may drefs Dinner for my Mother. The Robber being ashamed, left the Pot and every thing else; and when he was going off, said: I should bring a Misfortune on my felf, if I should fteal any Thing from fo good a Son. It is even affirmed that on this Occafion he conceived a true Eflence for Virtue, and quitted his first Trade.

The Importance of good Companions.

CHU W'he sayd, it is much better to give your Children a good Education, than to heap up Riches for them. What is most important in this Point is, to obferve narrowly the Intimacies your Children enter into. If you know a Perfon who is at once poffeffed of Probity and Knowledge, endeavour to caufe them to frequent his Company. The Proverb says, That when we want to give any Thing an agreeable and a Joining Colour, we don't rub it with Ink, but with the most beautiful Varnish. It is the fame in Morality: at the School of a good Mafter, and in the Company of well chosen Friends, we are formed infenfibly to Good, and we become, like them, wise and virtuous.

The Watchfulness and Authority of a Mother over her Children, altho' married.

P AMONG fen, and his Brother Tse-king, were two of the greatest Men which the Age they lived in produced. This was owing to their Mother, who having left her Husband very young, educated them with great Care, and even much Severity; whereas I shall give an Infance. These two young Men, who were already married, and intruded with the Care of their Family, one Day playing a young Man of their Acquaintance to Dinner with them, the Mother, according to her Cufiom, enquired of a trusty Servant, who the Perfon was that they had invited, and what Difficultie paffed at Table: Tis such a one, replies the Servant; their whole Talk was about a Girl, who they said was very handsome; and the Gentleman infinuated that one of them might buy her for a Miftrefs. The good Mother enraged at this Account, sent for her two Sons, and reproached them severely: Such a Perfon, said she, whom you keep Company with, has a pot'nd Tongue, which is fit only to corrupt you. Are there no wife and virtuous Men in the Neighbourhood: None that you can have an Intimacy with, but such Rakes as he? What Difficull is this you have had at Dinner? Instead of making the Sciences and Virtue your Subject, you have talked only of such Things as tend to corrupt the Heart: Know that I will not suffer you to go on in such an evil Way, without oppofing it with all my Power. Having uttered these Words, she retired, and was a whole Month without speaking to either of them. The younger was so afflidated at his Mother's Silence, that he went duly twice a Day to ask Pardon proftrate at her Feet, and intreat her only to speak one Word to him. The Elder, tho' not quite fo flexible, was yet so far touch'd, as to flied abundance of Tears, conjuring his Mother to restore him to her Favour. However their Pardon was not granted, till after repeated Promises never to have the leaft Correspondence with the Party above mentioned, nor any other of that Stamp.

(a) Hyo, This Chamber,Lights Study, to find a Place, not apart for Student.
Of Moral Philosophy among the Chinese.

Moral Maxims.

How says, Why should they, who already have Wealth, or are in great Posts, endeavour even to the End of their Lives to encrease their Riches? It is plain they do it for their Children; but they ought to mind this Sentence of our Ancients, who speaking of great Riches, say very justly: 'That if they are pollicled by a wife virtuous Man, they are not to be useful, as they are troublesome to him, because they dissipate his Attention; and if they are in the Hands of a Man void of Wisdom and Virtue, they make the Practice of Vice easy to him."

Lù you chung, the Son of Lù pin sùen, being made Kyn jin, his Father caused a House to be built for him apart, and fill'd it with Inscriptions of his own Hand. The Scale of some is as follows:

Endeavours to make your House rich and powerful, are Obstacles to the right Service of your Prince and Country. Shew no Eagerness for Posts, especially if they are gainful; and no Flattery to Men in Power. Simplicity, Frugality, Tranquility of Mind, an Aversion to Honours, and the Love of Retirement. These four important Lessons, comprehended in four Characters, which contain the Tradition of my Family. As I have received them from my Ancestors, I transmit them to my Children, and if they obtrive them, I am satisfied.

In a Poetical Composition intituled, The Age instructed, we read the following Maxims.

An aged Man, if he is at the same time virtuous, whatever he is otherwise, is very reputable.

A Man through Zeal and Kindness for you, tells you disagreeable Truths; if you are angry with him, you are in the wrong.

There is a sort of Men who profess to own neither King (a) nor Father; shun having any Concern with such Men.

There are others who are as bold in deceiving and harassing the Poor, as they are flattering and rapacious with regard to Riches; take care not to imitate such Men.

There are several Persons, who are regular enough in their Morals, but in other respects Men without Direction and without Knowledge; never confut the in a doubtful Affair.

He who promises easily and slightly, frequently breaks his Word. Never trust People of this Character; much less ought you to enthrall with any Affair of Consequence those who, even in your own Hearing, talk sometimes in one Manner and sometimes in another.

An exact Honesty is not only required from those with whom we live, but it is even unlawful for us to endeavour to deceive Politerly.

Some People make themselves the Subject of Conversation among all their Acquaintances, and arrogate to themselves the Right of deciding on their own Merit; a wretched Character! Shun them if you can, but it is Prudence not to imitate them.

You know that such a Person, when he has got drunk, is not a Man; therefore never invite him to drink.

Never keep about your Person a Man who is equivocal and obscure.

A poor Man in Misery has done you some Hurt; a Man who you know is naturally passionate, happens to offend you in his Passion; do not call either the one or the other to Justice, for that would be too much Severity. In short, if you see any one in Affliction or Misery, make it a Law with your self to give them all the Comfort and Assistance that lies in your Power.

It is a useless thing to recommend to Men of Learning, who are in great Posts, the not purchasing great Estates, or building great Houses: They who do so, cannot but acknowledge they are in the wrong, and cannot help blushing at it. Such of them as are virtuous, are incapable of this. There are two Advices which I think proper to be given, even to the most virtuous. First, it is to be feared, that in purchasing things for their Use, their Name may be abused, so as to buy it at an under Value, or to pay for it in bad Money. In the second place it is to be feared, left the LICentiousnes of their Children should involve them in troublesome Affairs, or the Villany of their Domesticks cover them with Confusion: This ought to be narrowly watched after.

Such a Family is at present in good Circumstances, because it has been long in bad ones. Such another is at present in Want, because it has been long in too great Plenty. It is therefore profitable always to want for something, for if we have all our Wishes, a fatal Reverie is not far off.

Of the Care of not neglecting what is called small Affairs.

When a Son is thinking every Moment of those to whom he owes his Life, it is but a small Affair in Appearance; yet of two Children, who in other Regards are equally exact in all their Duties, if the one carries his Affection to such a Height, will it not be believed that he vastly exceeds his Brother in that Point?

(a) He means the 7th of Ts by this Expression.

One
Of Moral Philosophy among the Chinese.

One Man is always ready, as a good Officer ought to be, to sacrifice, if there is Occasion, even his Life for his Prince; such a one is certainly a faithful Subject, but he will sink in our Life, if we compare him with another who, on the smallest, as well as the most important Occasions, always without hesitating, prefers the Interest of his Prince to his own.

A Magistrate may be honest, tho' he receives some Presents; but if he makes it a Rule with himself to refuse every Present, his Disinterestedness is more perfect, and his Honestly less equivocal.

If a Maid or Wife is heard to laugh loud at a Man, in Appearance this is but a small Matter: But if a Woman, who otherwise is very exact, not indulging herself in any thing that is ever so little inconsistent with Modesty and good Breeding, carries her Dealing and Reserve so far, as to shun even laughings at any Man, tho' at a Distance, we cannot deny but her Virtue receives a new Lustre. It is almost the same with all the other Virtues; and it is a common and a true Saying, 'That the greatest Things frequently have but small Beginnings.' It is likewise no less true 'That that which is small in Appearance, gives the brightest Lustre to the bravest Actions.' After this, how shall we presume to undervalue those Things which are called little? We ought to do this the less, because it seldom goes unpunished, and without troublesome Consequences. A Spark may kindle a Fire, and a Mole may undermine a Rampart.

Institutions of the Head of a Family to his Poesitery.

CHAN SUN KTU in his Time was the Pattern to Fathers of Families. Therefore throughout the Neighbourhood where he liv'd, they greatly gathered up all the Institutions which he gave to his Children on different Occasions. Every one thought it their Duty to remember, and took a Pleasure in repeating them; a little Specimen of them is as follows: I recommend to my Poesitery, says he, That however great the Number of their Children is, they do not neglect the Institution of one of them. If they have a great many Daughters, let them be maintained, and educated carefully. In their Choice of Wives for their Sons, or Husband for their Daughters, let them endeavour to seek out for Persons of Merit, and not to Riches and Quality. When they marry a Daughter, let them give her decent Habits, and a Box filled with little convenient Moveables; but let there be no Luxury or Superfluity. If there is a sick Person in their Houses, instead of calling for the Bonzes to mumble over their Prayers, let them call a good Physician, and give them the Money that is necessary for buying Remedies; if any one dies, let them perform the Ceremony there, according as the Rites prescribe; but let them neither make use of the (a) Ho-shang, nor (b) Tan tse; for, as it would be unreasonable to omit the ancient Rites, so it would be wrong to adopt Novelties.

Fang king pe, being in Pott at Tsun ho, a Woman, of the Dregs of the People, accused her Son of failing in his Respect to her. Fang, before he judged the Affair, informed his Mother about it, and shewed a Disposition to punish the Guilty severely. My Son, answered the Mother, that you must not do; these mean People are untrained, and for want of Instruction they fall into these kind of Faults. First instruct that young Man, and then if he falls into the same Fault, punish him severely. After he had said this, he ordered the Woman who had accused her Son, to come and dine with her, and her Son to stand at the lower End of the Hall. She did this for several Days, and Fang all that time (c) serv'd his Mother in Peron with the greatest Respect. The young Man being ashamed of his past Conduct, shewed that he understood the Meaning of this silent Reproof, and that he repented of his Fault: No, said the Mother of Fang, he only yet feels Shame, but not Repentance. She continued doing this for ten Days, at the End of which, the young Man, knocking the Ground with his Forehead as if begging for Pardon, and the Mother dissolving in Tears, ask'd to be gone. Fang conferred, and ever after, this young Man was a Pattern of filial Obedience and Respect.

Of Severity in Military Discipline.

WHILE Lew-sin-chon, who commanded a Body of Troops at Shuow chaw in troublesome Times, fell sick with the Fatigue, a young Son of his suffering himself to be milled by others, took that Opportunity to pass the Night beyond the River Whity, contrary to the Order that had been published, denouncing Death to the Peron who presumed to violate it. One of the Centinds giving Notice of this Proceeding, the Commander, without the least Heitation, condemned his Son to the Punishment inflicted by the Proclamation. As both the Father and Son were beloved, all the Officers interceded for him; but finding the Father inflexible, they thought to compass their Design by Means of his Wife. Accordingly they addressed themselves to her, and informing her of the Danger her Son was in, which they imagined had been concealed from her, they prevailed to demand his Pardon. I love my Son tenderly, reply'd she: To see him dye so young, and by the Hand of Justice, is what pierces my Heart: But on the other Side, should we spare him, the Family of the Lew would be want-

(a) Bonzes of the Sect of Fa.
(b) Bonzes of the Sect of Tao.

Partie of moral Philosophy among the Chinese. 89

Vol. II. " 3
ing in their Duty to their Prince: No, I cannot oppose the Execution of the Sentence. In short, the young Man was cut in two, as the Law directed; after which his Father and Mother gathering up the Body, beheaded on it publicly all the Tokens imaginable of their Tenderness: A Spectacle which drew Tears from the Eyes even of those, who were not at all moved at the Death of the Son.

Fruits of a good Education.

NGEW TANG STEW was not three Years of Age when he left his Father. The young Widow his Mother, as soon as she was four Years of Age, took so great Care to instruct him, that during the bitterest Colds of Winter, he paid a part of the Night in learning Characters by tracing them on the (a) cold Embers. She was continually repeating to him, that he was afterwards to remember that his Father, whom he scarcely knew, was a benevolent, disinterested Man. I can hardly express to you, added she, to what a Pitch he carried his Respect, Obedience, and Affection for his Parents. I frequently blushed for having so ill seconded him in his selfrespectful Cares. Therefore when I was married with him, I made no doubt of having a dutiful Son, by a Man who himselfs was so good a Son. For a long time after the Time prescribed for Mourning was over, the very sight of a plentiful Feast made him frequently diffluence into Tears: He said that he was grieved for not having treated his Parents during their Life-time, as he wished to have done. But above all, he poured forth abundance of Tears when the Time regulated for the Ceremony of returning; and this he did to the End of his Life.

If he was affectionate towards his Parents, he was soft and gentle towards others, even the most guilty. While he was in Poff, he never read the Pieces belonging to a criminal Proceeding, but he said with a Sigh; I wish I could face the Life of this Man, but according to the Law, he must die, and I must condone him; how hard is that! One Day while I was with him, and beholding you in his Arms, he said to me, looking on the time, I am sensible that I shall not live long. I much doubt if I shall see this dear Son arrive at the Age of Maturity. Take care, adds he, that you instruct him instead of me, and, as it were, on my Behalf.

Ngew yang syew, being animated by his Mother’s Discourse, studied with Ardor, arrived soon at the Degree of Kyn sin, and then to that of Tjeng tse. His Mother felt a sensible Pleasure in this, but she never omitted putting him in Mind, that Ambition, Pride, and Avarice, ought not to be the Fruit of his Studies. Ngew yang profited so well by this Advice, that at last he became a wise Minister. The Prince whom he served gave to his Mother, in Confirmation of her Son, a very honourable Title after her Death.

Another Example.

I pang yow (c), a witty but a poor Man, having understood that some Silver Mines were opened at a certain Place, went thither to seek his Fortune. As he had Indulgyry, he there gained large Sums, and knew how to employ them to such Advantage, that in a few Years he became very rich. This Success emboldened him, and being conscious of his own Merit, he employed his Riches to open the Way for him to great Poffs, and at last became Minister of State. His Mother, who was yet alive, being afraid left her Son should forget himself in that high Degree of Fortune, incendiarily called to his Remembrance his former Station in the World. Li pang yow took her Advice very well; but his Sons who were not quite so tractable, told their Grandmother, that they were weary to hear her repeat the same thing so often to the Disgrace of their Family. You are over-nice, replied she: Which is most disgraceful; a Minister of State, who formerly dug in the Mines; or that a Man who has dug in the Mines, should come to be Minister of State? Is not this the same Thing? Why then should you blush at the one, and not at the other?

Advice to Heads of Families.

EVERY well ordered Family ought to observe it as a Maxim, to shut the Gate regularly, and never to give the least Admittance to certain Women, who go from House to House, lingering here and there, telling Fortunes, or murmuring over Prayers; who have a Thousand Tricks and Devices to know the Disposition of the Wives and Daughters in a House, and to corrupt the most innocent. For there are who use Understanding or Innocence are Proof's a-painful being at last seduced by this. Divisions in Families, and Misunderstandings among Neighbours, are the ordinary Attendants of these Women, and they frequently hold Intelligence with Robbers, and afford them the Opportunities of Robbing; or with Gallants, that they may carry Letters betwixt them and their Mistresses, and manage their Meetings. We cannot be too much on our Guard against such Impostors.

(a) This is to shew that she was so poor, as not to be able to have a good Fire. This Expression is common with them. A Man, through Modesty, speaking of his own House, may say, Na = hyn, the Cold House, or the mean, poor House.

(b) As we say, Daughter, or Daughter, of such a Place.

(c) Li is the Name of a Family. Pat tre is the personal or distinctive Name, as in other Names of Men.
Of Moral Philosophy among the Chinese.

Another.

Never to suffer any Jealousy to subsist betwixt your Wives of the first, and those of the second: Never to make any Difference betwixt the Children of this or that Woman, and never too much to indulge the Licentiousness of Slaves: To banish all Luxury and Excess in Marriages: To cultivate the Ground, and train up the Mulberry-Trees: To receive Guests always well, to acquit yourselves worthily in the Ceremonies Ts'iu, upon the ordinary Occasions, and at the regulated Periods: These, says Chu wen kung, preferre a Family in Peace, Reputation, a Decent Plenty, and even in Honour and Lustre.

Examples of Loyalty.

In the Rebellion of Chu tsi against the Emperor Tse fong, Kau chang ti, General of the Imperial Army, and Li je yu, who commanded the Rebels, were both kill'd in a Battle, in which the Rebels having some Advantage, and finding the Body of Kau chang ti, which was left upon the Field of Battle, cut off his Head, and carried it away. The Emperor Tse fong caused the Body to be carried away, and weeping over it, he ordered an artificial Head to be fix'd to it, and gave it a magnificent Burial. Chu tsi on his Part, weeping over the Head which they had brought him, caused them to dress up some Mats in the Shape of a Body, and buried it honourably. So true it is, that a brave and loyal Subject is regretted, not only by the Prince whom he has served faithfully, but even by those, who, by being both his and the States Enemies, find their Account in his Death.

Chu tsi, after having paid the last Duties to Kau chang ti, caused the Body of his own General Li je yu, to be brought to Chu tsi again from the Place where it then was, and likewise ordered it an honourable Burial. But the Mother of Li je yu, far from bewailing her Son, exprest a great deal of Indignation: Wretch, said she, to the dead Body, what a Misfortune have you brought upon your Prince and your Country, by rebelling as you did! you have met with a deserved Death. Think not that I am to bewail you, all my Grief is that you did not die sooner. So true it is, that a rebellious Subject not only draws upon himself the Vengeance of Heaven, but becomes likewise the Object of Hatred and Indignation to his nearest Relations.

A Mother kills a Son who rebelled against his Prince.

Under the Tang Dynasty, Ku wwho hgen, an enterprising Slave, put himself at the Head of a Party formed against the Emperor. One Day his Mother reproached him for his Crime: Wretch, said she, notwithstanding all my Remonstrances, do you then rebel against your Prince, from whom you have received only Favours? When she had spoke these Words, she took a Knife that lay by her, and plunged it in his Bosom, and in the mean time cried out, To my Prince, and to my Country I sacrifice this Villain.

A Son fights for his Prince against his Father, who was at the Head of a Rebellion.

Under another Reign, Li whay quang, forming a Faction against the reigning Emperor, his Son Li kyo immediately quitted his Father, and joined the Emperor: Sir, said he, my Father, in spite of me, has form'd a Faction against you. I want by my Loyalty to repair, as much as I can, the Injuries of his Rebellion. If you accept of my Services, I hope to defeat his Designs. Accordingly, he marched at the Head of a Body of Troops, by his Prince's Orders, against the Rebels, whom he entirely defeated in Battle, but with the Loss of his own Life. These two Examples have given Rise to a kind of Proverb, according to which, when they would express that Children don't always resemble their Parents, they say, Whay hgen had a wife Mother, and Whay quang a wife Son.

Of young People.

An Antient counted three kinds of Transmigrations of young People. From being Men at first, say he, they become (a) Whang; thereby giving to understand, that they first devour all their Land Effare. They then, continues he, become (b) Ts'iu; thereby hinting, that they eat up their Books and Cloaths which they fell. They then, says he, turn (c) T'ou, meaning thereby that they then fell their Slaves, and eat the Price. The Language of this Antient has been changed into other Terms, which imply the same Sense. A licentious debauch'd Fellow, say they, begins with being a (d) Kyew m; that is, they fell their Fields, and spend the Money they get for them; they then become (e) Pe i; in the third Place they become (f) Li; that is to say, they fell even to their Children, to furnish their Experiences. After these three Transmigrations, they commonly suffer a fourth; sometimes they become a Wolf, sometimes a Tiger, sometimes a (g) Kyen, sometimes a (g) King.

(a) Grasshoppers which ravage the Field.
(b) A Worm which guses Books and Clothes.
(c) A Worm which prey on human Flesh.
(d) An Insect which eats the Dust.
(e) A White Ant, which guses Wood, and ruins Houses and Furniture.
(f) A Fih which eats its own Species.
(g) Two Creatures, the one a Bird, the other a Beast, either real or fabulous, the first of which is said to eat its own Mother, and the other Father.
Of Moral Philosophy among the Chinese.

A Wise Man silenced.

Su non even having retired from great Posts, commonly pass'd the Spring and Summer at his Elysian Lo, and the rest of the Year in the City, being entirely employ'd in Philosophy, and instructing a good Number of Disciples, whom his Character had attracted. But then he was not one of your audmere over rigid Malters.

After he had given some Instructions to his Disciples, he carried them out to walk, examining sometimes one, sometimes another, upon what he had been discoursing; and if any amongst them had not comprehended it, he only gave them a gentle Reprimand, and some Words of Exhortation. Every Day he had a kind of Repetition, which was performed with a little more Ceremony than the ordinary Conferences; and these commonly ended by a small Entertainment, in which he shared with his Disciples: It was, however, very frugal, confining only of a Glass of Wine, a little Rice, and a Plate of Viands for every one. One Day, having gone with his Disciples to take a Turn about a Mountain, where the Burning-place of his Ancestors was, he entered into a Bonastery, which he met with on the Way. Five or six old Men in the Neighbourhood repaired thither, to pay them their Compliments, and make him some small Presents, which confisht in some coarse Rice in an Earthen Dish, and a simple Melf of Herbs in an ordinary Pot. The Philosopher tafted this Present, as if he had performed a Tit to the first Order. The Present being made, and accepted of, one of the Men address'd himself to the Philosopher in these Words: Sir, said he to him, we have heard of the frequent Conferences which you hold with your Disciples in this City, but they are above our Capacity to comprehend; to day, since we have the good Fortune to see you here, be pleased to give us some Instruction in Writing.

The Philosopher immediately took a Pencil, and gave them an Explanation of a Chapter in an ancient Book upon Filial Piety. The Chapter he explained, concerned ordinary People: One of the Old Men receiving the Writing, and running it over, said to him: Sir, I am charmed that you have chosen Text for our Instruetion, because it gives me an Opportunity to ask you one Question; I have remarked that in the Book of Filial Piety, every Chapter that relates to the Emperor, from the Beginning to this one, ends by a Citation from the Books of Odes. This Chapter alone has omitted the Citation; be pleased to tell us the Reason of this.

The Philosopher being surpriz'd at this unexpected Question, was silent for a Moment; then respectfully faluting them: In all my Life, said he, I never reflected on this; I am obliged to you for the Hint, and I must take time to give you an Answer. The old Men then retired smiling, and gave out throughout all the Neighbourhood, that they had reduced the famous Sun ma to Silence; when this came to his Ears, it mortified him a great deal.

Moral Thoughts.

To have Compassion on the Afflicted, is the way not to be afflicted your self: The Eyes of Shang ti, which are full of Mercury, would be troubled to see you in such Circumstances.

The Way to gain a plentiful Crop in its Season, is to have no Avarice, no Injustice, and rather to yield somewhat of your Right. Our Ancient used to say of a Man of this Character: That he could not fail to have a happy End, and a joyful Death. Ch'ang hong yang says, People charge me with bad Signs; if I really have not such Signs, that Charge can never harm me: I am suspected of a bad Adion, but I am not guilty; why should I be vex'd? a Fire, be it never so violent, must be pent if it has no Fuel.

The Gratitude of a Wild Beast to its Benefactor.

Quo Wen having retired to desert Mountains, that he might there live in Solitude, for several Days, he met with a Beafct, which seemingly was cruel and fierce, but without doing him any harm, stood before him with his Throat open, and then retir'd. At last Quo wen took Courage, and looking narrowly into the Creature's Throat, he perceived a Bone, which stuck there in a such a manner as to be very troublesome to him when he wanted to swallow any Food. He was so bold as to put his Hand into the Creature's Throat, and pull out the Bone. The Beast immediately retir'd, and next Day returned to his Benefactor with a whole Deer, as it were in Testimony of his Gratitude.

The Prince hearing of this Story, caused the Hermit to come to Court, even against his Will. Every body there treated him with great Respect; but he concealed himself from their Eyes as much as he could: And when it was not in his Power to do that, he remained in Silence as if no body had been with him. One Day, when it was late expected, he asked leave to retire; and he was so earnest in it, that the Prince contented he should. He then situated himself in a sequestred Valley in the Territory of Ling njan, where he rais'd a Hut composed of Reeds. He scarce had done this, when the Rebellion of Si saw broke out. All the Country was ravaged except the Territory of Ling njan, and this gained the Hermit the Reputation of being a Prophet.

Moral

(a) In the French Kuo wen.
Of Moral Philosophy among the Chinese. 93

Moral Reflections.

The best Chance a Man has to escape a Danger which he cannot shun, is to face it boldly. To form Schemes of a happy Life, according to one's own Whims and Fancy, is the way to be unhappy.

Instructions of a Philosopher to a Young Man designed for Great Posts.

Having come to Sinchew, begged of the famous Li mi san; that he would give him some Instructions in Writing; which he did as follows:

I. When a Man knows the Will of (i) Tuyen and his Prince too, he ought to conform to it, let it cost him never so dear.

II. "It is true, that the wise Man alone can support great Calamities with Composure: But it is equally true, that whoever suffers himself to be overpowered by them, is not wise.

III. However fair one's moral Character may be, and however well he disposes it, he ought never to believe that he is arrived at Perfection: He ought always to be endeavouring to make a further Progress in the Paths of Virtue.

IV. When a People breaks off the Obedience and Respect due to their Prince, or his Officers, the best Method of bringing them back to their Duty is to provide for what they wanted when the Commotions broke out.

V. The Man who does not demolish wicked Distinctions, can never be capable of what is Great.

VI. When Heaven fits a Man for great Posts, it commonly makes him pass through great Trials.

VII. What is too hard and stiff, is generally brittle, if you do not take care to temper it with something that is more flexible.

VIII. The principal and most essential Point as to Wisdom and Virtue, is the Rectitude of the Heart. Compositions, Debates and Discontent, are but Consequences.

An affable Gravity.

Hung ying tan, as to his personal Character, was serious, grave and silent. To have seen him sitting all Day long, you would have taken him for a Statue, and not a Man. In his Family all his Words and Actions had a Tincture of this Gravity, and he was looked upon as a very severe Man. But did Company visit him? He was quite the reverse: Nothing was more affable and polite. Thus he was beloved by all the World; and there were no Cabals nor Divisions in his Time.

Pride humbled.

When Han chi qui was Governor of I chow, Cha yen came to be his second Officer. This list being the first of his Class in the Promotion to Degrees, became too quickly Haughty, that he never designed himself by any other Title than that of (k) Chwang yuen han. His Superior being shock'd with this pedantic Vanity, one Day, when he heard him name himself by that Title, said to him dryly, Are you not an Officer in I chow? Hinting to him, that he ought to desist himself from his Post. He undertook this Rebuke very well, and amended: But he had always a secret Aversion for Han chi qui.

A seasonable Reprimand.

A kwen, a Chwang yuen of another Promotion, having come to be Second Officer at Tien chow, likewise took it in his Head always to name himself by the Title of Chwang yuen, Lin, his Superior Officer, one Day said to him, in an agreeable polite Manner, Sir, 'tis well known that you have been Chwang yuen; but the less you talk of it, the more you will be esteemed. It was convenient to give you that Title during all the time in which the Ceremonies of your Promotion lasted: But at present you are an Officer of this City; be advised by me, and do not be ashamed of being designated by the Name of your Office.

Ma kwen was a little ashamed; but he received the Reprimand, and seemed thankful for the Hint.

A Manner of Reproving without Disobliging.

Two Reprimands entirely alike, are differently taken. Whence proceeds this Difference? Because there is a Tartan in the one, and not in the other. Therefore the Philosopher Chu says very well; When you reprove a Man, use no Arguments with him; but Reason, for making him sensible of his Fault; and then he will easily acknowledge it: If you mingle any Bitterness or Anger in it, you never can succeed, at least without Inconveniences.

(1) Heaven.  
(2) This is the Title of the first Dollar of a Promotion.
Of Moral Philosophy among the Chinese.

A Moral Instruction drawn from the Form of two Chinese Characters.

In the Composition of the Letters 田 and 问, which signify 稼穑 or 矢矢, the Letter 问 enters, which signifies 问焉. Why happens this? asked a Disciple of his Master. 稼穑, answer'd the Master, Women are actually subject to this Vice: It is likewise to let Men know, that it is a Vice unworthy of them; and if they abandon themselves to it, they degrade themselves, and become Women.

Ingratitude punished.

Towards the Beginning of the Tang Dynasty, 田芳, being already in Poit, grew fond of a Clerk named 为 之, whom he found to be a Man of Merit. He got him put into Poit, and promoted him in such a manner, that at last they were both joint Ministers of State. 田芳 was troubled at this, and found means to banish this Collegue by procuring him a Commision, very honourable, but at a great Distance from that Place.

为, who was sensible that 田芳 was uneasy at the Presence of such a Collegue, for that reason bore him a secret ill Will. In the Country to which he went in the Quality of Commissary, he found two of the Sons of 田芳, who had Poits, As they knew the Obligations he was under to their Father, they concerned themselves in several Affairs, and were pretty free with their Solicitations to the Commissary, who made use of that as a Handle to revenge himself of 田芳, and he gave a very minute Account to the Emperor of the Defects he found in the Sons of that Minister.

Some Days after, the Emperor, by way of Discourse, asked 田芳, if his Sons had Capacities for Business; what Poits they actually had; and how they behaved in them? 田芳, comprehending at once both the Rife and the Tendency of those Questions of the Emperor, answer'd thus: Sir, I have three Sons; two of them are in Poits at (*) Tong. They are not very referred, and probably they have been troublesome to 为, who was formerly Commisary in these Parts. However, he has said nothing to me as yet, and I know not how the Matter is.

The Emperor on the6 Neglected to Heaven.

The Emperor then understood, that 田芳 did not want to disfigure the Faults of his Children: And as the Faults with which 为 had charged them were not very con siderable, his Majesty took it very ill, that 为 should lay hold on this Occasion to vex a Person to whom he owed so much. He does not off, answered the Emperor, like a Man of Honour; and on that Account I will break him. Pardon him, Sir, answered 田芳, I conjure you; let me not be the Cause of his Disgrace: Besides that it would vex me much if your Majesty should punish so severely a Fault that concerns me; I am afraid that People would take occasion to attribute to your Majesty an unbecoming Partiality. The Emperor con fented, after a great many Entreaties, not to break 为 absolutely; but he was reduced some Degrees lower.

A Maxim.

Nature dictates to all Men, that in all Enterprizes they are not permitted to be absolutely sure of Succes; but that they ought calmly and composedly to leave the Success to Heaven.

Another Maxim, enforced by an Example.

Men ought to affit one another according to their Abilities and Capacities: This is for their mutual Advantage. One Day the Robbers plunder'd a Village, and carried Fire and Sword thro' it all: Two Men only remained alive in it. Th'ese the Robbers had neglected to kill, and did not think it worth their Pains to lead away captive one of them was blind, the other paralytic. The Blind Man took the Paralytic on his Back, and being directed by him, they both got to another Village, where they found Means to subtit. This single Example proves the Truth of the above Maxim.

(*) The Eastern Court.
Moral Maxims and Reflections.

To act well by all Mankind; to treat every one even with Indulgence and Affection; is my Duty. Supposing that I don't fail in these; yet I have not a Right to pretend that the Perfons are thereby under Obligations to me. I am calumniated and flandered; What real Evil can that do to me? None, if I have a mind. This, therefore, is not a sufficient Reason for my treating such Perfons in the same manner, or wishing to be revenged on them. If I have no Right to pretend that a Perfon is under Obligations to me, and yet if I demand from them a Return of good Offices; I, as it were, retract the Good I have done, and lose its Merit: If I have no reason to hate a Perfon, and yet want to be revenged on him; I thereby exasperate him, and give him a Handle to treat me worse afterwards.

The Inconstancy of Human Nature.

You succeed in an Undertaking; Behold you are gay. You fail of Success; and then you are impatient, and discouraged. A Man is complaisant to you: You are civil to him. Another disoblige you; and you are rude to him. What a strange Reverence is this! Is it for you to order every thing so, as that it may turn out to your Advantage, and to new-mould Mankind? In the mean time you put yourself into the Crucible, and every Moment suffer yourself to be ti red about, and melted down. A good Founder, says the Proverb, can make use of every Metal; and an able Lapidary can make use of the coarsest Stones.

Against Backbiting.

You hear that People speak ill of you, says the Philosopher Chau kung tfy; don't therefore be in a Passion; You hear that they praise you, don't therefore be in a Transport. Another Perfon is calumniated in your Presence; take care that you don't give any Encouragement to the Calumny. A Perfon is praised: Do you the same, if you can; at least be very well pleased that he is praised: Agreeable to what we read in a certain Ode: When I hear Envy spoken of a Man, it gives me as much Pain as if sharp Thorns were piercing my Heart: When I hear another commended, it gives me as much Pleasure as the exquisite Smell of the most fragrant Flowers.

Of the Moderation of our Desires.

When youu pung says, A Paralytic, or a crooked Man, thinks the Faculty of walking straight so valuable, that he seems to wish for nothing else. Another Perfon, who can walk freely, when he has a Journey to make, has a great Value for an easy convenient Vehicle; and does his utmost to procure it. It is the same with all the World. Nothing gives so full a Satisfaction to the Heart of Man, but that he always grasps at something else. The wife Man moderates his Desires; he prudently accommodates himself to different Circumstances, and to the different Characters of the Perfons with whom he has to do. If he is engaged in a very pressing or momentous Affair, he is satisfied if he can gain Time: If he can do nothing else, he knows how to extricate himself out of ordinary Affairs with Success. In other more difficult and important Junctures, he is glad to come off at a cheap Rate: In order to be in a Condition to bear up against the troublesome Accidents of Life, he looks upon them as so many Flashes of Lightning, light Clouds, or Autumn Showers. In short, he knows either how to ad, or to be at rest; to be resolute, or yielding; according to the different Circumstances he is in.

Complaisance frequently necessary.

There are certain Affairs which ruin the Man, whom they press upon, and make him appear guilty; tho', if he had time, he might disengage himself from them, and make his Innocence clear. To press hard on a Man on such Occasions, is Cruelty. It is the same with regard to Immorality: There are some Perfons whom the most pressing Inhumanities cannot reclaim, and yet are soon won over, by little and little, with Gentlenefs. To press hard on such Occasions as these, shews no true Zeal.

The Manner of Behaving with Wicked Men.

He is but a Novice in the Art of Living, who can accommodate himself to the Virtuous, and not to the Vicious. Serpents, Scorpions, and other wild Beasts, are very numerous upon the Earth. Yet, dangerous as these Animals are, Tjaaw tsii (*) suffers them, as if he had not the Power of extirpating them. The Vicious must be treated much in the same manner: Don't suffer them to hurt you; but at the same time be always civil to them; and per-

(*) Tjaaw signifies to produce, to make, to create: with implies Being, Thing, Substance.
Of Moral Philosophy among the Chinese.

perhaps by degrees your Civilities may open their Eyes, and let them see their own Vices. On the contrary, if you can't endure them for a single Moment, you will be very bad Effects of this unreasonable Severity.

You charge a Man with Flagrant Injustice; the Loss of his Money would less affect him. You entertain an irreconcilable Hatred against another; a slight Reproof would be more excusable: In the mean time, if you yourself have published any private Affairs of the latter, so as to vex him, or have forcibly deprived the former of what is his Right, what Judgment will the World form of you? Or what Judgment can you form of yourself?

Of the Manner of Living with every Body.

As there is no Man without a bad, so there is no Man without a good, Quality. The Way to live well with all the World, is for a Man to behold his Neighbour in the fair, and to shut his Eyes to the dark Side of his Character.

The Way to live contented.

While Man is Man he cannot promise to please himself by succeeding in every thing, and much less to please all the World, and to stop the Mouth of those who must find Fault. A Man's Business is to do all that lies in his Power, and then to be satisfied, tho' the Successes should be but indifferent.

A discommendable Forwardness.

The more haste a Man makes to unravel a Skain of Thread, the farther he is from his Purpose. It is almost the same in the common Affairs of Life: Too much Fire and Vivacity frequently is hurtful, Moderation and Calmness is best.

Prudent Distrust.

Distrust and Avarice are two Qualities diametrically opposite: The first implying a Contempt of the Goods of Fortune. If you are really disinterested, you will be satisfied with being so. You won't make a Flourish of your fine Character, that you may attract the Eyes of the World. For if a Man acts thus, he does not in reality despise Money and Riches; they are still his secondary, tho' the Esteem of the World is his ruling Passion. Humility is a Virtue that inspires a Deference to our Neighbour. The very wanting to appear humble, proves that you are not so; because you thereby, as it were, take an indirect Road to command the Deference of the rest of Mankind.

Slight Things which we ought not to mind.

Every Father of a Family is obliged to watch over the Preservation of his own Goods: But this Care ought to be bounded; for we ought to know how to suffer patiently, or to dimble it seasonably, when we are injured. My decess'd father, says Tja hu, going one Day to walk in his Park, carried me along with him. Happening to meet with his Gardener, I see they had robbed me, said he; How can I recover my Damage? Sir, answers the Gardener, I see no better way, than for you to think yourself so much the poorer, and to leave your Loss in the Robber's Hands. This Answer charmed my Father; who turning to me, Son, said he, attend to the Lesson this Gardener has given me; it is admirable, and every rich Man ought to follow it.

That it is wise in us sometimes to give up our Right.

A Man who would succeed in the Affairs of this Life, ought to resolve with himself to give up some part of his own Right with a good Grace, when he is obliged to part with it. And when a Negotiation is far advanced, he ought not to stick so obstinately by the right, as to break all off, rather than yield anything farther. This is the way to conclude an Affair with Success and Satisfaction. They who value themselves upon an extravagant Stiffness, and would rather die than give up an Inch of their Will, commonly repent it. Seasonably to give more than I am strictly obliged to give, and to exact less than what I am entitled to, shews a Greatness of Soul; if there is any Shame in this way of doing, it rells on those who receive more than their Due, or pay less than what they owe.
Of Moral Philosophy among the Chinese.

Character of an untractable Mind.

ONE is never at a loss how to treat a Man of Honour: The Difficulty is, how to deal with some mean Souls. This Difficulty increaseth, when those kind of People have Abilities, a Knowledge of Business, or some such Talent: And it is still worse, if one is under an Obligation to them; for then one does not know how to behave.

A Picture of the World and Human Life.

ONE Day being struck at the Sight of Lightning, and not recover'd out of the Panic into which a Clap of Thunder had thrown me; Alas! cried I, with a Sigh, What is this frail Life? I have been now forty Years in the World; and when I review that Space of Time, it is now but a wide Blank. To me, it is like a Dream; during which, I find myself in a thousand different States, and possess'd with ten thousand Ideas, which vanish like empty Smoke.

I see nothing grand and real in this Life, but a vast Sea, and a large River: The Sea of Sorrow and Troubles: A Sea infinitely wide; whose Shores are not seen. The River of our Desires; whose Depth can never be fathomed. Man is like a wretched Bark, battered with the Waves, and leaking at every Seam.

That we may change the Metaphor: This World is a Fire, of so singular a Nature, that tho' one were either Iron or Brass, he cannot long retain it; but multiform, and perishable. Why therefore ought we not to prepare for Death? Why should we be busy in purchasing Eftates, soliciting for Pots, or grasping after Fame? Long and short Life, Wealth and Poverty, Honour and Disgrace, depend nor upon us, but upon Heaven. Henceforth, therefore, turn to whatever Side you please, aim only at acquiring (a) Immortality.

Moral Reflections.

ONE Day Te fue tin said, In my Opinion it is easy to become wise and understanding from being ignorant and simple: But it is very difficult for an ignorant Simpleton to return to Modesty by the Paths of Study and Science. The Riches and Pleasures of this World vex both our Bodies and Souls. Even while we are taffling them, we feel some Regret at being so much in their Power: At last, they tire us with their Continuance, and become our Pain. A Man who has been long in Pots, fights for a Retirement. A Man who has drunk too freely, wants to go to Sleep. The Love of true Wisdom alone grows upon us; the more we pursue it.

You are quiet and retired, yet for all that be not left upon your Guard; nor foolishly say, What have I to fear? There is Danger even in the Security. The most palatable Meats are not always the most wholesome; and exquisite Pleasure is seldom tasted without being soon follow'd with Bitternesses.

If a Man knows how to recover Health, it is a great Matter: But it is a greater, if he knows how to preserve it.

An Encomium upon Temperance.

OUR longest-liv'd Emperors were, (a) Han wu ti, Lyang wu ti, and Song kau tsong; the first living 70, and the other two upwards of 80 Years. The Maxim of Han wu ti was, That Temperance was the best Physician. Lyang wu ti laid of himself, That he had lain thirty Years in an Apartment separate from his Wives. As for Song kau tsong, tho' he was naturally of a strong Constitution, yet he was always very moderate in his Use of Pleasures, and Matter of his Passions.

Upon the same Subject.

I long ta, tho' capable of the greatest Pots, would never enter into them. He retired to the Mountain Ki cheu, that he might study the Doctrine of the Philosophers Lao and Chuang. Many Years after he retired, Wang shou ching, Lu chung, and others, paid him a Visit, and asked him for the Secret of preferring Life and Health. What are our Bodies, answered he, but a Composition of Blood and animal Spirits? That pretended miraculous Stone which People talk of, is only a Compound of Vegetables, Stones and Metals. How absurd is it to believe, that this Composition can ever preserve or rejuvenate the Blood and the Spirits in their Vigour and due Circulation! To live always frugally, without Buffle, in Quiet, and, above all, in a great Abstraction of Heart and Mind, is the Great Medicine, and the Precious Stone, whose Virtues are so rare.

That

(a) The original text, 167, is for form, that is to say, in form as to style and order. 'Tis said, that in China there are People who seek for the Immortality of Body by Medicine or Magic:

Whether this is the Immortality here mentioned, let the Reader judge; I have only transcribed it.

(b) Han, Lyang, Song, are the Names of three Dynasties.
That Quiet and Happines is are only to be sought for within Ourselves.

Certain Persons, says the Philosopher Mr; complain for not finding a Place of Repose: They are in the wrong; they already have it. But what they ought to be dissatisfied at, is, their having a Heart which is an Enemy to the very Repose they seek.

Others complain, that they want Riches. They ought rather to complain of their own Heart, which is not satisfied with a Competency.

What, for Inflaence, is the Use of Cloathing to Mankind, but to cover him decently, and to defend him from the Inclemencies of the Air? Yet a Man, who wears a furry Habit, worth more than a thousand Crowns, is not satisfied: But he does not reflect, that a Quail, at much less Ex pense, is as warm as himself.

What does a Man want as to Nourishment, but some agreeable Food, in a sufficient Quantity, according to the Strength of his Stomach? Yet he, who is every Day served with a large Quantity of the most delicate Meats in the largest Dishes, is not contented. He must only impute it to himself, if he duly attends, that another, who sleeps only on a Mat, and who drinks out of the half of a scroop'd Cucumber after a temperate Meal, is more contented than himself. What does a Man require by being lodged? That he may be shelter'd from the Winds, the Rains, and the other Inconveniences of the Seasons? Yet such a Man in a spacious House, proud, lofty raised, and whose Walls are varnished over at a large Ex pense, finds himself ill lodged. He would know what to impute this.

Discontent to, if he would observe, that in his Neighbourhood another is contented with a House so poor and so mean, that the Door is hung upon two pieces of Cords, which serve it for Hinges.

No! A Man ought only to impute it to himself, if he is not contented: For his Mind is wholly taken up with a thousand vain Ideas, and he abandon's his Heart yet more foolishly to all its Emotions. He seeks, within his short Span of Life, a Satisfaction of his unsatisfactory Desires: How then can he be contented? One Month passes, and another comes on; the Year ends, and then begins: But Man continues still fatally blind. Can any thing be more deplorable than this?

For a Man to spill his Blood that he may dye his Cloaths, would be, says Wang ching yu, a signal Piece of Stupidity. Is it, adds he, a leaf, to stifle the Calls of Reason, and natural Equity, which we have received from Heaven, in order to succeed in a favourite Point? Doubtless not: And it is so much the more so, because commonly it happens that thereby he does not arrive to what he wishes for: the Succeeds being often fatal or imaginary, and the Losers always real.

In what Climate or Place may not a Man live agreeably, if he has a Mind? To me, a little Parterre of Flowers, is the famous (a) Valley of Gold; to me, a little Brook is the Fountain of the young Peach-trees. To me, the Melody of Birds is more ravishing, than the Harmony of a full Concert of Instruments; and I prefer the Tinture of certain Clouds to the finest Paintings in the World.

The Frailty of Life.

That Virtue ought to be tried.

Mountains and Plains, however good their Soil may be, do not produce the fine Flower called Lyen; on the contrary, it grows easily in low uncultivated Places. The same Observation may be made of Virtue, which flourishes under Afflictions.

The Life of Man is a Journey; we must make it out, however bad the Road is. Seldom is it found to be even; but if at first it is dangerous, narrow and difficult, there is Room to hope that towards the End it will become broad, smooth, and firm.

The Happines of a moderate Fortune.

It is almost the same with the Life of Man, as with Flowers in a Parterre: The most beautiful are commonly the most delicate; and if they blow before the other, they are sure to winter and die away before them too. Therefore, understanding and truly prudent Persons prefer a gentle, middling Condition before the dazzling Lustre of certain Poets.

(a) We don't know what this Valley of Gold, and Fountain of young Peach-trees are.
Of Moral Philosophy among the Chinese.

Upon the same Subject.

Among the Verses of Tsa chou lin, there is a Song, that says, Tel great Men of this World, don't laugh at that poor Peasant, who has only coarse Vessels of Earth to contain his Wine; and who pours it out himself, that he may drink it; while ye drink it out of Vessels of Gold and Silver, and are served by Numbers of Slaves. When you have drank freely after your Fashion, if both of you happen to be saddled, you will sleep along with him under the Tree. The Poet, by this, gives us to understand, that it is the same Thing to drink out of mean, cheap Vessels, or Golden and Silver Goblets. To pursue the same Thought, we may add, That Sleep is Sleep, whether it be upon a Bed of ordinary Wood, and upon Mats, or upon (a) embroidered Bollfets, adorned with valuable Diamonds. To have a Gate varnished with Vermilion, and Skreened of (b) yellow Colour, or to have a plain Door, and Skreened of thick Mats, is almost the same thing. The Poor, the Rich, the Noble and the Mean, Advancement or Disgrace, all is equally indifferent, and may be look'd upon with the same Eye.

Upon Death's stripping us of every Thing.

Tho' you had ten thousand Arpents of Ground, as soon as Death comes, they are no longer in your Disposal. Tho' your Children and Grandchildren were never fo numerous, not one of them can die in your stead. They may offer before your Tablet a great Number of Dishes finely garnished, but you can taste none of them; and tho' your House were cram'd with Money and Riches, you can carry none of them away.

The Folly of Avarice.

Certain rich covetous Bonza had made a Collection of a great many Jewels, which he watch'd very narrowly. Another Bonza, older than him, begged that he would suffer him to see them; and after he had look'd at them for some time, I thank you, said he, for your Jewels. Why thank me? answers the other, I did not give you them. But I had the Pleasure to see them, reply'd the Guest, and that is all the Advantage you reap from them, except the Trouble of watching them. The Difference is but small, I don't envy you.

The Uncertainty of Life.

ONE Day a certain inferior Bonza brought to this same old Bonza, whom I have mentioned, a Meal ready dress'd, and begg'd that he would come To-morrow and take another at his Bonzatry. The old Bonza received the Meal which he had brought him, but refused the Invitation. The other Bonza press'ting him, and representing to him, that it was a common Thing even amongst Bonza's to invite one another, Very well, replies the Master Bonza, but you invite me to come To-morrow; how do I know that I shall see the Morrow?

In a certain Quarter of the Moon, when that Luminary sets, the Heaven is again wrapt in Clouds, but is ready to receive a brighter Lustrre from the Rising of the Sun. This Death is, as it were, a Passage to Life: It is almost the same with a virtuous and truly wise Man. His Understanding is more bright and piercing after a Flight Obscurity. On the contrary, there are certain Lamps, which blaze with greater Force the Moment before they are extinguished. This is a Life, which leads to Death. It is almost the same with the Generality of Mankind; a short-lived Blaze leads them to Darkness. This Doctrine is contained in an ancient Canonical Book, treating of the continual Visitations of Generations and Conversions. Therefore in Times of Peace and Prosperity, prudently think upon Times of Confusion and Adversity. This in my Opinion is knowing how to study this Book, and profiting by what it contains. To remain modest and humble in the most eminent Dignity, and never to indulge your self in the least Excess, tho' surrounded with the greatest Plenty, in my Judgment, is penetrating the Sense of that famous Book, and actually practising its Doctrine.

Instructions supported by Examples.

When a Man from a mean Condition arrives to a high pitch of Fortune, he ought neither to forget the Favours, nor remember the Injuries he has received. When Su ma wuen was Minister, and in Pofh, he procured a considerable Employment to Leow yuen ching, who went to see and to thank his Benefactor: Do you know, said Su ma wuen to him, what was my principal Inducement to interest my self so much in your Behalf? Sir, answers Leow yuen ching, probably it was our ancient Acquaintance, I can see no other Reason. Not at all, answered the other, it was because while I was out of Pofh, and at my own House, I got a great many Letters from you, but not one since I came into Pofh. This was my principal Motive, in bringing you into Bufiness, and promoting you.

(a) The Definition of the Ka law, or Ministers of State. (b) The Colour of the Emperor and his Domestick.

Among
Of Moral Philosophy among the Chinese.

Among the Instructious which Lizen t'ie caus'd to be engraven upon the Wall, where he received and entertained his Friends, there was the following: 'Hapinnes and Misfortune, Lofs and Gain, are things of which we see no End in this World, because the Future, with regard to us, is a dark Night.

The Philosopher Lu'k quotes the Examples of a certain Siry, who by losing his Horfe, made his Fortune; and the Philosopher Chuang, upon the fame Subject says, 'Call to Mind the History of Li ki: At firft he melted into Tears, and bewailed her Fate, when she saw herfelf abandoned to T'ien; but the foon dried up her Tears, and forgot her Complaints, when she became Queen.' A Man who thoroughly understands this, be his Fate and Circumftance what it will, will never entirely give himself up either to Joy or Sadnefs.

A Contempt of the Goods of Fortune.

The Advantage which a rich Man has above the poor, is but very small; in all Points of any Importance, their Condition is equal. For Inflance, if there is any thing vexing in this Life, it is old Age, Sicknes, and Death: What can a rich Man do to all these? Riches are fo far from being a Remedy againft old Age, Sicknefs, or Death, that they often haffen their Approaches.

Upon the fame Subject.

They who, when Age advances, find themselves in Wealth and Honours, are Men who formerly have paffed thorough Hardships and Trials, and we seldom fee any one, who is in Plenty and Honour in his Youth, grow old without Troubles and Difficulties. Such a one having obtained his Degrees, when he was young, thereby enters at once into Pofsition. Some troublesome Affair soon happens, and reduces him to Poverty, loaded with a large Family, and wanting, perhaps, even the Neceffaries of Life. It is true, that fome Men, profiting by the Merit and Industry of their Fore-fathers, find themselves advanced very early, and at the fame time poiffefling great Riches; but it is rare that the Pofterity of fuch Men are numerous; they are commonly but few. It is thus that the (a) T'ien once che, in his ordinary Condition, rais'd hands and debauch'd us alternately. We have no Inflance of a long and constant Prosperity, but many of the contrary. But at prefent, how many Struggles, how many Cares, how many Projects, to arrive at Honours and Wealth, by fome other Means than thefe of Industry and Patience! Even the laft Moments of our Life are employ'd on projecting how we may bent advance or enrich our Children: This is the very Height of Stupidity.

Upon the fame Subject.

A small Matter suffices a Man for Food and Raiment during his Life: All that you reap up above what is neceffary to thole Ends, is for others. The Man who enjoys a great Poff, Wives of the second Order, and Numbers of Slaves, grows tir'd of them all at laft; and that Moment he underftands that his Poff is to go to another. His Poff did I fa?' besides his Food and Raiment, all he has acquired must pafs to another, and yet if he has unjustly acquired them, he himfelf must be punifhed. The Books of Fo fa', Tour Works alone shall follow you, Tour shall carry off nothing else. How beautiful is this Saying!

A Comparison of a Poor and a Rich Man in Life and Death.

Han ting fte fays, I always willingly gave my Alms to the Poor; and I often took pleasure in feeing and hearing them. The very Moment before they ask for Alms, they cry out, in order to move Compaffion. Amidft their lamentable Cries, I commonly fee their Looks refolute, and their Countenances thole of Perfons who are Matters of, and enjoy themfelves. If a Servant happens to turn them away, they march off; but with a fleady Pace, which has nothing in it that is mean or fearful. This has made me frequently fay, what I cannot repeat without Grief, That thole Beggars are perhaps the People in the World who with the meft Grace preferve a certain Air of Conffancy and noble Indignation, which Antiquity fo much valu'd. Thole Beggars are without Attendance, and without Troubles; they think only how to preferv'e their own Lives, tho' they enjoy them on very indiffernt Terms. This being all their Aim, behold with what an Air one asks and receives a little cold Rice, or the Remains of a Soop; and prefers a fere and undaunted Look, without Blushing, or being ashamed at his Indignation: The whole World is his Lodging. As for Cold and Heat, and other Alterations of the Scabs, he looks upon them as fo many Travellers he meets upon his Road; and by their going a different Way from him, they are at greater Diftance from one another every Moment.

How

(a) He who has made, or he who makes Things: T'ien once, when this third Letter, viz. Che, is joined to it, always signifies, as it were, who makes Things; or he who makes Things, and he who produceth Things, according to the Compreh. But
How different the Condition of the Rich! Observe the Man of great Revenues; even in Public, and in the Day-time, behold how he frets! But examine him at home, where Vexation and Dread oblige him to retire late at Night; ask how he grows, how he fights, and how he resolves. Behold how he bows down his Head, and shoves up his Shoulders! You may read in his Face the Dread, the Uneasiness, and the Vexation of his Soul. In your Opinion, which of the two, the Poor or the Rich Man, has the most of that Air of Confi dence and noble Bravery which I have mention'd?

It will be much worse for this rich powerful Miniffer, when being summoned by (A) Ten wang, and in a Moment stript of all his Possessions, he shall be obliged to go along with that Beggar, his Hands as empty as his, to appear before that Judge. The Beggar will then go away daily, without either Remorse or Regret, because he loses nothing by Death. On the contrary, the Rich Man cannot refrain from Tears: Death to him is full of Terrors, both from the Dread of the Judgment he is to undergo, and the Regret of losing what he is obliged to leave behind him. For he can carry no more out of the World with him than the Beggar can, with whom I have compared him. He has a handome and a beloved Wife; her he must leave, without being able to carry away with him one of her Hairs: And perhaps he has this additional Trouble, to see that she is rather employ'd in thinking upon a new Husband, than grieving for the old one. He has a well-built Houfe; but he must leave it, without being able to carry away the smallest Rag out of it; and perhaps with the Vexation of seeing a Rake of a Son hastening to sell it as soon as he can, that it may feed his Extravagances. In short, if among all those who fee him thus stript of every thing, there are any who come and offer him some Pieces of Paper-Money, there are many more who are contriving to revenge upon his Children, after his Death, the Injuries and Infults which they suffer'd from himself during his Life.

Reflecting upon what I have cited from Chuan ting fio, and meditating upon the Means of dying well, I ask with Aftermirth, Why do not we lay hold of them while we may? Why should we have recourse to what is told us by the sable Sels? Our Philosophers King and Mong have said all that is necessary on this Head, but alas! no body minds them.

* * *

The vain Projects of an Emperor.

Sin at one time possi'd fix Kingdoms; might not one then have said, Behold a rich, happy, happy Man? He took it in his Head to build a vast Palace: For this he harrass'd all his Neighbours; and it created a great deal of Uneasiness to himfelf. At last he succeeded in what he was about: He then began to applaud and flatter himfelf, that his Politerry would in that Palace eternally enjoy the Fruits of his Pains; but he died, and his Body was scarce cold, when it was excoed in the open Air; and one, no way related to him, became Master of that Palace, and all the Empire. If, as it commonly said, there be some free-lance Spirits upon the Mount Li, where that Prince is buried, can they help laughing when they fee what has in a Moment been the End of so many Carest, Projects and Hopes?

* * *

The Life which the Emperor Ing tsong led, as told by himself.

The Emperor Ing tsong, one Day discoursing with Li hyen: Behold, said he to him, the Life I lead: I begin the Morning by giving Audience to the Great Men of my Court, and my Minifters. After they have paid their Homages to me, I go to pay my own to my Mothers. I then think upon the Affairs of my State; and when I have made out what most immediately calls for Dispatch, I take a Meal, without much mindiug at what time, and without being very nice in the Choice of the Vihakes that are served up to me. I have almost the fame Honour as to my Cloths; I am not very curious that they should be fine and costly: The meanest are fine enough for me, and when I have worn the worst Cloth, I don't fee that I am less respectfull as Emperor.

Against Luxury.

At prent, whoever is the Son of a Rich Man, who is in Poffs, wants to make a fine Figure at a vast Expenfe: This is an Abuse. If these young Gentlemen knew how to restrain themselves; to go clothed in plain Cloth; to live upon Pea, or other Pullic; to apply themselves entirely to Study; and, that they might make the greater Progress in it, associate themselves with some poor Student of bright Parts, they would gain just twice as much: For, besides their saving a great deal, which they lay out upon foolish Expenfes, they would puft themfelves much furer and more quickly into Buitenes. I likewise wish, that after they are thus regulated, they would apply themselves also to regulate their Wives; and that, far from keeping them up in their Luxury, by giving them Money to buy Jewels, and other superfluous Trinkets, they would not even suffer them to have embroider'd Bed or Cloaths; and that they would endeavour to engage them to apply to Houdefwry, like the Wives of the meanest People. This Modesty, far from being disgraceful to the Husband or the Wife, at laft will become their truec Glory.

On the contrary, they who cannot content themselves with Necessaries, and who, giving a Loose to all their Appetites, pursue Luxury and Merry-making, soon transgress the Bounds

Vol. II. D d pre-

(s) The Plate or Mass of the Bonnas.
prescribed them by Reason, Decency and Law; and by thus corrupting their Morals, they at the same time ruin their Health. By these Means, they become the Objects of Ridicule to all their Neighbours, and even to their own Slaves. But may we not with much better Reason enquire what the Sublime Intelligence of Heaven and Earth will think of this kind of People? What the inflexible Justice of the Souls of Men will think of them? How they will appear in the Eyes of their own Relations and Parents? Must they lay their Account with Contempt and Hatred. Therefore we see them frequently attack’d with extraordinary Misfortunes.

On the same Subject.

ONE Day, when the Emperor (a) Yong lo came from giving an Audience, as he was passing through a Gate, he spoiled the Sleeve of his Robe: He immediately put off the Prince, if I pleased, have a great Number of Habits, so as to change them ten times every Day; I am rich enough to do this. But I have always this Maxim at Heart; namely, That we are not to abuse our Riches, or spend them uflessly. For this Reason I have no Change of Superfluous Clothes. The Emperor my Father one Day saw the Empress my Mother fit upon an old Gown for her self, and immediately expressed his Joy: Nothing, said he, can be more beautiful, than to see a Woman, amidst a Plenty of every thing at her Command, raised to the highest Honour, and, in short, an Emperors, thus industrious? Behold a fair Example to our Defendants! It is upon this Maxim of my Deceased Father, that I regulate my Conduct in this Respect.

An Advice to the Fathers of Families.

In a small Tract on Industry and Economy, we read the following Passage: Every Man has a natural Inclination for Riches. And yet all Mankind is so far from being Rich, that many of them are destitute of even the Necessaries of Life. Therefore it is not easy to make Families rich: But how much more easy is it to ruin them! That is a certain Truth: But after all, it is likewise true, that the Poverty and Penury, which reduce some People to troublesome and even to shameful Extremities, is commonly owing to a guilty Idleness. Any Man, that can in the least endure Trouble or Fatigue, may easily keep himself from being dependent upon another. Therefore let us banish from our Families this blameful Luxury, which is the Effect of Custom. Would Men employ themselves in labouuring and fowing the Ground, they need never be destitute of Bread for their Subsistence; on the other hand, would Women apply themselves to Spinning, and Works of that kind, they might always have Clothes. This, ye Fathers of Families, claims your continual and early Attention: Do not say, My Children are yet young; we must wait till they grow up. Time passes away with incredible Rapidity. Soon you must marry that Son, and then that Daughter: The Father and Mother must grove old and infirm; the most necessary Expeneses will then follow one another quick. How then can you furnish them, if you don’t early provide for them? Think therefore upon it. No Idleness!

Luxury punished in an Emperor.

Under the Reign of Hoon tjong, the Custom was introduced of the Great Men offering Feasts to the Prince. They even sent them a vast way both by Sea and Land. He had a great Officer, whose express Business was to take care of whatever related to these kinds of Presents, and there was a Regulation how much the Expeneses of these Feasts were to amount to. Every Dinh was of such a vast Expence, that ten Families of a middling Rank could scarce furnish it out. Ven ti, one of the Emperors of the Hoon Dynasty formerly, wanted to rear a Terra. In a Calculation, which he made of the Expeneses it would amount to, he found that it would cost as much as the Eftate of ten Families. Upon this he desisted, not being willing to lay to much out upon an unnecessary Work. What then, alas! shall be said of Hoon tjong, who expended as much upon a single Dinh of Meat? He was obliged to fly, and in his Flight coming to Kyen byang in the Afternoon, without tasting any thing that Day, he was glad of some little coarse Cakes, which Tang qui chong had bought for him. The People of the Place presented the Retinue of that Prince with some coarse Rice, mixt with Peas and Corn; every one flew upon them, and the Grandchildren of Hoon tjong filled their Hands with them, with more Greediness than any Body else. This exiled, starved Company having soon confirmed that little Store of Rice, began to look at one another with Tears in their Eyes. ‘Alas! said they, where now are their expensive Feasts that but a Day ago we enjoyed?’

If Luxury and extravagant Expeneses are thus punished in an Emperor, how much more will they be punished in private Men!

(a) One of the last Emperors of the Ming Dynasty, which preceded the Tatars.
Of Moral Philosophy among the Chinese.

A Maxim.

If, before you grow old, you want to enjoy the (*) Pleasures of old Age, you will be vex'd at your growing old. If you live like a Great Man before you are so, you shall never be one.

Reflections on Luxury and Indolence.

My dear Father, says Han, wore the same Cloaths for ten Yea's, ordering them to be mended till they could be mended no longer. Tho' he was promoted to Poffs, yet he pour'd out Drink to him self, and to his Guests. How different from this are our Lords at present! They of the meanest Birth, who arrive atHonours, no sooner are enter'd into their Poffs, than they strangely abuse the Gifts of Heaven. Nothing can be more splendid than their Habits are, even when they are at Home on ordinary Days; what then must they be when they appear in Ceremony! This Luxury was at length carried to such Excess, that there were Refineds even upon their Combs and their (f) Slippers. They caufe themselves to be serv'd by their Slaves in every Trifle; and these Slaves, too, must be handsome and well made. In short, by their never using them, one would have said that they did not know what was the Design of Hands. Is a Life like this, in Luxury and Indolence, the Way to advance one's self, and to acquire a great Name? No, it is not: But it is the Way for a Man to shorten even his own Life.

Praise-worthy Frugality.

How beautiful is the Word Ken! How many Advantages doth it include! By a seasonable Frugality a Man may be independent, and Avarice will be mortified: These are two wide Steps to Virtue. The Love of a well-regulated Oconomy caueth us to live a frugal Life; and in proportion as the Wants of the Body are cut off, we are the more in a Condition to improve the Beauties of the Mind. The more contented a Man can be with a little, the more cazy it is for him to live in that Disinterestedness, that is so much esteem'd, and so rare. In short, the more we spare in the Beginning, the more we shall possess in the End, till we shall soon find ourselves in Plenty.

Upon Luxury, and the Abuse of Riches.

The Number of Mouths every Day increases in the Empire. For instance: "In my Family, says Chin, I can count a thousand People, including Women, for one that was in it three hundred Years ago; yet the Ground never grows more spacious, nor is its Produce greater than it was formerly. Whence then comes it to pass, that all are supplied? And that the Numbers of the Poor do not increas? Especially as every Age finds some new Arts of Prodigality and Expence. In former times Men contented themselves with plain Habitutions; now they covet Ornament and Sculpture. Modest and cheap Habits were anciently in use; now nothing but Gilt and Elegance are in request. Formerly no more than six Diners were serv'd at an Entertainment; now there are no Limits to the Number. The ancient Possession of a single Man is now divided among a Thousand; yet every one of that Thousand would raise himself higher than that single Man ever did. How are these Expences to be satisfied? Thus it is, that such Multitudes fall into extreme Poverty, and that the Number of Robbers is daily increasing."

On the same Subject.

Overoustinefs is kindled and kept alive by Luxury. Produce me a Man, that, content with a Straw-Cottage, and little Enclofure of Canes, employs himself in reading the Writings of our Wise Men, or in discoursing on Virtue; who defires no other Recreation than to refresh himself with the cool Air in the Moonshine, and whose whole Solicitude is to preserve in his Heart the Love of Innocence, and of his Neighbour. Small Possessions are sufficient for this. What Need has such a Man of Riches? This Man therefore, having no Taste in common with the rest of the World, allows Avarice no Opportunity to take hold of him.

On the same.

At what Expence of Toil is Man supported! There is a Necessity of labouring, sowing, planting, watering: When the Grain is ripe, it must be reap'd, gathered, and thresh'd, it must then be either husked or ground, then dressed, and at last baked. How much Toil for one Repast! Were this Repast placed in the Ballance on one Side, and the Sweat it cost weighed on the other, to which Side would the Ballance incline.

---

(*) That is to say, to eat, to drink, and to lie down, without being troubled with any thing. It being the Duty of Children to procure all the Comforts to their old Parents that is in their Power.

(f) Under the former the Mens Heads were almost quite shaved over; but in the present Dynasty they dress'd their Hair.
An Instance of a Mandarin’s Detestation of Luxury.

And so being made Tong tsuy, every one came, with Presents in his Hand, to pay his Congratulations: But he not only refused to receive any thing valuable, as Silk, and things of the like kind, but declared his Disapprobation of their Conduct who made use of too fine Paper for their Notes, thinking that it had a Tendency to Luxury; of which he was a jealous Enemy. A polite Man of Letters, named Tew, came among the rest to congratulate the new Tong tsuy, with no other Present than thirty Deniers of Copper, which he took out of his Sleeve, to present him with. Right! cried Tew, this Present is such as pleases me; and having received it, returned the Compliment by inviting Tew to dine in a few Days. The Treat consisted of four Dishes, a Plate of common small Leaves, and a Cup of Wine to each of them.

An Example of a Great Man’s Freedom from Pride.

I wen chin had Pride always in detestation, even when he was a Minister of State. Such was his Humility, that there was no Difference between his Retinue, and the common Men of Letters. One Day, an Officer who did not know him, met him on the Road, and treated him roughly; Li from that time took care to conceal himself, when he saw that Man at the Palace; If he should see me, says he, it would throw him into Confusion; I will therefore spare him so perplexing an Interview.

Influence of bearing Reproach with Patience and Moderation.

Wang lan yen and Sye wa yen being engaged in a Law-suit, the latter, who was a hot Man, went to his Adversary, and loaded him with Reproaches. Wang lan, who had riled up to receive him, turned his Eyes upon the Ground, and lifted to all his Malice without answering, and without Emotion; till the other, tired with Exclamations, went away, and was at a considerable Distance, when Wang, without lifting up his Eyes, demanded of the Officers of the Court whether Sye was gone; and being answer’d that he was, return’d to his Seat, and refus’d the Affair that had been interrupted.

Advantage of Patience.

It was a Saying of Chu jin quy, “What does that Man lose, who gives way in the Street to those who are in hate? Two or three hundred Steps, and nothing more. What does another lose, who will not dispute with his Neighbour the Boundaries of his Fields?”

How to behave towards malicious Tongues.

Hsin hau had, thro’ all his Life, a Dread of Evil-speaking; and was so far from exposing the Faults of Men in publick, that if any one did it in his Presence, he heard him coldly, without saying a Word, till the Satirist had ended, and then would examine the whole Invective, and confute it particularly, if it was in his Power; or at least would observe in general, that much Regard was not to be paid to it, as it was founded upon uncertain Reports, or the Testimonies of suspected Persons; and to prevent such Reports from being credited for the future, if he knew any thing to the Advantage of the Person reflected on, he was sure to set him in his true Light.

The Answer of an Officer to some that would have irritated him against his Prince.

Quo tsu i, an Officer of high Rank in the Army, and in a Post of great Consequence, drew up a Memorial to the Court; in which he petitioned for several Favours, and proposed several Regulations. This Memorial, not having the Effect proposed, railed great Ingratitude in his Friends and their Dependants, who could not help letting him know their Surprise and Discontent, that the Court should pay less Regard to him than to his Predecessors, Men much less valuable than himself. True, answer’d he, that they gave my Predecessors, without any scruple, all that they asked; but it was for this Reason, Because there was a Necessity of uing some Art to keep them in their Duty: Me they treat without Ceremony, and refuse without Respect, because my Prince is confident of my Fidelity: This Treatment I often as an Honour paid to my Fidelity, and as Justice done to my Merits; and expect on this Occasion not Murmurs but Congratulations.
Advice of a Philosopher to a Man, who was too liberal of his Reflections upon other Men's Faults.

A Man of Letters, of a Temper naturally warm and severe, was incessantly reflecting in bitter Terms upon all that he saw amidst in other People. This Conduct of his was observed by 

Wang yang ming, who gave him one Day the following Lecture: Let a Man, says he, make frequent Reflections upon himself: this is the true Way to find Wisdom; to which 

Coward. roughly avoid giving him Pain, fit the Criminal at Liberty; 

ments he then wore, and went away here tenion; 

was per, and reaped quaintcl. 

ing their 

apply receiving it. 

vered with 

heen 

verted h 

more, 

A Advice of the Method by which a 

Would you be 

N pretende to 

madc 

tronic 

Cor 

Vol. 

ly 

of a Country, a 

of State, being at that 

in 

of a contrary Character, employing 

Abilities in a rational Manner, much more frequently accomplish their Designs. This is the Method by which a Philosopher ought to turn every thing to his Advantage: The mere 

Prospect of a Country, a Prospect of no Use to another Man, is to him a Lecture of Wisdom. 

Would you be inform'd how inconvenient it is to manage Business with Heat and Impatience, 

apply yourself to disentangle a String much ravell'd; you will then find no Difficulty in conceiving it.

An Instance of Disinterestedness.

IN the Distrieb of Hyong hing, an honest Man call'd Chong li must cultivated and low'd twenty Acres of Ground, with the Content of the Magistrate, with whom he was acquainted. When the Rice was ripe, and fit for gathering, a Native of the Place came to him, and told him, that the Land, and consequently the Product of it, was his. I cultivated them, Chong li must, because they lay fallow, and were generally accounted to have no Owner: But if you are yours, take them; I shall not pretend to engage in a Contest about the Possession. The other finding him easy beyond Expectation, takes the Advantage of his Temerity, and reaped the Harvett, with no any Opposition from Chong li must. But the Magistrate of the Place being informed of it, feit the Usherful with intent to punish him. Chong was troubled at it, and went to intercede for him. You are to be commended, said the Magi 

strate, for interfering in this Man's Favour; but I am under an Obligation to do Justice, and shall therefore punish this Wretch as he deserves. Sir, replied Chong, you know I am not a Native of this Place: I was drawn by my Knowledge of you, and the Prospect of your Protection; and have lived happily here several Years: But if you determine to punish any Man for a little Corn, or a Spot of Earth, on this rigorous Manner upon my Account, I cannot stay here any longer, but will retire into a Desert. Having spoke thus, he threw off what Orna 

ments he then wore, and went away: But the Magistrate rose up, and follow'd him; and, to avoid giving him Pain, set the Criminal at Liberty; who was so touched with the Goodness of Chong li must, that he repented of the Injustice he had done him, and brought the first Harvett of Rice, tho' it was a very plentiful one, to Chong, by way of Reparation. Chong that his Door, and would not receive it; and the other, resolved not to carry it back, left it by the Side of the Way; where it lay a long time, without any Man daring to carry it away.

An Example of Moderation.

Hang chuang i, who was afterwards Minifier of State, being at that time no more than Prefident of Mid-day Court, there was a rude young Fellow of the Place, who made a common Practice of being drunk to such a degree as to insult the first Man he met in his Way: Some People, who were his Enemies, seeing him one Day disorder'd, said to him, You pretend to more than ordinary Courage: If you are the Man you pretend to be, let us see you snatch a Pendant from the Bonnet of Chang, who is coming. If you dare not give us this Proof of your Bravery, we shall look upon all your Proceedings as the Blufleries of a Child. The poor Drunkard thought his Honour was at Stake, and paling close to Chang, roughly snatch'd away one of the Pendants off his Bonnet. Hang paffed on, and said no thing, making a Sign to his Attendants to take no Notice. The Youth, when his drunken

Vol. II.
Of Moral Philosophy among the Chinese.

Fit was over, recollecting his Fault, was brought almost to Despair: But at length taking Courage, he persuaded himself on the Day following in the Way thro' which Chang was to pass, and placed the Pendant on his Head that he had taken away the Day before. Chang went out in State with only one Pendant in his Bonnet, and perceiving at a distance the young Man prostrate on the Ground, enquired the Reason of it; and being informed, said to one of his Attendants, *Take the Pendant back which he snatched yesterday.* He said nothing of the other part of the Affair, nor inflicted any Punishment on the young Man for the Indulgence he had been guilty of.

**Maxims of Use in Adversity.**

When you meet with any Embarrassments, examine into the Original of them, as far as that Examination can contribute to enable you to support them in a decent Manner. If you cannot bear them with Pleasure, do it at least with Calmness, and without Impatience. The Oppositions and Perplexities you will encounter, are to many Opportunities of purifying the Heart, and advancing in Virtue. Adversity is sent by the Demon, and it is always possible to turn it to our Advantage. Patience in Difficult, is not only a Proof of Courage, but an Exercise very proper for the Attainment of what is generally termed Greatness of Soul.

**An Example of Moderation.**

Ho wu and Tay jin were Enemies. Tay jin found an Opportunity of reflecting upon Ho wu at Court, and made use of the Advantage. Ho wu was acquitted with his Proceedings, but neither complained of them to any one, nor endeavoured to return the Injury. It happened, that the Son of Tay jin, having fled from his Country, was apprehended with a Troop of Robbers, of whom Ho wu was appointed the Judge. Tay jin being advertised of it, already considered his Son as under Sentence of Death, when he was told he was set at Liberty. This Generosity awaken'd Tay jin to Confusion, for his own Mean- nets of Soul; he conceiv'd an high Effect for Ho wu; and was sincerely reconciled to him.

**Another Example.**

Ang king pe, after having been engaged in Disputes with Lew kyen bu, from whom he had received very ill Treatment, was nominated to the Government of Tsu lin, the native Country of his Enemy: Whole Sons, knowing their Father's Quarrels with the new Governor, began to provide for their Settlement in another Place, to avoid his Retention: But Fang was no sooner informed of their Retreat, than he sent to enquire after them, prevailed upon them to return to their native Country, and procured them such Preferments and Employments as were in his Power. This, said he, *is the Manner in which Men of Honour should act: To whom it would be a reproach to imitate the Vulgar; and who ought, in the whole Conduct of their Lives, to be careful to exalt themselves above the mean Ideas of the common People.*

**An Example of uncommon Delicacy in point of Reputation.**

S'a wu, Minister of State, having received a particular Commission to superintend a certain Affair, a Doctor of the Court (one of those distinguished by the Title of *In-si*), endeavoured upon very frivolous Grounds to make him suspekt. S'a being informed of it, mounted his Horse, and petitioned for Leave to retire. His Friends represented to him, that as it would be a very easy Matter for him to clear up the Bufnels, he ought not to leave his Post in that Manner. *I can indeed,* says S'a, *prove to Demonstration the Fallacy of the Imputation throwen upon me; but cannot bear to give myself that Trouble. It is not enough that a good Minister be without Faults, he ought likewise to be without Reproach, and sustained with the least Supposition. This Man supspects me; and thence, th'o' he were the only Man of that Opinion, I conclude that my Virtue is not equal to my Rank. Such a Man, who was then upon the Throne, used his utmost Endeavours to divert him from his Resolution, but without Effect.*

The wife Anfver of a Philosopher.

Tu was once ask'd, how a Man ought to act, when he was treated with injurious Language. There is some Distinction, said he, to be made: If he who treats you in this Manner be your Inferior, or of equal Rank with your self, consider him as the same Person with yourself; the Nation of an Injuld, and consequently that Anger, which is the Effect of it, will then vanish. But if you are in a Condition of Inferiority, you may look upon the ill Treatment in another Light; which may have a good Effect. Say then to your self, What am I, in Comparison with him! To return his Language in the same Terms, would be to aspire beyond my own Rank, and put myself upon a Level with him, which would not be reasonable. Such a Reflection as this, if it will not enable you to pacify entirely the Motions of Anger, will at least afflit you to refrain them.
The Answer of a General to an unknown Person, who brought him a Challenge.

In the Reign of Tzen yuen, a Man unknown, and without a Name, came forth from the Army of the Western Nations, to bring a Challenge to Chong yuen, an Officer of high Rank, and great Reputation. A Chair, said the General, is not to be put upon a Level with a Chariot, nor was an Eagle ever known to encounter with a Magpie. A Man in high Place, is not to enter into a Combat with a Man without a Name; he may, perhaps, be vanquished by him; but suppose him allured of the Victory, he would lose more Reputation by engaging in such a Combat, than could be gained by the Conquest. The Answer was applauded by all the World, and even the Man who offered the Challenge could not help approving it.

A discreet Manner of reproving a Fault.

Ching i and Wang yuen were Colleagues at Court, and commissioned to preside over the Ceremonies of the Palace. It sometimes happened, that Ching came late into the Hall, and Wang, without waiting a Moment for him, gave the Signal for the Ceremonies to begin. One Day Ching chanced to come first, and being informed that all the Company was come, was asked, whether he would have the Signal given for the Ceremonies to begin. 'No, said he, let us wait a little.' As nobody was absent but his Colleague; it was apparent, that he waited for him, and Wang, when he heard it, could not forbear saying, 'I have been to blame in not acting in the same Manner, Ching has taught me now to live.'

Another Example.

Yi Chou from a petty Officer of an inferior Court, rose by Degrees to the highest Employments. The Emperor Swen ti sent him with Hyong key to visit some Provinces. One Day something being wanting in the Lodging, which had been provided for their Reception, Hyong key ordered the Officers of the Courts to be severely &cinfined, and loaded them with a thousand Reproaches. As he still continued his ill Language, Ti interrupted him, and addressed himself to those little Officers: 'Brethren, says he, with good Humour, it is your Duty to execute your Employment with your utmost Vigilance; tho' it is difficult after all, in the Circumstances you are in, to avoid Blows and ill Language.' Choung upon this held his Tongue, and was ashamed that he had shown no Regard to the former Condition of his Associate.

Example of Good-Nature.

Chung king was President of the high Court for criminal Cases, and being obliged to make on the Day following his Report to the Emperor, upon an Affair of Consequence, which fell out in the Evening, called for a Secretary, set himself to his Desk, and drew up the Writings, which took him up till after Midnight. Having finished his Papers, he was thinking to take a little Repose, when the Secretary by Accident struck the Candle, and threw it down; the Fire caught the Papers, burnt Part of them, and the Tallow spoiled the rest. The Secretary fell upon his Knees, and thought himself undone; It is a Misfortune, said Chung, mildly, Rise, and let us begin anew.

Another Instance.

Chou fiu yi going in a Chair along the Road, a young Fellow, pointing at him with his Finger, said to his Companions, 'That learned Man is said to be Goodness itself, let us try whether the Character be just;' and immediately call'd him by his Name, with an Air of In- suit, as if he had been one of his Equals. Chou took no Notice that he heard him, but when he came back, ordered him to be called. 'Young Man, said he, smiling, take care not to bring your self into such Difficulties; it is lucky for you, that the Office of this Day was committed against me; you might have fallen upon some Men, who would not have been satisfied with so short and gentle a Rebuke.

Reflection.

A Man of consummate Virtue is inclined to believe all others as virtuous as himself. A Man virtuous in a lower Degree, judges sometimes to the Advantage, sometimes to the Dis- advantage of other Men. As for bad Men, they are very easily persuaded that others are equally vicious. To a good Stomach, said Ywen chong lang, the ordinary Meats are whole- some and agreeable; but when the Stomach is injuri'd, and out of Tone, not the most ex- quisite Dishes, nor even potable Gold, will be grateful to it, but every thing will disfigure, e- very thing will disorder it.
Of Moral Philosophy among the Chinese.

Instructive Reflections of a Mandarin upon a trifling Adventure.

I Niu p'ên, first President of a high Court, as he was travelling, met in his way an old Woman mounted upon an Ass. As she was negligently drivell, and had her Face uncovered, his Attendants at first took her for a Man, and cried to her at a Distance, to stand by the Road-side. The Old Woman took Fire at the Affront, and cried out, with an angry Tone, 'Who are you, that call after me in this troublesome Manner? I would have you know, that I have spent fifty Years at Court, and have seen many other People that belong to it: No, no, don't you imagine I am a Woman to be frightened at this Pifmire of a Mandarin.'

Li upon his Return diverted himself and his Brother-Officers with relating this Adventure; but in his Mirth did not forget a very instructive Reflection upon the Accident. 'A Country-man, said he, that seldom enters a great Town, is immediately seiz'd with a Panick Terror at the Sight of a Gaue Cap (†), and for this only Reason, because he is unaccustomed to such Objects: His Eyes are, if the Expression may be used, too narrow for such Appearance as he is unacquainted with; this is confirm'd by the Old Woman, who being ued to the Sight of Great Men and their Retinue, has indulg'd her Views so much, that in her Eye a Mandarin is but a Pifmire.

This may afford Instructures of great Use to Men who apply themselves to the Study of Wisdom; let it be their First Care to elevate and enlarge their Hearts and their Minds.

M A X I M.

It is a Maxim in Physick, Not to attempt the entire Evacuation of the peccant Humours, left tho' that are good should be corrupted, or the Patient too much enekeled: It is sufficient if seven or eight Parts out of ten of the morbus Matter are expell'd by Physick: Nature will of herself do the rest by slow Degrees. The same Axiom is to be observed in the Government of Kingdoms, and the Regulation of Families.

An Example of Forbearance and even Temper.

Pong fu yung, who, tho' Kuy jin, was nevertheless in low Circumstances, was one Day at a Houfe of Entertainment with several other Kyun jin of his Acquaintance. They saw that he had several Golden Counters (**) (which were almost all his Subfiance) and borrow'd them to play with. A Stranger, who made one of the Party, very dexterously flipped one of the Counters into his Sleeve, which Pong observed, but said nothing. The reef, who did not remark the Trick, were much surpriz'd, when they came at the Conclusion of their Play to return the Counters, at miling one of the Number. Every one applied himself to look it; but Pong counting them over, bid them not to give themselves any trouble, for his Number was right.

A little after, as they were going, and paying their Compliments to each other, as usual, that had committed the Chear, being obliged among the reef to make a Bow, let the Counter fall out of his Sleeve. Thus the Thief and the Theft came to the Knowledge of the whole Company. They discover'd that Pong knew it before; and every one esteemed him for passing to lightly over a Loss, which in his Circumstances was very considerable.

Duties of Civil Life.

A Man ought not to be too hard to please, or think that in this World he is to bear nothing but what is excellent. If at some times 'Ki lin (***) and Fong cheb (++++) are found upon the Ground, there are a far greater number of Tigers, Serpents and Scorpions. Such is the Proportion in which Good and Ill are mingled throughout the Universe. Such is the State of the Human Body; where the Pure and Impure are commix'd: And the Mixture is so necessary for the Support of our Bodies, that should any Man form a Resolution of having nothing impure in his Stomach or his Bowels, he must sacrifice his Life to his Nicety. Such likewise is the State of the Body Politick; there are Men of all Sorts, and it is proper to keep upon good Terms with all the World.

Example of a young Prince, whose Compassion extended to the most contemptible Infects.

Chin i Chuen being intrusted with the Instructure of the young Emperor Te Tsung, was informed by the Eunuchs, that the young Prince every Morning, when he rinsid his Mouth, lirnited out the Water every where about his Chamber, to drive away the Flies. Chin, some Days after, having given the Prince his Lesson, enquired whether the Account was true, and what were his Motives for acting in that Manner. It is very true, returned the Prince, and my Reason for it is, that I am sorry to crush those little Animals, which I could not avoid without this Practice. It is an excellent Temper, said Chin; remember to preserve the same

(†) That is to say, a Mandarin: for under the preceding Dy-

nasties they wore this Sort of Cap.

(**) A four-footed Animal in high Esteem, perhaps merely

fabulous.

(****) A Bird perhaps equally fabulous, sometimes translated

Eagle by the Europeans, as they account the Eagle the King of

Birds.
Of Moral Philosophy among the Chinese.

Benvenuelce to your Subject. This is a Precept that can never be improperly upon those who are to wear a Crown.

A Precept with regard to Government.

It is a Saying of Lú fúen, long, that this is one of the chief Maxims of Government. First Merey, then Justice: Which imports, that a Prince ought to confer Benefits with Pleasure, and inflict Punishment with Regret. Upon this important Rule is founded that ancient and laudable Custom, by which Warrants for Execution are brought slowly from the Court into the Provinces, but a Pardon is convey'd by Journeys of fifty Leagues a Day.

Instince of a Prince's Compassion for the People.

JIN fong, who was yet only heir apparent to the Throne, saw one Day, as he was travelling, a great Number of Men and Women, who were gathering with great Eager-ness the wilder Herbs and Grains that grew upon the Field; and stopping to enquire what they did with what they gather'd, was told that they gather'd them for Food. The Tear, said they, has been bad, and we have no other Sustenance. The Prince, strongly touch'd with the Relation, alighted from his Horse, and went into the Houfes, which he found generally empty, and the few Inhabitants that were left cowardly fled, and even those in Drefses in Tatters. All the richer Furniture, now grown wholly useless, was destroyed or destroy'd. Is it possible, said the Prince, with a deep Sigh, is it possible that the People should be distress'd to this Degree, and the Emperor be unacquainted with their Misery? So making very liberal Distributions upon the Spot, he call'd the old Men, and enquir'd, with an Air of Kindness, about their Age, their Infirmities, and their Wants, and order'd the Meats of his Table to be distributed amongst them.

In the midst of these Proceedings came Shi, Treasurer-General of the Province of Shai fong, to pay his Compliments to the Prince. How! said the Prince, when he came into his Presence, are not you, who are appointed Paffors of the People, affected with their Miseries? I am very touch'd of them, return'd Shi, and have sent to the Court an Account of the Places where the Harvest has miscarried, and petition'd his Majesty to excuse them from their annual Tribute. Truly, replied the Prince, it must be eward, that the miserable Inhabitants of this Country are in a Condition that very well enables them to pay Tribute. The Emperor will doubtless set them free from that Burthen, but in the mean time the Publick Granaries open, and preferre the Forces of this unhappy People. Shi proposed to distribute to each three Twos of Corn: Give them, said the Prince, make no Scruple of exhausting the Granaries; I will inform the Emperor, my Father, of the State of Affairs here, and be accountable for all that I propose.

Against Evil Tongues.

There are People who finding themselves possessed of some Degree of Wit, have an Inclination to be talking upon every Subject; but their Harangues have generally no other Tendency, than to raise their own Reputation, by depreffing the Characters of other Men. Their Mouth is a kind of Monument with the opposite Part of the ancient Bacchus, with the whole World; yet it must be confess'd, that they generally prejudice none so much as themselves; for as they pour out their Invectives to the first Comers, without Reserve, they are very frequently betrayed, and even those on whom they have at other times conferred Benefits, are made their Enemies. Thus they involve themselves in a thousand Perplexities, and are soon stripped of all they have to lose.

Reflections upon Anger.

On the right Side of the Chair of Ts'iu ts'ien was this Inscription: Answer not a Letter in Passion. Unbecoming Expressions once being committed to Paper, and sent away, are not easily remedied. A Stab with the Tongue said Sün tse, the Philosopher, is often more dangerous than a Wound with a Sword; and is not the Observation still juster of a Stab with a Pen?

Reflections upon malicious Tongues.

There is a Race of Men, who cannot bear to hear another commended, and whose Malevolence never fails to break out, as soon as any Man is praised in their Presence. Represent a Man in an advantageous Light, and however sleepy and unattentive they might before appear, they immediately rouze themselves to their Task of Milichief, and begin to call in Question all the Good that has been reported, in which, if they meet with the least Success, they push their Design forward, and leave no Artifice untried to inspire Notions entirely opposite to the favourable Idea which the Company had receiv'd; and if they can to far pre-
Of Moral Philosophy among the Chinese.

vail upon the Credulity of their Audience, as to put them out of Countenance for having entertained a kind Opinion of the Person whose Merits are the Subjects of the Discourse, they go off compleatly satisfied, and applaud the Power of their own Wit: Wit may, perhaps, be necessary to this Purpose, but it must be own'd to be very ill employ'd.

Upon great Talkers.

WHAT sort of Men are generally the great Talkers? Men of superficial Knowledge, Flatterers, or Clowns. Men of a great Capacity, of a true Judgment, and profound Wisdom, speak for the most part but little: So that the Philosopher Chin makes no scruple to affirm, that the more a Man advances in Virtue, the more sparing is he in his Words. The Fan, (an Infidel) lives on Air, and Dev; can any Creature be supported at less Expense, or with less Difficulty? Yet independent as he is, he is betray'd by his Cry, and becomes the prey of the Tong long another Infidel. Learn from this Example, ye Men of Letters, that notwithstanding that boasted Frugality and Contempt of Interest, which seems to exempt you from Misfortune, you must not venture on too great a Freedom of Language.

On Discretion and Reserve in Conversation.

It is necessary at all times to use great Caution in Conversation; but in a Transport of Joy, when you meet a Companion to your Taste, or are engaged in a Subject more pleasing than usual, it is necessary to double the Guard.

Suppose a Man with whom you have had no Dispute, but live with him in a State of Amity; if an unpleasing Expression should escape you in his Presence, if he be a Man of Politeness, he will let it pass without Notice: But as to the Man who is your Enemy, and believes, whether right or wrong, that you are his, should you, even in his Absence, drop a Single Word that relates to him, be certain that it will pierce to the Quick, and make an Impression* upon him that can never be effaced.

The Usefulness of good Examples.

To endeavour by an instructive Conversation to promote Virtue among those whom we live with, and to convey those Precepts in Writings to future Ages, is doubtless laudable; but yet, in my Opinion, of less Influence than a good Example. Discourses and Books are no contemptible Remedies, and ought to procure Honour to those who employ them to our Mankind of their Vices: But a good Example appears to me to reach the Evil more immediately, and to operate with greater Efficacy. At least it ought not to be neglected, for the Sake of attending solely to the two others.

Reflection upon too much Talk.

Men love to hear the Fong sibang, and say, that his Song is pleasing, and of happy Preface: But if he sings all the Day long, his Voice ceases to be agreeable. The Roar of a Tiger strikes the Hearer with Horror; but if he roars all the Day, Cuffon reconciles us to it, and we are no longer affrighted. However important your Discourse may be, let it not be too frequent, or too long.

We ought to form Ourselves after the Examples of Great Men.

Hang sfe placed in his Closet the Pictures of Confucius, Ten sfe, and many other celebrated Sages. Every Night and Morning he spent some Time in viewing them with Attention, and drew this Advantage from this Practice, That he was more exact in the Conduct of his Life: For, said he, when I pass by the Resemblances of these Great Men, and reflect upon any Fault I have been guilty of, I am struck with no less degree of Shame, than if some reproachful and publick Punishment had been inflicted upon me.

Conduct of a Wife Man.

The Abilities of Man in his present State are confined to narrow Limits, and the Success he can promise himself is not great. Where is the Man who has received the Approbation of the whole World, and on whom no Reflection has been made to his Disadvantage? Such a State as this, is the Point to which a Wife Man ought to direct his Views. What he ought to resolve upon is, to do the best he can, that he may have nothing to reproach himself with; and if, notwithstanding all his Caution, he should fall into some Faults, it becomes him not to disturb himself much about them. Let us attend to the Doctrine of the most Wise and Virtuous of the Ancients: Repeat but few Things, say they; which in other Words is, Committ but few Faults. Those Great Men very well knew, that it was not possible to live-wholly exempt from Errors of Conduct. This Truth perfectly understood and digested, throws the Mind into great Tranquillity.

* The Chinese Expression is, into the Bree.

True
Of Moral Philosophy among the Chinese.

True Happiness.

Mind undisturbed by Grimes, and a Body free from Diseasds, constitute the principal Fecility of Life. Innocence is the Happines of the Mind, upon which the Happines of the Body is dependent. Every thing else in the World is foreign to our Nature: But after this Life, what Habitation will be alligned to the Dead? Tradition has formed Regions of Fire for their Abode. For my part, I think it may be called a Place of Exile: But whatever it be, when any of my Friends expresses his Anxiety about our Condition in that unknown Place, I answer without Hesitation, That all will be well with those who have in this Life been careful to perform their Duty: But for those who have employ'd their Time in aspering other Men, perhaps without sparing their own Brothers, they shall be confined to unufferable Torments; which they shall not escape by renouncing before their Death the Honours of the World, and retiring into Delirits, as some have practiced.

Maxims.

When you are told of an Opportunity of raising yourself to Honour, or acquiring Riches, let not your first Enquiry be what Height of Honour, or what Degree of Affluence may be attained; let your first Step be to examine whether the Action be lawful.

When you hear a Virtue praised, or a Vice blamed, consider not whether you are meant, or any other Person, but preferve your Heart equally balanced, and consider the true Weight of his Reflection before you interest yourself in it, afterwards make the Application to yourself.

When a Man in your Company gives his Opinion upon any Point of Literature, do not examine how it agrees with any pre-conceived Notions of your own, but consider it, as if you had never before had any Thought upon the Subject. Take care to retain their Precepts; they are of great Importance, and of very frequent Use.

That Man's Virtue may be said to have been tried by a Touchstone, and proved to be pure, who has had a Beauty privately in his Closet, and preferve'd his Chastity; has found a Treasure in a Defart, without concealing it for his own Use; has been attack'd on a sudden by a formidable Enemy, without being put either in Fear, or Harry of Spirits; or upon the first Account that his mortal Poe was in Danger, has run without Delay to his Affluence.

Other Maxims.

If it happen, either by Accident or Necessity, that you have had for a short Time any thing to do with a bad Man, take care that you do not sacrifice your Duty to give Compliance, nor think it an Excuse for your Compliance that your Acquaintance is newly begun. If you have for a long Time been united in Friendship with a good Man, do not presume to do any thing that may give him Reason to despise you. The Righteous Union however, long continued, gives you no Right to an improper Behaviour.

Reflections on the Prejudices, Errors, and Disorders of the World.

Las! (sais Tö wey chin) the World is full of false Prejudices, ridiculous Mistakes, and shocking Disorders. Examine these Instances: A Man at Night is helped to the Pforh of an Ape, and being purluded that it is the Pforh of a Dog, thinks it good; next Morning he is told that it was an Ape which he had been eating, and immediately he falls to vomiting.

A Man is a-thirst, and in the dark has Drink given him in a dry Skull: He takes large Draughts without Reluctance; but if he be told on the next Day that he has been drinking in a Skull, his Stomach turns, and he fickens at the Thought.

A Son has a very flagrant Vice, but is at the same time the Darling of his Father, immediately all those Faults vanish from his Father's Eyes, and he can discover nothing in the Youth but Obedience, Tenderness and Respect; but if this partial Fondnes be by any means changed to Aversion, he then discovers no more these Virtues that once so charm'd him, nor has his Eyes open to any thing but his Faults; yet his Son is all this time the very same.

Here is a Man of a good Apect; you would imagine he scattered Perfumes about him wherever he went; every Body is pleas'd with following him, or being in the same Place where he used to be met with; he that has but a cursory Acquaintance with him, is pleas'd with any Opportunity of calling him into his Company. Another Man is of a disagreeable Form, and a Look not at all engaging; it might be imagined that his Prece was contagious, so much is he dreaded and avoided; no Body likes so much as to be in his Company, to sit down where he has sat, or lie where he has lain; let him use a Cup but once in our Sight, we shall scarcely reconcile ourselves to drink out of it. Now what has a good or a bad Mien to do with all this?

Men, and yet more frequently Women, value themselves upon having a white Skin; and carry their Eftem of that Beauty so far, as to paint themselves; and yet by a ridiculous Whimsey they do apprehend the Deformity of a white Beard or Hair, that they give themselves the Trouble to dye them black.
An Officer of Rank pays me a Visit, and I immediately grow vain upon it. What is the Foundation of my Vanity? Has he bestowed any Part of his Dignity on me? On the contrary, make me but a Great Officer, and I blush to be found with mean People in my Presence. Whence comes this? Are not my Rank and Employ still the same? Have they communicated any Part of their Meannefs?

The two Birds Ho and Hi very nearly resemble each other; but if their Figures are work’d on Embroidery, one will be thought beautiful, the other ridiculous. A Plate of Phile is sent me by a rich Man, it needs no other Recommendation to be thought excellent; if it came from a poor Man, how would it be defpif’d! Mcer Illusion of Prejudice! Dung is always Dung.

When a violent Paffion has gain’d Posseffion of our Minds, we never shrink at that which in our calmer Moments would have struck us with Horror; and the Man, who at another time would be very leniently affected with the Stinging of a Fly, shall, when he is intoxicated by Interest or Pleasure, drive on without being flop’d by Fire or Sword. Such is the Blindnefs of Mankind.

A Man has a Son and a Daughter: It cannot be denied that he is equally the Father of them both; yet he loves the Son as himself, and entirely disregards the Daughter: What Injustice is this!

Observe a Set of drunken Companions; they treat each other as Brethren, and have every thing in common amongst them. Observe Brothers enter’d into Partnership, and the Property of the moft contemptible Trifle shah be disputed; they shall treat each other as Enemies, and very often become fo. What a strange Contrariness of Behaviour is this!

A Man at one time shall carry his Compassion and Tendernefs to fuch a degree, as not to put a little Bird to death, or give it Pain, without extreme Relufance; and at another time shall arrive at fuch an excifive Cruelty, as to beat his own Children with a barbarous Sword.

In conclusion, whoever is loved, is commended and approved, however unworthy of Praise or Approbation: He is the perpetual Object of Prayers, Vows, and good Wifhes: But let a Man once raise Hatred or Jealoufy, all his Merit diſappears, and is loft to the Eye of his Enemy; nor is any Language made ufe of with regard to him, but Terms of Reproach and Impreffion; and all with fuch Freedom, as if Omnipotence were in our Hands, and every thing could be changed at our pleasure.

Shall we determine, upon surveying these Irregularities, that Man has loft his Reason, the Glad in which all his Duties are fer before his Eyes? This is far from being the Cafe. He that foirms and murmurs in his Affiffions, knows well that his Murmurs and Impatience are fruitlefs, yet still perftis to murmur and to form.

When a Man taifes the Gratifications of this Life, he fees clearly their Inconvenience with his Duty, yet he tries them, and gives up himfelf to them. All this is, becaufe he wants Resolution to f tand in Oppofition to the Violence of Pain, or the Attractions of Pleasure. The fame Account will be found juft of the other Infifances.

Thus it is, that nothing is lefs endeavour’d than the Maffery of the Passions. * Our Life is employ’d on vain Projects, the Night in contriving, and the Day in executing them, till by fome Diseafe, or unforefeen Accident, our Breath is fuppref’d, and to-morrow cut off for ever: Then vanifh in an infant all thoſe idle Schemes which had been laid in Years to come. * I affirm therefore, and am too well convinced by Experience, that the World is fill’d with Prejudices, Errors and Irregularities; I have given but a Sketch of them, and will to fee a more able Hand treat this important Subject with Exactnefs.

Inconfiftent Conduct.

A mong thoſe Crowds that die every Day, not one in ten thousand is deftroy’d by Poifon, yet the mention of Poifon strikes one with Horror. On the contrary, Idlenefs, Luxury and Pleasure, fend innumerable Multitudes to the Grave, and yet are not thought formidable Evils.

O bservation.

T he Virtue moft admir’d, in a Man invoffed with a publick Employment, is a Neglefs of Interest. This is the great Duty recommended in the strongest Terms to every Man at his Advancement. This, perhaps, is the Reafon, that an uncorrupt Magiftrate, is often fad of himself, looks down on others with Contempt, and even affumes Airs of Haughtynefs to his Superiors; yet, to judge rightly, a difintered Magiftrate deferves juft the fame Applaufe as a faithful Wife. If a Woman clave with her conjugal Fidelity, Iould think herfelf entitled to quit her Rejpect to her Father and Mother-in-Law, to affirm her Husband’s Brothers and Sifters, and to domineer over her Husband himfelf, what would be faid of fuch a Conduct?

Other Observations.

To receive a great Favour from a bad Man, is a Fault: But it is a much greater to re-pai it, by ferving him in the Gratification of his Passions.

Great
Of Moral Philosophy among the Chinese.

Great Care is to be taken that you do not offend a Man of Honour, or incur his just Displeasure: But if by Misfortune you have incurred it, nothing remains but to make Satisfaction with a good Heart, and endeavor to decline that, is to commit a second Fault. Whatever you are going to say, may be said to Heaven (Tze) then speak; otherwise be silent. When an Inclination dawns in your Breast, if it tends to the Perfection of your Nature, cherish it, otherwise stifle it in its Birth.

Whether I am praised or blamed (say Tsz or Shàn) I make it of use to my Advancement in Virtue. Those who commend me, I conceive as pointing out the Way in which I ought to go, and those that blame me, I attend to, as to Men who are telling me the Dangers I have to run.

In the Heart of Action, and Hurry of Affairs, Care is to be taken that the Heart be not fill'd with Inquietude and Perplexity. But, in time of Rest and Inaction, there is no less Danger in leaving the Mind empty and unemployed.

Were you to pull an Arm of the Sea upon a Bladder, how solicitously would you preserve it from the Prick of a Needle! Watch over your Heart and your Actions with the same Care. He who does a good Action, ought never to boast of it: Offence destroys Virtue. Such is the Observation of Fan chin yang; which I cannot but approve.

Maxims of a Minister of State.

SHIN, formerly Minister of State, had the following Maxims engraven:

The great Secret of an irreproachable Behaviour, is to govern the Passions; which are equally disorder'd by Pleasure, and by too much Solicitude. By avoiding Anger and Drunkenness, you will escape Quarrels, and easily preserve your Fortune. Advancement is the Fruit of Labour. A decent and well-managed Frugality is the Parent of Wealth. By giving way, you will go forward; at least you will avoid those Evils, which the Hot and the Furious bring upon themselves. To let fly Arrows in the Dark, is the Height of Imprudence. There are Times in which it is not proper to throw too much Wit. It is by giving up himself seriously to the Direction of Virtue, that a Man nourishes (if I may so call it) and improves his Nature. If you fast with a Heart full of Deceit, of what Use is your Fasting? Fly Suits and Courts of Law: Live in Peace with your Neighbours. Be content with your Condition; and do not expose yourself to Ridicule and Reproach, by attempting Things above your Ability. Lastly, Watch over your Tongue. These are Counsels of great Importance to him who desires to live happily and without Dishonour.

Reflections.

A Merchant, who in his Voyage sees himself in danger of perishing by a Storm, throws his Cargo overboard to lighten the Ship, and preserve his Life; because he knows that Life is of more Value to him than his Cargo, which can be of no Service to a dead Man. A Woodman, flung in the Finger by a venemous Serpent, cuts off his Finger without Hesitation, to preserve the rest of his Body: Both the one and the other act upon wise Considerations. What I am surprized at, is, that Man, who, upon sudden and pressing Exigencies can determine so wisely, and act so properly, should forget his Rules so often, and conduct himself so ill, in his ordinary Affairs.

In Company set a Guard upon your Tongue, and in Solitude upon your Heart. These are two Precepts full of good Sense, which the famous Kong yang engraved upon his.

To read a Book the first time, gives the same Pleasure as gaining a new Friend; and reviewing a Book that I have read before, is like visiting an old Acquaintance.

A Diamond with Flaws is prefer'd before a common Stone that has none: In the same manner ought we to judge of those whom we advance to Employments. A Serving-Maid, who loves to tattle, and a Mistress who loves these Tattles, are two great Misfortunes in a Family: There needs no more, in order to complete its Destruction, but a credulous Husband.

At present you are in great Poffs. Call then to mind your former Days, in which you were but one of the simple Literati; and look forward on the Time to come, when you may be no longer in Poff. When you review the Paff, it will lead you to be very severe upon yourself, and the Thoughts of the Future will infpire you with a decent Frugality.

Amongst the Inscriptions that Li wen tsi had in his Hall we read the following:

"This Year, saic he one Day to himself, I am full 56 Years of Age; and I reflect that few People live beyond 70. I therefore have but about ten Years of Life to hope for. Of this small Remaint of Life, the Inconveniencies of Old Age, against which Nature endeavours always to defend herself, will consume a large Part. There remains then but a small Pittance of Time, in which I can do Good: How therefore shall I dare to steal any, from the little that remains, in order to do Evil?"

Against being wedded to our own Notions.

En ti, an Emperor of the Han Dynasty, reflecting only on the Ardor and Violence that are natural to Fire, treated what is related by some Books about an incombustible Stuff, Vol. II. G g which
114

Of Moral Philosophy among the Chinese.

which Rice cleans without consuming, as fictitious and romantic. He was so much wedded to his Notions, that, in order to confute the common Opinion, he drew up a Writing entitled, The Historical Critic; and this Piece was, by his Orders, engraved upon a Stone at the Gate of the principal College in the Empire. Some time after, some People, who came from the West, amongst other things, presented the Emperor with a Piece of that Stuff; and it was put into the Fire for a Trial. *Ven ir* being then convinced, that, in pretending to correct the Mistakes of others, he himself had been mistaken, ordered that Writing to be suppress'd. The Affair however was told throughout the Empire; and many laughed at the Emperor, who had to unfeasonably added the Part of a Sceptic and a Wit.

Thus some in the present Age judge of Things only by their own Eyes, believe only what they have seen, and rashly decide, for or against, what they neither have seen, or could see. If we hearken to certain Literati of our Days, they will boldly tell us, that there are neither Spirits, nor Hell, nor Happines after Death. They even write upon these Subjects, as it were to diffuse others. They talk in the same manner, as does *Ven ir* in his Historical Critic, with this Difference, that the Errors of these vulgar, half-knowing Literati, are of the two more gross and dangerous.

Of Study.

Most of the Pleasures of the Age, such as Drinking, Toying and Play, are at best but trifling Amusements, and have this Inconvenience in them, that they render us dependent upon another; as they cannot be relished, when enjoy'd by ourselves alone. A Game at Draughts requires two Persons to play it: But this is not the Cafe with Study; for I can play wholly by myself. And what a Satisfactory is it, that I can, without once going out of my Closet, fee all that is curious in the Universe, and pay a Visit to the antient Sages, who lived Centuries ago. The Advantage we reap from Study, is still greater than the Pleasure we taste in it.

When we apply seriously and duly to it, the Mind therein finds a delicious and solid Nourishment; and even they who fludy in the least serious and regulated Way, don't fail to reap a good deal of Knowledge and Improvement from their Studies. Sure nothing is so delightful as Study! The Vulgar can't understand this; yet nothing can be compared with it.

Of Acquaintance with Great Men.

A Man of Learning has an Acquaintance with a certain Rich Man, who is entirely taken up with his Riches, and the Care of encreasing them. This Man of Learning goes to visit him. Nothing can be colder than this Visit. The Learned Man has scarce enter'd the Room, when, being shock'd with his Reception, he wishes he were gone, and yet he must sit down. Accordingly he does so; and that he may put the rich Fellow into Humour, at first he talks of the Interest of Money, and the Profit which he may clear from such and such a Branch of Trade. But as this Conversation is against the Grain, all he talks or hears upon this Subject gives him Pain; and therefore the Conversation drops. What happens then? Why, if this Man of Learning has a Grain of Spirit, and does not expect something from the Great Man, he very seldom visits him again, be there never so great a Relation betwixt them. He will at least follow this Maxim, which in other Respect is so wise, and according to which every one ought to say: *I chuse rather that a Man should reproach me for seeing him seldom, than that I should render myself troublesome by too frequent Visits*.

Upon Good-Breeding.

When *key ky u wen* was in Poft, he wanted to buy some Stuff, and ordering them to his Tribunal, he caus'd them to be expos'd in his Hall; where, instead of pitchin upon the Stuff he wanted, and then retiring, he fell to measuring them, and chaffering about their Price. Such of his Domelices as law him, inform'd the others; *We thought*, said they to one another, that we were in the Service of a Great Magistrate; but our Majer is but a Mercer. Upon this they all pack'd up their Baggage, and took their Leaves; and he was never able to keep one Servant, who was not a Slave, about his Person.

Upon the Care of banning Iffer Faults.

*Ang kong ting*, a Minister of State, being one Day in Company with *ang long i*, a famous (a) *Hun in*, whose Reputiation he was acquainted with, and therefore wanted to dicourse with him in private, that he might improve by the other's Understanding; and having, according to the Form of the Chinese Politenefs, ask'd some Instruction of him; *After-day*, answers Chang, beginning his Discourse, after a Summer Showcr, as I was leaving the City upon some Business, I observ'd that one of my Porters, who had got a Pair of new Shoes, was very much afraid of spoiling them; and, being very cautious how he put down his Feet, he walked at great Leifure for a long time. At last, coming to a Place which was more dirty than the rest of the Road, he happend that, do his beft, he could not any longer prefer his Shoes;

(a) A Dollar of the Imperial College;
Shoes; and when they were once dirtied, he took no longer any care about them, but marched thro' thick and thin like them who had old Shoes. It is almost the same thing, adds Chang, in Morals: How great Precaution should we use, that we may own small Faults! "Wang think'd him for this Instruction, and remember'd it all his Life.

REFLECTIONS.

A Needle in the thickest Plaits of our Cloaths, may, when we least think of it, give us exquisite Pain, and occasion a dangerous Wound. Thus it is, that an outward Complainance sometimes conceals Malice and Cruelty. The freighted Honey must be cautiously eaten, when taken from the tharp Point of a Knife. Thus is it, that from the most endearing Friendships, and from the tenderest Love, sometimes we see the most deadly Hatred proceeds. A wise Man ought to guard against this.

What is your Opinion of Adversity? said a Perfon to me one Day: Every body complains in such Case. As for my Share, answer'd I, I look upon Adversity as an admirable Medicine, whereof one Dose cures a great many Diforders, and secures the Health of him who takes it all his Life long. Yes, this Remedy has cured, for many Ages, Numbers of People: And if it is not so useful to Leu as to so many others, tho' he has taken a large Dose of it, it is because it came too late.

I hear a Man say to himself, Let me wait a little; when I have somewhat to spare, I will relieve the Poor. I dare pronounce, that this Man will never relieve them. Another says, I must wait till I have a little more Leisure, then will I apply myself to the Society of Wisdom. For I shall be deceived if this Man ever lets about it. Yes, Antiquity has left us Instructions and Patterns for all Events and for all Conditions. Thus Reading is very useful: But we ought to use it like Oim. That Great Man, attentively weighing what he read, Here, is, said he to himself, a good Rule of Conduct upon such and such an Occasion: This is a fair Pattern of such a Virtue, which is proper for one of my Rank: Here I find an excellent Remedy against a Failing, from which I am not quite free. A Man who reads in this manner, comes to his Purpose without much Labour.

The Emperor T'ay t'fong, one Day discoursing with his Ministers: I am very well pleased, said he, with that popular Comparison; according to which it is said, that the Life of Man is a Fever, in which very cold Fits are followed with Fits equally hot. In effect, what are the Years of our Life? Are they not composed of so many Days, equally divided betwixt Heat and Cold? In Proportion, as these Days glide away, Man becomes old and deceptip: What a Loss is it, to suffer so many Years to pass o'er his Head to no purpose!

Behold that Ox and that Lamb, which they are leading to be butcher'd! Every Step that they make, brings them nearer to their End. It is the same with Man in this Life; every Moment of his Life is a Step towards his Death. Why don't we attend to this?

The Emperor one Day ask'd Shà byang, Which was most durable, a hard thing or a soft. Sir, answer'd Shà byang, I am fourscore Years of Age, and I have lost many of my Teeth, but none of my Tongue.

Pride, or the Paffion of Domineering and Overbearing, is no sooner formed in the Heart, than it makes a Breech; which, however small it appears, serves as an Inlet for all Vices. On the contrary, Humility, or Deference to another, is like an agreeable Sea, as calm as it is large. There is no Weapon so dangerous to a Man as his own Passions. Dißinteritedness, on the contrary, is an excellent Buckler.

When we fail on the Sea, if the Wind is high, tho' favourable, we don't crow on all the Sail we can; and it is certainly wiser not to do it. We ought in the same manner to tryst the Comports of Life, especially new-made Friends; never open yourself to them without reserve.

Pain, Pleasure, Joy, Sadness, have no fix'd Abode where they are always to be found. Such a Man did not always enjoy the Pleasure he felt when he was made (a) Sèw tfay; and then having past thro' the other Degrees, till he arrived at being President of the Great Tribunal, he died out of pure Vexation, because he could be no farther advanced.

What we call Happines or Unhappines, has no determined Figure, which can be a Criterion for distinguishing them. One Man, who has nothing in the World but his Horfie, when he lores him, thinks himself ruined: Yet this very Accident may make his Fortune. Another Man, who possesseas vaft Herds, promises himfelf large Returns; these very Herds may chance to ruin him.

You are in a Condition that to you appears insupportable; you feel nothing in it but Pain and Sorrow. You pint after another State, wherein you promise yourfelf Satisfaction, Joy and Pleasure; perhaps if this Change is made, it will let you know your own Character a little. For when it is made, the Pleasure ceaseth; and finding this new State not to answer your Expectations, you return to your Unhappines, which, perhaps, is greater than it was before: Immediately you strive to make a new Change, by which you promise more Satisfaction. This is a wrong Application (n).

But tho' I fee that you are incapable to penetrate into grand Principles, attend at least to this vulgar Simile: I am mounted upon a wretched Ass, and I see another Man before me upon a splendid Horse; at which I fret and vex myself: I look behind me, and I see Numbers of People

(a) The lowest Degree of Literature.
(b) An Allusion to two past Ages of History.
Of Moral Philosophy among the Chinese.

People on Foot, flouncing under heavy Burdens; and then my Complaints cease; and I am comforted.

The Tyrant *Chew*, being Night and Day plunged in his Pleasures, in the Space of one Week forgot how much of the Year was gone. Upon which, asking the Question of some of his Servants, not one of them could inform him. Upon this he ordered, that (*1) *Khi* should be consulted about it. That Prince being informed of the Tyrant’s Order, spoke to his Confidant as follows: *The Disorder being so general, I know not to what Day we have lived. The Empire is ruined past Redemption; and I should not myself, if I pretended to know what all the Empire is ignorant of: When they come to confide me, tell them that I am drunk.*

The Teeth of the Elephant, which is Ivory, is the very Cautie of his being hanged and killed. Cockles are o’er-eid, and Oysters are killed for the Pearls they contain. Nets are spread for the Bird *Tis*; because of the Beauty of his Wings. The Knack which the Parrot has of Speaking, is the Reason why he is chained up, or put in prisons. The principal Reason why Tottities are fought after, is their Shells. Were it not for the Perfume he affords, the Creature (†) *Shé* would be left at Ease. Even the Works of Art are often destroy’d by their chief Excellencies. Thus the Sound makes a Bell: Thus the Light which a Torch diffuses, confines it. Alas! how often is it so? Even Man! The wife Man ought to reflect upon this, and to take care lest his Qualifications should be his Ruin.

There are some rash Sailors, who finding the Wind favourable, without reflecting either upon its Violence or Inconstancy, crowd on all their Sails. If all on a sudden the Wind should change, the Vessel perishes before either they can tack about, or furl their Sails. Ye Men of this World, learn from hence never to engage yourself so far in any Affair, as not to leave it as it were as much Ground about you, as that you may, in case of Accident, give back, or turn yourself at your Ease.

Is the rich, powerful Man very sick? Being quite taken up with the Nature of his own Disease, he is very indifferent as to anything else: As he knows himself incapable to enjoy the great Riches he possesses, he actually values them less than the Health which he wants. Ye Great and Rich, why do you not curb your Ambition and your Avarice, the great Riches he is pilot’d to. Alas! how often is it so? Even Man! The wife Man ought to reflect upon this, and to take care lest his Qualifications should be his Ruin.

There are some rash Sailors, who finding the Wind favourable, without reflecting either upon its Violence or Inconstancy, crowd on all their Sails. If all on a sudden the Wind should change, the Vessel perishes before either they can tack about, or furl their Sails. Ye Men of this World, learn from hence never to engage yourself so far in any Affair, as not to leave it as it were as much Ground about you, as that you may, in case of Accident, give back, or turn yourself at your Ease.

As a Man uses to make his own Opinion prevail before the Advice of another, the more I distrust his Understanding, Men of profound Wisdom do not show this Eagerness. Such a Man loves to wrangle; hence we may conclude, that he is but a Smatterer in Knowledge: A Man who is truly Learned, disputes and speaks but very little. Do you hear that other Talker at Random? All he speaks is Flattery. I therefore certainly conclude, that Interest makes him speak: A disinterested Person is more simple in his Discourse, even when he thinks Praise is due. In short, do you see such another, with what Care he affects every thing that is most out of the way: You may be sure that he is of a very shallow Judgment: Every wife, understanding Man hates Singularity.

Moral Instrucions.

W. *Ang p’sew chi*, having been a Year in Poit, ask’d Leave to retire. You are very well, said one to him, and you have been above a Tear in this Poit: Besides, both the Poit and the Employment are very well, and your Predecessors have lived very well in them; why then are you so urgent to be gone? I should be less urgent, answered he, if the Country and the Poit were not so good as they are.

In the Channel in which I see things run, I might heap up good Store of Wealth; thou which nothing is more capable to intoxicate a Man: For Reason the greatest Riches are frequently attended with the greatest Misfortunes. The small Estate which my Ancestors have left me is sufficient for me. I will retire to it, accordingly he retired; and every one said, Behold the first Man that was afraid of being too rich.

A Father and a Son having accused one another before *Wang yang ming*, he only spoke a few Words to each, and they both immediately disfellow’d into Tears, and were reconcili’d. *Chay ming chi*, who beheld this at some Distance, run to *Wang yang ming*: Master, said he to him, may one know what these Words were which you spoke to these People, and with which they were so soon and so sensibly touched? I told them, answered *Wang yang ming*, that Shun was a very bad Son, and Kā few a very good Father. *Chay ming chi* appearing surpriz’d at such a Reversé of Truth: *Tis strange*, said *Wang yang ming* to him, not to comprehend what these two Men comprehended. *My Design was to let them understand that Shun was the Pattern of Initial Piety, because he thought he never could fulfil the Duty be owed to his Father; and that on the contrary, Kā few, by a false Notion be bad of his being an indulgent Father to Shun, became full of Cruelty and Barbarity to him. This Father and Son, who came before me with their mutual Complaints, understood my Thought very well, and immediately they returned to their Duty; each perceived he was in the wrong; the one for imitating Kā few, the other in not imitating Shun.*

Reflections.

A High Fortune without Reproach, and a Reputation that has been thoroughly proved, are things that are rare; and of which the (†) *Tso wé che* is, as it were,covetous. If their favour you, you must not be too prodigal of them; therefore early dilate all the false Suflications

(*) The Name of a Prince of the Blood, who is much praised in the *Shu king*.

(†) The *Musk Animal*.

(‡) *Tso* signifies, to produce, to make, to create. *Wé* signifies, a Birth, a Thing. Substantive.
Of Moral Philosophy among the Chinese.

Suspensions and Calumnies that may be sown in order to hurt you: But let not the Difficulty of dissipating them, make you afraid of them; and when you understand that they are spread abroad, be rather joyful than sad. One day it was asked in a Company, "Why and how such a one could in fact, in a Time become so rich?" Because, answered somebody, the (1) Shang ti treats him like a too important Creditor; he pays him both Interest and Capital. But to be so very important, is mistaking Matters; for when the Capital is paid, the Interest ceases. This Answer is fathered upon Ming hing tse; and, indeed, the Allusion is very worthy of him.

A bad Way of pacifying an enraged Prince.

Do you want to pacify a Man, and especially a Prince, who is enraged? If you take my Advice, you will begin by diverting, as it were, his passion. Take the enraged Person upon some Point that can soothe him. The Pleasure which he will feel from this, by diverting him from that which had put him into Passion, will abate his Anger: By this means you may promise yourself all manner of Success. But if you endeavour directly to justify that which he finds fault with, or the Thing which has put him into a Passion; it is, as the Proverb says, throwing Pellet upon the Fire, and increasing his Anger.

Under the Han Dynasty, a great Officer named Tsjen fen-wu was accused of a Crime against the reigning Emperor, who condemned him and all his Family to water Gardens for the rest of their Lives. P'au-in, a Grandee of the Empire, who had great Interest, drew up a long Petition in favour of Tsjen fen-wu, which he presented to Wu ti, who was then Emperor. The Merit and Services of Tsjen fen-wu were there placed in the fairest Light; and, his fault was extenuated, by saying that it had been aggravated by those who envied him: But, notwithstanding the Credit of the Petitioner, the Petition had no effect.

Kay quang yau, one of the most powerful Men of his Time, ruled against and complained of the Emperor Sun-ti, who being informed of it, was angry, and seemed as if he had a Mind to ruin him. Chang chang then took a Pencil, and drew up a Remonstrance: Sir, said he, among other things, Quang yau is a Man whose Merit and Power may give your Majesty trouble, if his present Vexation could let such a Thought enter into his Head: If he does not take such a Step, and if your Majesty does not restore him to your Favour, I know that he has too much Spirit to pursue his Dignity. It is therefore best for your own Interest and your favour to treat him with some Indulgence. What pity there's not another (1) Kyu fu, or another Kin chang, to speak for him! This Remonstrance, instead of appeasing, enraged the Emperor's Anger. Quang yau being informed of this, cut his own Throat.

Su tong po having been imprison'd for some Fault, Chang ngan tau, who had an Affection and Pity for him, drew up a Writing in his Defence. But as he himself was at a Distance, he sent it to his Son Chang fei, ordering him to get it convey'd to his Majesty's Hands. This Writing contain'd only a fine Encomium upon Su tong po, whom he represented as the greatest and most universally accomplish'd Man in the Empire. When Chang fei received this Writing, he read it, and perplexed him so much, that at last he resolved to suppress it. Su tong po at last got clear of the Affair, and the Writing was shewn to him: But when he read it, he fell a trembling, and became pale. Then recovering from his Confusion; I had been undone, said he, if this Writing of Chang ngan tau had come to the Emperor's Hands; his Son has saved me by suppressing it.

Therefore when you intercede for a Person, act not in this manner. We shall now take a View of those who have succeeded by taking another Method.

The Way to appease a Prince's Anger.

One Day, as the Emperor Miu ts'ong was going abroad, an Officer, named Chao fu, was so far transport'd as for some Fault to strike one of the Guards that attended his Majesty, and upon that he was immediately seiz'd and imprison'd. Li pay, Chang chang, Yang lu, who were all Grandees of the Empire, and Favourites of the Emperor, did all they could to get Chao fu set at Liberty. Each of them drew up a long Petition for that effect: But the Emperor, having read them, disregarded them all. The bad Success of others did not hinder Li pang ki from doing his Endeavour to serve the same Criminal; and the Method he took was as follows:

In an Audience he had of the Prince, after having talk'd over the Business he had in hand; Sir, said he to him, if I durst, I would talk of another Affair to your Majesty. The Emperor giving him Liberty; Chwi fu has been in Prison for some time: He deserves that Painsment, and a greater, for his Influence in falling in his Respect to your Majesty: But he has an excellent Mother, who is fourscore Years of Age. The Crime and the Imprisonment of her Son have so much afflicted the good Woman, that she has fallen sick. Ever since your Majesty's Accession to the Throne you always recommended to Children the Care of their Parents, and have made final Piety the main Spring of your Government. So that in my Opinion it would be an Action worthy of yourself, should you in pity of the Mother be pleased to pardon the Son.

(*) Shang, signifies Supreme Ti, Emperor.

(1) These two Men had formerly mollified Emperors in favour of Criminals.
The Prince heard Li p'ung ki without interrupting him; then addressing himself to him: A
great man, said he, have interceded for Chwì fa, and I have received many Petitions on his
Account: But they all exaggerated the Misfortune of Chwì fa, without speaking one Word of
his Fault. If I were to believe these Mediators, he was more unfortunate than guilty; and
therefore they gained nothing upon me: Ten take another Course, you begin by acknowledging
the Heinousness of his Crime: This is somewhat. Besides, I am touched with the Grief of
his aged Mother, of whom no body before made mention to me. Ten may be gone; I pardon Chwì fa.

Another Example.

T he Emperor Wen hew conquer'd the Country call'd Chong Shan; and, instead of be-
coming a King of his Brother, belove'd it upon one of his Sons. Every body privately disapproved of this Action: But Ten shang, being more open than others, publicly reflec-
ted upon the Emperor, as being defirite of the Virtue (A) of the Ten. The Emperor being
nettled at this, forbade To shang to appear at Court. But a Friend of To shang dexterously
addressing his Majesty; Sir, said he, Yo shang is in the wrong: But give me leave to remark,
that nothing is more contradictory to what he has said, than the Liberty he has taken to talk
in that manner: When a Prince is defirite of Gentlemen, (Jim) it is never seen that a Council
adores take such Liberties as he has done; therefore the Fault of Yo shang, great as it is, does
Honour to your Majesty. This Turn pleased Wen hew, and he suffered To shang to remain at
Court.

Als! exclaims a Chinese Historian here, U fen might well say, that the proper Way to ap-
peal a Man who is in Passion, is to seem to agree a little with his Sentiments; and that a flat
Contradiction irritates him more still. The Facts I have represented are so many Proofs of this.

Resolution in an Embassador.

Y en ing being yet very young, and befriend of a very low Stature, was sent by his Prince,
the King of Tïh, Embassador to the Court of Tfi. When he was to have his first
Audience, they wanted that he should enter by the little Gate; but Ten ing stopping short at
once: Shall I, said he, pass thorough that pitiful Gate! If I were Embassador from a
Kingdom of Dogs, it might do very well: But as I am Embassador from the Court of Tfi,
I cannot consent to pass thorough it; nor ought you to insist, that I should. Being firm in
his Resolution, the great Gate was open'd for him: But the King of Tïh was nettled, and
resolved to make him sensible of his Indignation. How, my Lord, said he to him, was there
not one Man in all the Kingdom of Tïh, who was fit to be sent as an Embassador hither? Ten
ing being thock'd with this Reception, and so disparing a Compliment, made this Suitable
Return: There is no want, answer'd he, of wife Men in Tïh; but they are only sent to wife
Kings: I am very sensible, continued he, that I have neither Merit nor Virtue, and it is for
that very Reason I am sent hither.
The King calling to Remembrance that there was a Native of Tïh, who had settled at Tïh, but
was then in Prison for Theft; and wanting to affront the Embassador, order'd the Fellow to be
brought before them in his Chains, and commanded his Tryal to be read aloud: And then said to
Ten ing, with a fide Look, and in a bantering Manner, Are not your People in Tïh dexterous
Robbers? The Tree Kyu, replied Ten ing, keeping his Temper, commonly grows upon the
South of the River Kyang: While it is there, it neither changes its Nature, nor loses any thing of
its Beauty: If it is transported to the North, it immediately degenerates; and that is sensa-
tibly, that it is quite another Tree, and has a different Name: You know it is called Chi; and
you know likewise, that the the the Leaves of these two Trees somewhat resemble one another, yet
the Tale of their Fruit is entirely different: Whence proceeds this Difference: Doubtsless from
the Soil. The Application is easy.
The King finding no much Resolution in Ten ing, and so much Victory in his Answers,
conceived an Effec for him; and said to him laughing, I am worried: And ever after treated him very well.
When Tïen yew became Magistratc of Sin ting, he sound frequent Fires happened in the
City and its Neighbourhood; which did a great deal of Damage, and put the Inhabitants into
continual Alarm. He therefore made diligent Enquiry whence this could proceed. All he
could discover was, that there was a certain Man in the Place, generally reputed to have a
Secret of preserving whatever he pleased from Fire, and that a great many People had recourse to him for a Calf of his Art. Tïen being assured of the Truth of this, There is
no Fire so dangerous, said he, as a Man who professes to command Fire at his Pleasure. He
immediately order'd that Mountebank to be seiz'd on and tried; and when he was conviccted,
his Head was cut off. Ever after there were as few Fires at Sing ting, as at other Places.

Of Disinterestedness.

W hen Shï tïfï and his younger Brother Shï yew were parting their Father's ESTATE be-
twixt them, they differed so much about their Shares, that their Relations in vain
endeavoured to divide it so as to please both. There was in the Neighbourhood an honest
Man

(1) Tïh, Godaççh, Charity.
Man named Nyen fong, who was beloved on many Accounts; but especially for being a good Son, and a faithful Friend. One Day when Shi yew met him, he informed him of the Difference he had with his Brother, and laid before him his own Reasons. Nyen fong, without suffering him to make an End, began to groan and to lament upon seeing two Brothers ready to enter into a Law suit with each other. Then addressing himself to Shi yew, “I had an elder Brother, said he, who was a great deal more unreasonable and more inexcusable than yours. When my Father died, he fell upon almost all the Goods for his own Use. I patientely suffered him to do so; and was so far from having Reason to repent, I find my Account in it. I advise you, continued he, with Tears in his Eyes, and I even conjure you to do the same: Do not enter into a Law suit with your Brother.”

This Discourse touched Shi yew, who resolved to imitate Nyen fong. Come along with me, said he to him, let us both go to my Brother. Accordingly they went both together, and respectfully adverting him, Shi yew, with Tears in his Eyes, expressed his Sorrow for having quarreled with a Brother. He begged him to forgive him, and declared that he gave him his own Terms. The eldest Brother Shi tao was so touched with this Sigh, that he could not refrain from Tears likewise: All the Dispute then was, who should yield most. These two Brothers all their Life after preferred an inviolable Affection for each other, and a lively Sense of the good Offices of Nyen fong. There still subsists a strict Union between their Families, which are numerous and powerful.

The Artifice of a Mandarin against the troublesome Behaviour of one who was sent from Court.

The Magistrate of Tan to, whose Name was Tang tiao, was informed that an Envoy from the Court was to pass that Way: At the same time he understood that this Envoy had created a thousand Uneasinesses upon his Road, and had even bound and detained several Magistrates in his Bark, in order to receive their Ransom. That he might thus his Trap, he betook himself of a Stratagem. He chose two of his Servants, whom he knew to be excellent Divers: He ordered them to be clothed like old Men, and instructed them how to behave. He then put them on Board in this Disguise, and sent them first to meet the Envoy; who perceiving them in their little Bark at some Distance; “Scoundrels, cried he, in his usual threatening manner, what makes you so bold as to come and meet me by yourselves? Where is your Matter? Quick, let these two Rascals be bound.” Upon these Words, the two Men, having learned their Leison very exactly, immediately jumped into the Water, and were out of Sight. Sometime after Tang came, and received the Envoy according to Custom. “Your Pardon, Sir,” said he, if I am too late: But I was float on the Road on an Affair. It was an Examination of Witneffes, who declared, that two Men, being frightened with their Threatnings, threw themselves into the Water, and were drowned. You know, better than I do, how severe the present Prince is with regard to a Man’s Life; and you know likewise how difficult it is to appease an enraged People.” The Envoy was frightened, and exacted nothing of Tang: He even treated him civilly; left any such Accident, which he believed to be real, should happen in time to come.

A successful Stratagem in War.

When Wen ping was Governor of Kiang bya, the long and heavy Rain was made Breaches in several Places of the City Walls, and had rotted a great many Barricades. At the same time they were alarmed with the News, that the famous Robber Sun guen was very near them with an Army. Wen being sensible that it was impossible in so short a time to fortify the City as it ought, never once flirred; but shut himself up in his Chamber, causing it to be given out when Sun guen came before the City, that for some Days the Governor had not appeared abroad, nor admitted any one into his Presence. So extraordinary a Conduct rais’d Suspicions in Sun guen; who opening himself to some of his Attendants, “Wen ping, said he to them, is looked upon as a brave, vigilant Man, and a loyal Subject; and for that very Reason he was made Governor of this City: Yet you see we are arrived hither, and he never once flirs, tho’ the Walls have several Breaches in them: There must be somewhat in it. He has either some underhand Stratagem to surprize us, or he is well attired of an Army coming to his Relief.” Upon this Sun guen retired, and took another Road.

A well-timed Prudence in a Mandarin.

Certain Customhouse Officer at Ho yun byen, boldly enrich’d himself at the Ex pense of the Emperor and the Publick. Every body knew of this, but none durst inform against him; being a tall, sturdy Fellow, he had taken care to pass for a Bull, saying very often that he made no matter of killing a Man; so that even the Magistrates themselves were afraid to offend him. Chin ming tan, who has made himself since so famous, was appointed Magistrate of that Place. Immediately the Officer was alarmed: However, putting a good Face on the Matter, he visited Chin; and foreseeing what would be laid to his Charge. “My Lord, said he, some People presume to say, that I rob the Emperor; if you please, you may take my Accounts off my Hands. But what I beg of you is, to seek out and punish them who have
have spread abroad these false Reports. I don't make this Search myself, because if I discover'd them, it might cost their Lives; for I own freely that I am naturally a little too parthian, and in the fifth Transports of my Rage I would not value a Man's Life. "Is that possible? (unfeignedly, with a Smile, and without being in the least moved) Is it possible, that People should be so evil, so fiscipulous, and malicious? How can any think that you, who have received your Salary from the Emperor, should be capable of cheating him? How unlikely is that? Besides, were there any thing in it, you would be more careful to escape the Death with which you would thereby deferve yourself, than talk in the manner you do about Blood and Vengeance." The Officer then found what kind of Man he had to do with, and made all the haste he could to refund what he had pillor'd from the Publick, and was on his Guard for the future; and when he left his Post, his Accounts were found to be in good Order.

The Advantage of Fatherly Correction.

When Hâ ngan qui was young, he was haughty, proud, inconstant, and, in short, so untractable, that his Father was obliged to shut him up in a Room, in which there were some Hundreds of Wooden Logs. The young Man having nothing else to discharge his Wrath upon, of these Logs made as many Figures of Men. His Father being informed of this, furnished him with a whole Library, consisting, as is said, of ten thousand Volumes; which Hâ ngan qui read over, and he afterwards was one of the Greatest Men of his Age.

Flattery punished.

Hóng wú (†) in the Beginning of his Reign hated long Memorials. One Day he met with some containing upwards of ten thousand Letters: This unconfessionable Length diff-oblige him so much, that he expressed his Resolution of having the Authors punished; and some of his Ministers fomented him in his Passion, telling him, that one Memorial was very dif-respectful, another full of Calumnies, and that his Majesty was quite in the right to pun-nish the Authors. Song byen came in a little after, and the Emperor expressing to him his Dis-fatisfaction of these long Memorials; "Sir, answered he, they who preferted these long Memori-als to you, did it that they might acquit themselves in the Duties of their Posts: And I am perswaded, there is not one of them whose principal Design is not for your Service." He then ran over those which he thought most blameable, and pointed out the most important Articles in them. The Emperor then finding that Song byen was in the right of it, order'd those flattering Ministers, who had just left his Presence, to be recalled: And feverly reprimanding them, "Ye Sycophants, said he to them, when you saw me in Anger, why did you, in stead of appealing me with Prudence, or remontrating against it with Courage, throw Oil upon the Fire, and feed my Passion? If Song byen had acted like you, I should have done great Inju-lice by punishing without Reason Men zealous for my Service and my People's Happiness." An Example of a Son pliable to the Instrucions of his Father.

The Father of Sew pu was incessantly recommending to him an Abhorrence of Wine.

He happened, after the Death of his Father, to get doubled in Company: But immediately reflecting upon himself, "Wretch that I am, said he, as a Magistrate I was to keep others within the Bounds of their Duty; How can I hope to succeed in this, for-getting as I do the Instrucions of my Father?" After having thus reproached himself, he went to the Burial-place of his Anceftors, where he gave himself thirty Blows by way of Punifhment.

Reflections.

If a Man, in reviewing his past Life, is his own Witness that he has done nothing amifs; How much is he to be lamented! He never can advance in Virtue; and will die with all his Faults about him.

Observe that Moot, which incessantly flies round the Candle; it is confumed. Thou Man of Pleasure, behold thy own Image! Always to preferve the Memory of your Follies, and to repent of your Faults, is an excellent Way of making a Progress in Virtue.

A Solid Friend.

Tu tay being a Man of Note, obseved Merit in Syn ywén, and especially a good deal of Openness and Honesty. Upon this he brought him into an Acquaintance with the World; and promoted his Interest so much, that at last he rose to be In tse. If Lyu tay happen'd to commit a Fault, Syn ywén reproved him without any Ceremony; and if he was in a Company that were acquainted with the Failings of Lyu tay, and talked of them; if their Reflections upon his Conduct were just, he was the first to find fault with it. Some body told Lyu tay of this, thinking thereby to put them at Variance. "There is nothing in that which either offends or surprises me, answered Lyu tay; I have now known Syn ywén a long time, and part of his Conduct is what pleases me most."

(†) The Founder of the Ming Dynasty; he had been Servant to a Bonsa.
Of Moral Philosophy among the Chinese.

Sometimes after Sun wenz died, and Lyn toy appear'd inconsolable: "Alas! cried he, bewail-bim, how useful was that dear Friend to me! But now he is gone, who shall inform me of my Pain?"

Honesty acknowledged and rewarded.

In the beginning of the Reign of Huen t'fung, a Great Man of the Kingdom, who was immenitely rich, endeavour'd to create Dependants on himself. Above all, he endeavour'd to gain over the Officers in Poff at Court, and who were most about the King's Perfon. On this Account he laid out great Sums: And Song kung, whose Pro'bity was known, was the only Man who did not accept his Prefents. The thing taking air, the Emperor condemned every one who had received any Gratuity. Song kung became a Mediator for them, and obtained their Pardon for his Prince. "You are a brave Man, said the Emperor to him obligingly; your Virtue is worthy the Prinitive Times; you are the only Man that has been Proof against the Bribes of the Corruption." Song kung modestly refused this Compliment: "Your Pardon, Great Sir, said he; your Pradise are misplaced: That Man did not offer me any Bribe; therefore I have not the Merit of refusing it." This Piece of Honesty and Modesty pleased the Emperor extremely, and procured Song kung more of his Esteem than he had before.

Wife Advice given to an Emperor.

The Government of the Emperor Szen ti being tyrannical in many respects, Lo kyun, who was then in Poff, without any Ceremony, gave him Advice in his publick Audience: At which the Emperor was so much offended, that he was almost fully determined to take off his Head. Taeu men, who was a Favourite of that Prince, and who was very delicent to save Lo kyun, demanded a private Audience, and having obtain'd it, "Sir, said he, there is a Report that your Majesty designes to caufe the Head of Lo kyun to be struck off. If Death could give him any Pain, I should not presume to oppose it: But I beg your Majesty to reflect, that Lo kyun, when he ascended as he did, expended nothing less than losing his Head, and thereby promised to himself a lasting Fame: Therefore if you take off his Head, you do the very thing he wants. Consider this, I beseech you: if I may advise, it will be best to banish him. His Expectations would be thereby baulked, and such a Conduce would carry an Air of Moderation along with it, that would be much to your Honour. "The Emperor follow'd this Advice, and thereby Lo kyun escaped Death.

A fine Character.

Ku ku, amongst other good Qualities, had that of always excusing, as much as he could, his Neighbour's Failings. If he saw any Man commit a Fault, "That Man, said he to his Friends, is excusable; for if we, who make a Profession of Virtue, have all the Means of making its Practice caffy, and exhort incessantly to animate one another in it, are not exempt from Failures, is it surprizing, that a Man should be guilty of them, who has none of the Advantages?"

Virtue makes herself to be respected by the most Wicked.

When Ku t'fung kyen commanded the Troops at Tfung wc tsg, he understood that a rich Man of Hyn chew had some fine Jewels; and coveting to have them himself, but not knowing how to come at them, he chose two of his most refolute Soldiers, and order'd them to enter in the Night-time into the Man's House, to kill him and his Wife, and to bring away the Jewels. When Night came the Soldiers found means to convey themselves into the Houte before the Gate was bolted; and when the Man and his Wife were retired to their inner Apartment, the Soldiers peeping thro' a Chink, saw them treating one another with as much good Breeding and Regard, as if they had been receiving a Guest of great Consequence. They were so surpriz'd and charmed with this Conduce, that having retired to consider a little farther on the Matter: "Take my Advice, said one to the other, and don't let us hurt these two Persons, who are so full of Virtue: If we should kill them, we should not fail one time or other to be punish'd. But are you in the right, said the other; but Ku wants the Jewell." "Let us give them Notice from this Place," replied the first, "that they should immediately make him a Prefent of their Jewels. They will understand how Matters are; they will do it; and Ku will be satisfied." They then alter'd their Voice, gave them this Advice in few Words, and jumping over the Wall, went off.

Filial Piety.

A Man named Fang guang, being in Prison for killing the reputed Murderer of his Father, his Mother, who was very old, happen'd to die. Fang guang appear'd so much affected with her Death, and especially with its being out of his Power to pay her the last Duties, that Chong, who was then Magistrate of the Place, let him go, upon his Word of Honour, to bury her Mother. All the Members of the Tribunal represented to him, that such a Pratice was very unmanfull and unwarrantable. Chong suffer'd them to lay on, and took the Blame of all that should happen. Fang guang had no sooner buried his Mother, than he surrender'd himself to Prison. When he came to take his Trial, there were no sufficient Proofs for convincing him capitaly.
Of Moral Philosophy among the Chinese.

Ridiculous Superstition.

If a Man has lost his Father; What ought to be his first Care? Why, to bury him at the Time appointed by the Rites: But this is what is least in his Thoughts. He is chiefly busied in making choice of a Time and Place of Burying; whereas the Situation, the Year, the Month, and the Day, bodes himself good Luck, as he is told. Upon this he founds his Hopes of preferring his Health, of becoming rich, and of having a numerous Postern. How ridiculous is this! But the Abufe is still greater in several other Affairs. For instance: Where it concerns the building, purchasing, or inhabiting a Houfe; some either consult the Stars, or Sprit of the Earth (a); others the Tortoise, or the Herb Spirit; others the ridiculous Combination of the two and twenty Characters, that distinguish the Years of the Sexagenary Cycle: Their Blindness renders them ignorant of that the Future is uncertain, and that there is no sure Rule to judge by, whether it shall be happy or not. In the Choice which a Man makes of a Burying-place for his Father, what he must and ought to observe is, that the Place have not such a Situation as to be in danger of becoming the high Road afterwards; that there be no likelihood of any Cities to be built there, or Canal to be dug for carrying off the Waters; that it be not at the Mercy of a powerful Family, who may one Day be tempted to feize it; and that, in short, it be a Place which in all likelihood the Oxen never can plough. If, besides these, they foolishly seek for some Situation that bodes them good Luck, or to know what Day is happy or unhappy, it is concealing, under the Outside of an ill-judged Respect, the Views of a private Interest; which is quite contrary to the Duties of a good Son.

The Folly of certain Superstitious Customs.

There are some People so foolishly fond of what a Mountebank calls a lucky Situation, that in hopes of finding it, they put off the Burying of their Father for a long time. They sometimes use Violence, that they may usurp their Neighbour's Burying-place; and proceed so far, as even to dig up the dead Bodies of another Family: Others, who are not quite so bold, but equally unjust, use a thousand Artifices, in order to get into their Hands a Situation which they dare not seize upon by Force. How many Quarrels, how many Tricks spring from this! How many Lawsuits, which commonly last till the Death of the Parties, or at least till they are ruined. Such a Man has lost all his Subsistence for the pretended good Luck of a certain Spot of Ground, which hehetherto he has not been able to obtain, and far left can he obtain it afterwards. What could he hope of that Spot, if he had it now? A chimerical good Luck; which at least would be long in coming, if ever it did come: And the empty Hopes of this have reduced him to real Misery. Can Ignorance and Stupidity be carried farther?

Tang chiu chay was a Man very averse to that Error, which attributes good or bad Fortune to such or such a Situation of a Place. He used to speak on this Point as follows: "The pu paid for one of the ablest Men in his Time in the vain Art of choosing Situations for Burying-places: Who would doubt, but that he would use all his Art, and employ his pretended Skill, in choosing the most happy Situation for the Burying-place of his own Father, whereby he might promise himself a great deal of Prosperity during his whole Life, and a long Trade of Happiness for his Posterity; yet he himself died under the Hands of an Executioner, and his Family is already extinct. After this Experience, which he in his own Person made of the Vanity of his Art, People still use the Books he has left behind him on that Subject, and believe his Precepts. Foolish and ridiculous Error!"

The same Tang chiu chay says again, "They who at present make a Trade of knowing the happy Situations of Burying-places, rank as such all Mountains of the Figure of the Cap (4) or; and, without any Scruple, they pronounce, when a Man is buried there, that the Descendants will surely wear Caps, that is to say, they will be Great Officers. Are these Mountebanks ignorant, or do they believe that all the World is ignorant, that under the Tang Dynasty these kind of Caps were worn by the Kuo jin, and that it was under the Song Dynasty that the Officers of the Court began to wear them? This is a very plain Café; and the Caufe of this Custom was, that the Court of the Song was situated in a dry, dusty Soil. The Officers of the Court being incommoded by the Dust, wanted to guard themselves against it by these Bonnets. I therefore would ask of these Mountebanks, If such a Mountain, which always had that Figure, brought the good Luck of being a Kuo jin, when the Kuo jin wore those Caps? I don't think they will say so: 'But if they should, I ask them, Whence it happens, that at that Mountain, which has always continued the same, should procure at present higher Ranks than it did formerly?'

Is a Situation to be chosen for a Houfe, or a Piece of Ground to be dug for a Burying-place? Is a Marriage to be made, a Bargain to be struck, or a Journey to be undertaken? The Mountebanks are to be consulted upon the Point of the Compacts, and the Choice of the Day. And all this, from the Difire of guessing what they call fatal Accidents, and the View of succeeding in Life. Thus it is, that the People of this Age act; and by how much the more keenly they are bent upon this, by so much the more do they neglect the primitive and principal Happines, which depends upon themselves. When the Heart is right, says Tzu hu, all is right. Antiquity calls no Man but the virtuous Man happy.
Honesty rewarded.

A Young Man named Lee, who was so poor that he could scarcely live, one day entering into the Hall of a Publick (1) Bath, there found a Bag full of Silver, which somebody had lost. Lee having found it himself, seemed to be a little indisposed, and lay down in the Hall, where he laid all night, expecting that somebody would come and inquire after the Bag. Early next morning a Man came in quite out of Breath, and said with a lamentable Voice, 'I have lost eight Years I have toiled about on all hands to carry my little Trade, and all I could have was thirty free Pieces of Silver, which I carried about me in a Bag, and my Companions on the Road urged me to come hither yesterday. After I had bathed myself, as the others did, I parted with my Company by Moon-light, and did not miss my Money till I was three Leagues off. You Lee, immediately arose, Take Courage, said he to this Man, I have waited for you; Behold your Bag and Money. The Merchant then went away quite in Raptures. As for young Lee, he was justed by a great many People: Why did not you, said they to him, lay hold of that lucky Opportunity to make yourself rich for all the rest of your Life? Notwithstanding my Poverty, answered Lee, I never wrong'd any Man; I am convinced in general, that whoever defrauds his Neighbour, is sooner or later punished in some Shape or other: How then afford I have preferred to appropriate in one Moment to my own Life, what this poor Merchant had waiting for so painfully. Some time after young Lee saw in a Dream a Male Spirit, who told him, You shall be rewarded for your Honesty; you shall he redeemed out of your Poverty, you shall live in great Honour, and your Defendants in greater. Accordingly he had a Son, who apply'd himself to his Studies, and came to be K'un-jin when he was but young. His Father had the Pleasure to see him in Pott; and twenty three of his Defendants trod the same Path.

The ill Luck attending unjust Possessions.

In a certain Place of Poetry, entitled The Age infirmitous, amongst other things, we read as follows: Alas! how many People, at present under a humane Shape, conceal a Heart as full of Venom as Serpents! Who amongst them remembers that the Eyes of Heaven, which are more acute than the Motion of a Wheel, look on all Sides, and nothing can escape them: That which one Man some Months ago stole from his Neighbour in the Wolf, passes out of his Hands to those of his Neighbour towards the North. In vain does any one flatter himself, that he will be able to make his Fortune at the Expense of his Neighbour; this pretended Fortune is no more durable than the Flowers that open in the Morning, and die away in the Evening; All Riches that are ill acquired shall melt away in the Hands of the Possessor like a Snow-ball.

Charity rewarded.

During a Year of great Barrenness, Li kong kyen, a rich Man, lent to the poor People of his Neighbourhood a thousand Measures of Grain; next Year being almost as barren as the former, they were not in a Condition to pay him what he had lent them: He then assembled all his Debtors, and publicly burnt their Bonds. The third was a very plentiful Year; and each of them, notwithstanding his Bond was burnt, readily paid him back as much Corn as he had received in Loan; but Li kong kyen would not accept of it. In another Year, wherein the Famine was still greater, every Day he order'd a Quantity of Rice to be boil'd, which he distributed to the Poor, and afflicted them in all the Shapes he could. He lived very great Numbers of them; and contributed, as far as he was able, to have those who died of the Famine buried. One Night, a Man appeared in Purple, clad in little Vate colour'd Robe, who said to him, Shang ti knows your mott secret Good Works; They shall not be without Reward; Your Poffority shall feel the Effects of them. He lived to the Age of an Hundred, and his Posterity were rich and eminent.

That Crimes are punished sooner or later.

A Man aims an Arrow at another from an obscure concealed Place; how shall that other Person ward it off? A Man borrows a Sword of another; when that other is disarmed, he runs him through. This is an Action as easy as it is criminal; yet the Villain who seduce this ausplics himself as having done a fine thing, and huggs himself in the Thoughts of his villainous Expeditant, which he calls Dexterity: But I must tell him, that his pretended Dexterity can never ward off the Blows of (+) Tiau wai: I have aimed an Arrow against my Neighbour privately, and so, as that he cannot escape it; the Tiau wai shall aim one at me, which flies unerring to its Mark, tho' darted in broad Day, and in the Face of the World. I had the Cunning and the Villainy to borrow my Neighbour's Sword, that I might stab him with greater Eafe, and less Danger; but the Tiau wai will revenge him of me, by piercing my own Body with a great deal more Eafe, and less Difficulty. Thus it is, that the Villainy of the Wicked, which they call Indulgence, and knowing how to do Buiings, falls in the End upon their own Heads.

The Tiau wai sometimes punishes the Guilty, immediately after their Crimes, in the same manner in which they sinned. But this does not always happen: He is frequently seen to punish

(*) This is only a Hone, of which the Landlord always keeps warm Water ready for People to bathe in during the Summer time.
(+) The Author of all Being.
CHINESE Skill in other Sciences.

WHEN we cast our Eyes on the great Number of Libraries in China, magnificently built, fitly adorned, and enrich'd with prodigious Collections of Books. When we consider the surprising Multitude of their Doctors, and of the Colleges established in all the Cities of the Empire; their Observations, and with what Attention they impel the Heavens: When we farther reflect that by Study alone Dignities are obtained, and that Men are advanced in proportion to their Abilities; that for above 4000 Years, according to the Laws of the Empire, the Literati only have been Governors of Cities and Provinces, and have possest all the Offices of the Tribunals and about the Court, one would be apt to believe, that of all Nations in the World the Chinese must be the most ingenious and learned.

However a small Acquaintance with them will quickly undeceive one. 'Tis true, we must acknowledge that the Chinese have a great deal of Wit: But then is it an inventive, searching, profound Wit? They have made Discoveries in all the Sciences, but have not brought to Perfection any of those we call speculative, and which require Subtily and Penetration. Nevertheless, I will not pretend to find Fault with their Capacity, much less will I affirm they want Talents, and that Sagacity proper for going to the bottom of things; since it is very plain that they succeed in other things, which require so much Genius and Penetration as the speculative Sciences. But there are two Obstacles chiefly which hinder their Progress in these kinds of Sciences; (1.) There is nothing within or without the Empire to excite and keep up their Emulation. (2.) Those who are able to distinguish themselves therein, have no Expectations of being rewarded for their Labour.

And why. The great and only Road to Riches, Honour, and Employments, is the Study of the King, [or canonical Books] History, the Laws and Morality; also to learn to do what they call Wen chang, that is, to write in a polite Manner, in Terms well chozen, and suitable to the Subject treated upon. By this Means they become Doctors, and when that Degree is once obtain'd, they are possesst of such Honour and Credit, that the Conveniencies of Life follow soon after, because then they are sure to have a Government in a short time: Even those who return into their Provinces to wait for Posts, are in great Consideration with the Mandarin of the Place; they protect their Families against all Exactions, and there enjoy a great many Privileges. But as nothing like this is to be hoped for by those who apply themselves to the speculative Sciences, and as the Study of them is not the Road to Honours and Riches, it is no wonder that those forts of abstracted Sciences should be neglected by the Chinese.

Of the Chinese Logic.

Logic, which is refined to such a Pitch, [with us] is void of all Precepts among the Chinese, who have invented no Rules to bring Argumentation to Perfection, and thow the Method of defining, dividing, and drawing Consequences. They follow nothing but the natural Light of Reason; by which only, without any Assistance from Art, they compare several Ideas together, and draw Consequences sufficiently just.

Of their Rhetoric.

Their Rhetoric is, in like manner, entirely natural, they being acquainted with very few Rules proper to adorn and embellish a Discourse; however they are not aboslutely without any. But Imitation serves them almost continually instead of Precepts; they content themselves with reading the most eloquent Compositions, therein observing the Turns that are most likely to affect the Mind, and make such an Impression as they aim at: 'tis after these Precedents that they copy in framing any fict Discourse.

Their Eloquence does not confit in a certain Arrangement of Periods, but in lively Phrases, and noble Metaphors, as well as bold Comparisons, and chiefly in Maxim's and Sentences taken from the ancient Sages; which being expressed in a sprightly, concise, and mysterious Style, contain a great deal of Sense, and variety of Thoughts in a very few Words.

Of their Music.

If you will believe the Chinese, they are the first Inventors of Music, and they boast of having formerly brought it to the highest Perfection: But if what they say be true, it must have strangely degenerated, for it is at present so imperfect that it fearfully deceives the Name,
Their Rhetoric, Arithmetic, &c.

Indeed in former times Music was in great Esteem; and Confucius himself undertook to introduce the Rules belonging to it into every Province whose Government he was intrusted with. The Chinese at this day greatly bewail the Loss of the ancient Books which treated of this Art.

At present Music is seldom used but at Plays, Feasts, Marriages, and on such like Occasions. The Basons employ it at Funerals; but when they sing, they never raise and fall their Voice, or make any Noise, but only a third and a fifth, or an Octave, and this Harmony is very charming to the Ear. They like the Chinese Music well enough, provided there be only one Voice to accompany the Instruments: But as for the most curious Part of Music, I mean the Concert of different Voices, of grave and acute Sounds, Dieses, Fugues, and Syncope, they are not at all agreeable to their Tale, appearing to them a confused Discord.

They have no Musical Notes, nor any Symbols to distinguish the Diversity of Tones, the raising or falling of the Voice, and the various Variations, that constitute Harmony: However they have certain Characters that express the different Tones. The Airs which they sing, or play upon their Instruments, are learned almost wholly by rote, or by the Ear; and it is almost impossible they make new ones from time to time, and the late Emperor Kang-hi composed some himself. In these Arts well plaid upon their Instruments, or sung by a good Voice, have something in them that will please even an European Ear.

The Eafe wherewith we are able to take down an Air at only once hearing it, by the Affurance of Notes, extremely surpriz’d that Monarch, who, in the Year 1669, sending for P. Gravetti and P. Periera to play upon the Organ and Harpsicord, which they had formerly presented him with, he liked our Europea Airs, and favored to take great Pleasure in them. Then he ordered his Musicians to play a Chinese Air upon one of their Instruments, and played himself in a very graceful Manner. In the mean time P. Periera took his Pocket Book, and picked down all the Tune, while the Musicians were playing; and when they had made an End, repeated it as perfectly as if he had practis’d it long before, without missing one Note. This so surpriz’d the Emperor, that he could scarcely believe it. He bestowed great Commendations on the Judiciousness, Harmony, and Facility of the European Music: But above all admired the Missionary had in so short a time learned an Air which had given him and his Musicians no small Trouble; and that by help of certain Characters he was become so thoroughly Master of it, that it was not possible for him to forget it.

To be the more sure of this, he made several farther Trials, and sung many different Airs which the Jesuit had presented him immediately after with the greatest Esteem: It may be owned, cry’d the Emperor, the European Music is incomparable, and this Father, speaking of P. Periera has not his equal in all the Empire. This Prince afterwards established an Academy for Music, composed of all those who were most skilled in that Science, and committed it to the Care of his third Son, who was a Man of Letters, and had read a great deal. They began by examining all the Authors that had written on this Subject, casting all Forts of Instruments to be made after the ancient Manner, and according to settled Dimensions. Thence Instruments appearing faulty, they were corrected by the more modern Rules, after which they compiled a Book in four Volumes, with this Title: The true Doctrine of the Li ni, written by the Emperor’s Orders. To these they added a fifth, containing the Elements of European Music, compiled by P. Periera.

The Chinese have invented eight Forts of Musical Instrumen, which they think come nearest of anything to a Human Voice. Some are of Metal like our Bells, others of Stone, and one among the rest has some Resemblance to our Trumpet: Others are made with Skins like our Drums, of which there are several Kinds, and some so heavy, that to fix them for beating on them must be propped with a piece of Wood. They have vast Instruments with Strings, but the Strings are generally of Silk, and a kind of Gut, such as the Cymbals, carried about by blind People, and their Violins; each of which kinds has but three Strings, and is played upon with a Bow. But there is one Instrument with seven Strings, very much esteemed, and not disagreeable when played upon by a skillful Hand. There are others also, but they are made wholly of Wood, being pretty large Tables, which they clap against each other. The Bones of a little Board, which they touch with much Art, and in good Time. In short, they haveWind Music: Such are their Flutes, which are of two or three Forts, and an Instrument composed of several Pipes, which has some Resemblance of our Organ, and within an agreeable Sound, but is very little, being carried in the Hand.

Of their ARITHMETIC.

They are better verified in Arithmetic than they are in Music, and we find in their Arithmetic Books the four principal Rules, teaching how to add, subtract, multiply, and divide. But it is not by Calculation that they put these Rules in Practice, having no arithmetical Characters, like ours, consisting of 9 Figures and a Cypher.
In casting up Accounts, they make use of an Instrument called Suan-p'an, which is composed of a small Board, upon or twelve parallel Rods, or Wires, crofs from top to bottom each armed with seven little Balls of Bone, or Ivory, that flip up and down; and are so divided by a Partition in the middle, that there are two on one Side, and five on the other. The two (which are in the upper part of the Board) stand for five Units each, and the five in the lower Part stand each for a single Unit. In joining or separating these Balls, they reckon much in the same Manner as we do with Counters, but with such extraordinary Facility and Readiness, that they will easily keep Pace with a Man who is reading a Book of Accounts, let him read ever fo quick. We Europeans, tho' we have the Affifance of Figures, and of the most considerable Sums, as the Chinese.

Of their GEOMETRY.

As for their Geometry, it is superficial enough; for they are very little versed, either in the Theory, which demonstrates the Truth of Propositions called Theorems, or in the Practice, which teaches the Method of applying them to Use by the Solution of Problems. If they undertake to solve any Problems, it is rather by Induction than any fixed Principles; however, they want not Skill in measuring their Land, the Extent and Bounds whereof they lapse accurately, their Method of surveying being very exact.

Of the other Parts of Mathematics.

The other Parts of Mathematics, excepting Astronomy, were entirely unknown to the Chinese; nor is it above a Century since they began to perceive their Ignorance upon the Mathematicians first Arrival in China.

This Nation, naturally proud, look'd upon themselves as the most learned of all others in the World; and they enjoy'd this Reputation unmolested, because they were acquainted with no People but what were much their Inferiors for Knowledge: However they were undeceived by the Ability of the Mathematicians who appeared at Court; the Proof which they gave of their Capacity serving greatly to authorize their Ministry, and gain Esteem for the Religion.

The late Emperor Kang-hi, whose favourite Passion was to acquire new Knowledge every Day, was never weary of seeing and hearing them: While the Jesuits, perceiving how necessary the Protection of this great Prince was to the Progress of the Gospel, omitted nothing that might excite his Curiosity, and satisfy his natural Gilt for the Sciences.

They first gave him an Insight into Optics, by presenting him with a pretty large Semi-Cylinder of a very light kind of Wood; in the middle of whose Axis was placed a Convex-Glafs, which being turned towards any Object exhibited the Image within the Tube in its natural Figure.

The Emperor was greatly pleas'd with this Contrivance, which was wholly new to him, and did not that a Machine of the same kind might be made in his Garden at Pe-king, whereby, without being seen himself, he might fee everything that pass'd in the Streets and neighbouring Places. For this Purpose they prepared an Object-Glafs of a much greater Diameter, and made in the thickest Wall of the Garden a large Window shaped like a Pyramid, the Bafe whereof faced the Garden, and at the Point which looked towards the Street. They fixed the Ox-Eye, or Glafs, directly opposite to the Place where there was the greatest Concourse of People. Adjoining to the Bafe was made a large Clofet, or Camera Obfcura, where the Emperor came with his Queens to obferve the lively Images of every thing that pass'd without, and this Sight pleased him extremely; but it charmed the Princesses a great deal more, because they could no otherwife behold what was doing abroad, the Custom of China not allowing them to go out of the Palace.

P. Grimaldi gave another Infance of the Wonders of Optics in the Jefuits Garden at Pe-king, which greatly aftoniflied all the Grandees of the Empire. He made upon each of the four Walls, a Human Figure of the fame Length as the Wall, which was fifty Feet: As he had strictly obferved the Rules, there was nothing seen on the Front, but Mountains, Forts, Chafes, and other things of this Nature; but from a certain Point you perceived the Figure of a Man, handiemonely shaped, and well proportioned.

The Emperor honored the Jefuit's House with his Presence, and beheld these Figures a long time with Admiration. The Grandees and principal Mandarins, who came in Crowds, were no les affeffed: But that which surpriz'd them most, was to fee Figures appear with so much Regularity and Symmetry upon the Walls, which were very irregular, and in several Places pier'd with Doors and Windows.

It would be too tedious to mention all the Figures that were drawn confufely, and yet appeared diftinfitly from a certain Point, or were reduced to order by help of Conic, Cylindric, and Pyramidal Mirrors; together with the many Wonders in Optics, that P. Grimaldi exhibited to the finest Genius's in China, and which equally excited their Surprise and Admiration.

In Catoptrics they prefent'd the Emperor with all sorts of Telecopes and Glafs, for making Observations of the Heavens and on the Earth, for taking great and small Difiances, for diminishing, magnifying, multiplying, and uniting Objects. Among the ref, they prefent'd him firft with a Tube made like an octagonal Box, which being placed parallel with the Horizon exhibited eight different Scenes, and in fo lively a Manner that they might be miilaken for the Objects themselves; this, joined to the Variety of Painting, entertained the Emperor a long time.

They
They next presented another Tube, wherein was a Polygon-Glass, which by its different Faces collected several Parts of different Objects to form an Image; so that instead of Landskip, Woods, Flocks, and a hundred other things represented in the Picture, there appeared a human Face, an entire Man, or some other Figure in a very distinct and exact manner. Joly, they shewed him a Tube with a Lamp in it, the Light of which came through a little Hole of a Pipe, at the End whereof was a Convex-Glass; then moving several small Pieces of Glass, painted with divers Figures, between the Light and the Glass, the Figures were thrown upon the opposite Wall, appearing either very large or small in Proportion to the Distance of the Wall; this Spectacle in the Night, or in a very dark Room, frighted Persons ignorant of the Artifice, as much as it delighted those who were acquainted with it; on which Account the Name of the Magic Lantern was given to it.

Nor was Perspective forgotten: P. Brinigio gave the Emperor the Draughts performed ex profusion according to Rules, and he hung up to View three Copies of them in the Jesuits Garden: at Tattoo. The Number of these to this City from all Parts of the Empire, came to a great Number, and were all equally surpriz'd at the Sight; they could not conceive how it was possible on a plain Cloth to represent Halls, Galleries, Porticoes, Roads, and Avenues reaching as far as the Eye could see, and all this so naturally as at the first View to deceive the Spectator.

States likewise had their Turn. They presented the Emperor with a Machine, consisting only of four Wheels, with Cogges and an Iron Handle, by help of which a Child raised several thousand Weight without Difficulty, and moved his Ground finely against twenty of the strongest Men.

With regard to Hydrostatics, they made for the Emperor Pumps, Canals, Syphons, Wheels, and Hydrostatic and several other Machines proper to raise Water above the level of the Springs; among the rest, they made one to raise the Water out of the River called the Ten thousand Springs, and convey it into the Lands belonging to the Emperor's Demeane, as he had desired.

P. Grimaldi made a Present likewise to that Monarch of an Hydraulic Engine of a new Invention; wherein appeared a continuous Jet d'Eau, or Cascade, a Clock that went very true, the Motions of the Heavens, and an Alarm-Watch, equally just.

The Pneumatic Engines did not less excite his Majesty's Curiosity: They caused a Waggon Pneumatics to be made of light Wood, about two Foot long, in the middle whereof they placed a Basin, containing Vessell full of live Coals, and upon that an Euphile(A), the Wind of which filled three little Pipe upon a sort of Wheel made like the Sail of a Windmill. This little Wheel turned another with an Axle-tree, and by that Means the Waggon was set running for two Hours together; but, for fear there should not be room enough for it to proceed constantly forwards, they caused it to move circularly in the following Manner. To the Axle-tree of the two hind Wheels was fixed a small Beam, and at the End of this Beam another Axle-tree passed through the Stock of another Wheel, somewhat larger than the rest; and, according as this Wheel was nearer or farther from the Waggon, it described a greater or lesser Circle.

The same Contrivance was likewise applied to a little Ship with four Wheels; the Euphile Ship was hidden in the middle of the Ship, and the Wind influing out of two small Pipes filled the little Sails, and made them turn round a long time; The Artifice being concealed, there was nothing heard but a Noise like Wind, or that which Water makes about a Vessell.

I have already spoken of the Organ which was presented to the Emperor, but as this was very small, and defective in several things, P. Persico made a larger, and placed it in the Jesuits Church, a Child having struck it. The Novelty and Harmony of this Instrument charmed the Chinese; but what astonished them most was, to hear it play of itself, Chinese as well as European Airs, and sometimes making a very agreeable Mixture of both together.

It is well known, as I have elsewhere mentioned, that P. Ricci owed the advantages he obtained into the Emperor's Court to a Clock and a repeating Watch, of which he made a Present to this Prince, who was so much charmed with it that he built a magnificent Tower purposely to place the Clock in; and because the Queen-Mother had a desire for a Watch of the same kind, the Emperor, who was loth to part with it, had recourse to a Stratagem, by ordering the Watch to be shewn her, without winding up the striking Part, so that not finding it according to her Fancy, she might lend it back again, as in effect she did. They did not fail but to gratify the Emperor's Taste, by lending for great Quantities of this fort of Works. The Christian Princes, who had the Conception of this great Empire at Heart, assiiffed the Missionaries very liberally; so that the Emperor's Cabinet was soon filled with all sorts of Clocks, most of which were of the newest Invention, and most curious Workmanship.

P. Persico, who had a singular Talent for Music, placed a large and magnificent Clock Chinese on the Top of the Jesuits Church. He had caused a set of small musical Bells to be made, and hung them in a Tower appointed for that purpose; the Hammer of each was fastened to an Iron Wire, which raising it let it fall again immediately upon the Bell. Within the Tower also was a large Barrel, upon which certain Chinese Airs were set with small Pegs; and

(A) An Euphile ispires a Wind-Ball: It consists of a Ball of Iron or Copper, with a long Pipe; and is to be filled with Water by beating the Ball, which raising the Air made room for the Water, that presses in through the Pipe, when applied thereto; and when it is filled, the Water, by a brisk Fire, is raised, or turned into Air, which issues from the Pipe with such Force.
just before the Hour, the Barrel, being disengaged from the Cogs of a Wheel by which it was stopped and inscended, was presently set in Motion by a great Weight, the String whereof was wound about the Barrel, so that the Pegs raising the Wires of the Hammerers, according to the Order of the Tune, each Bell rang in its turn; and thus diligently played one of the finest Airs of the Country, which was followed by the Hour, striking on a large Bell of a deeper Tone. This was a Diversen entirely new, as well to the Court as the City: Both great and small ran to hear these Chimes, so that the Church, tho' large, could not contain the vast Throng of People, which continually succeeded each other; and tho' most of them were Inhabitants, the Millionaires had the Conflation to see them fall down reverently before an Image of Christ, and humbly address their Prayers to it (A).

Whenever any extraordinary Phenomenon, such as a Parhelion, Rainbow, Halo of the Sun and Moon, &c. appeared in the Heavens, the Emperor immediately sent for the Millenarians to explain the Causes of them. They composed several Books concerning their natural Wonders; and to support their Explanations in the most obvious Manner, they contrived a Machine to exhibit those Appearances in the Heavens. This was a Drum, made very close without, and whitened on the inside, the inward Surface of which represented the Heavens. The Light of the Sun entered at a small Hole, and passing through a Triangular Prism of Glass, fell upon a little polished Cylinder, by which it was reflected upon the Concavity of the Drum, and there exactly painted all the Colours in the Rainbow, marking at the same time the Parallel which the Sun moved in that Day. From a Part of the Cylinder a little flattened, was reflected the Image of the Sun; and by other Refractions and Reflections were shewn the Halo's about the Sun and Moon, with all the rest of the Phenomena relating to celestial Colours, according as the Prism was more or less inclined towards the Cylinder.

They likewise presented the Emperor with Thermometers, to shew the several Degrees of Heat and Cold. To which was added a very nice Hygrometer to discover the several Degrees of Moisture and Dryness; It was a Drum, of a pretty large Diameter, suspended by a thick String made of Cat-gut, of a proper Length, and parallel to the Horizon; the Change in the Air contracting or relaxing the String, causes the Barrel to turn sometimes to the right, sometimes to the left; and also shrinks or stretches the right or left, upon the Circumference of the Drum, a very small String, which draws a little Pendulum, that marks the several Degrees of Humidity on one side, and on the other those of Dryness.

All these different Inventions of Human Wit, till then unknown to the Chinese, abating somewhat of their natural Pride, taught them to have a less contemptible Opinion of Foreigners; and so far altered their way of Thinking, with respect to the Europeans, that they began to look upon them as their Misters.

Of their Astronomy.

I t was only with respect to Astronomy that they always thought themselves the most skilful in the World; and it must be confess'd that no Nation whatever has applied more constantly to it than the Chinese, whose astronomical Observations are as ancient as the Empire, Persons having in all Ages been appointed to watch the Motions of the Heavens Night and Day, innumerable that it has ever been one of the principal Employments of the Literati. Their Attention in examining the Course of the Stars, is a Proof that they have retained in a great Degree the Manners of the primitive Hebrews, from whom it is easy to judge that they are immediately descended, and that they peopled China a short time after the Deluge.

Their Affidity in making Observations was looked upon as a thing of such Importance, that the Laws even punished with Death the Negligence of those to whom the State had intrusted that Employment, which appears from one of their ancient Books intitled Shu king, where the General of the Troops of Shang kung, named In, speaks in the following Manner: It is necessary to relate the excellent Instructions given us by the Grand Yu — According to these Instructions the ancient Princes, who first settled the Form of Government, met with such happy Success, purely because they were attentive to the Will of Heaven, and conform'd themselves thereto in their Conduct, their Ministers having no other Views but those of Virtue: whereas at present we find Hi and Ho plunged in Wine and Debauchery, paying no Regard to our wholesome Cautions, and entirely forgetful of their Duty. The first Day of the Moon, which was at the same time the autumnal Equinox, there was an Eclipse of the Sun at eight in the Morning, not far from the Constellation Fang: * But Hi and Ho pretend they knew nothing at all of it. Our ancient Emperors severely punished them whose Business it was to examine the Celestial Motions, and did not exactly foretell them. It is written in the Laws which they have left us, that if the Time of a celestial Phenomenon be not set down truly in the Kalendar, or has not been predicted, such Neglect ought to be punished with Death.

It is easy to perceive that these Princes, whom he calls ancient, must have lived a long while before Tan and Shun, with whom he was contemporary; and if those ancient Empe-
the Authority of the Dynasties, under which the Observations were made; they are also in the Text of the most ancient History the Chineses have.

The Eclipse of 776 before Christ is in the Text of the Shi king, in the Astronomy of the Han, and in the Text of the History. The Observations of the Ch'in tyua are in the Book, and the Commentaries made by the Authors who lived very near the Time of Confucius. The greater Part of these Observations are also in the Text of the Chinese History. The Eclipses of the Shi king, the Shi king, and the Ch'in tyua, are calculated in the Astronomies belonging to the Dynasties of the Tang and T'ouen, which were compiled unquestionably in the Time of those Dynasties.

As for all the other Observations, they are taken from the Text of the Histories made in the Time of the Dynasties, under which the Observations were made; they are also in the several Astronomies composed in the time of these Dynasties, and all this in the great History, called Nien i t'se.

I am certain of the Terms of the Chinese Astronomy, continues P. Gaubil, I am perfectly well acquainted with the Forms of the Years, and also with the Cycles of the Chinese Years and Days; I have found a great many Observations corresponding with those of Europe and Asia; I have verified a great Number of them by the Calculus, and thus found that they were really Observations, and not Calculations made after the Eclipses had happened, at least for the Generality: And what more can be required to verify any Epocha? Nay, what have they done more who have examined the Eclipses mentioned by Herostratus, Tychides, Plutarch, Dion, &c.

To these Tertimonics, which sufficiently prove the Antiquity of the Chinese Astronomy, I shall add the Remarks of P. Gaubil, who has made it his particular Study, and resided ever since his Arrival in China to discover how far the ancient Chinese were skill'd in this Science. I shall give the Reader his own Words in two Letters, addressed to P. Sauviet, and to be found in the new Volume of Mathematical, Astronomical, &c. Observations, published by this Father, in the Year 1730.

We have here the State of the Chinese Heavens (say P. Gaubil) composed more than an hun. P. Gaubil's two Poles.

The Chinese were acquainted with the Motion of the Sun and Moon from West to East, and likewise of the Planets and fixed Stars, tho' they did not determine the Motions of the latter till 450 Years after Christ: They had also a pretty exact Knowledge of the Solar and Lunar Months, and were nearly the same Resolutions to Saturn, Jupiter, Mars, Venus, and Mercury, as we do. 'Tis true they never had any Rules with respect to Retrogradation and the Stations; yet in China, like as in Europe, some have supposed the Heavens and Planets to revolve about the Earth, others about the Sun: But the Number of the latter is small; nor is there any Appearance of this System even in their Calculations, it being to be found only in the Writings of some particular Persons.

I am not yet very certain (continues P. Gaubil) of the Method used by the Chinese in calculating Eclipses; but I know that they expressed in Numbers the Quality of these Eclipses, and did so with such Accuracy as to have been of Service to the Mathematicians of Europe.
the Quantity eclipsed, the Parts where visible, &c. These Figures were written above a hundred Years before Christ. There are pretty exact Calculations of Eclipses in that time; but the Numbers are obscure, and understand as present by few of the Chinesic themselves.

P. Keles, President of the Tribunal of the Mathematices, has an old Chinesic Map of the Stars, made long before the Jews landed in China, wherein are exhibited the Stars visible to the naked Eye, whose Places are found by Telescopes to be accurately marked, Re
gard being had to the proper Motion of the Stars.

Ever since the Dynasty of the Han, who reigned before the Coming of Christ, we meet with Treatises of Astronomy: And by these Books it appears, that the Chineses have for above 2000 Years been acquainted with the Length of the Solar Year, consisting of 365 Days and almost six Hours; that they even knew the Declination of the Sun and Moon, and how to observe the Meridian Altitude of the Sun by the Shadow of a Gnomon; that by the Length of those Shadows they calculated tolerably well the Height of the Pole, and the Sun's Distance from it; and exactly the Right Ascension of the Stars, and the Time of their setting the Meridian; how the same Stars in the same Year rise or set with the Sun, and how they pass the Meridian sometimes at the Rising, sometimes at the Setting of the Sun; that they have given Names to the Stars, and divided the Heavens into various Constellations; that to them they referred the Places of the Planets, that they distinguished the fixed Stars, and had particular Signs for that purpose. In short (concludes P. Gaubis) it is demonstrable from the reading the Chinesic History, that they have always had the Knowledge of many things relating to Astronomy in China.

If you will believe their History, a Solar Cycle or Revolution for the Supposition of their Annals, not unlike the Olympiads of the Greeks, has been in use among them above 4000 Years; this Cycle consists of sixty Years, and is among them a sort of Age to regulate their History.

P. Nicholas Trigantius, or Trigantus, who entered China in the Year 1619, and had read more than a hundred Volumes of their Annals, affirms that the Celestial Observations of the Chinese began soon after the Deluge, and that they made the Heavens to Hours and Minutes, but by whole Degrees; that they have observed a great Number of Eclipses, and set down the Hour, Day, Month, and Year wherein each happened, but neither the Duration nor Quantity of the Observations; that, in short, they have taken more notice of Comets and New Stars, than the European Astronomers: All which Observations, as well of Eclipses as Comets and Constellations, are of great Service in ascertaining their Chronology.

Their Year consists of three hundred and sixty five Days and somewhat less than six Hours; and according to an Epocha regulated from the Winter Solstice, which was the fixed Point of their Observations, as the first Degree of Aries is of ours reckoning, from an hundred to an hundred Degrees, they calculated the Motions of the Planets, and adjudged every thing by Equation Tables. Some suppose that they received them from the Arabians, who entered China with the Tartars; they had a long time before the Science of Numbers, under which they veild the Secrets of their Policy, which they taught only to Princes. They had long since an Observatory on the Top of a high Mountain near Nan king, with Edifices proper for making Observations, and Instruments all of Cast Brass, and so well made, with regard to the Instruments, that P. Matthew Ricci, who saw them in 1595, declared he had seen none like them for Beauty in any part of Europe: They had been exposed for two hundred Years to all the Injuries of the Weather, without receiving the least Damages.

Large Globe: Among these Instruments was a great Globe, with all the parallel Circles and Meridians engraved and divided into Degrees; it was so large, that three Men with extended Arms could not encompass it, and stood on a large brazen Cube, which opened on one side to let in a Man for turning the Globe about, as often as it was necessary, or the Observers thought fit. Neither the Figures of the Stars, the Earth, or Countries, were delineated thereon, fo that it served equally for Terrestrial and Celestial Observations.

There was likewise a Sphere two Fathom in Diameter, with its Horizon, and instead of Circles, it had double Rings, representing the usual Circles of the Sphere: These were divided into three hundred sixty five Degrees, and every Degree into the same number of Minutes. In the middle of the Globe of the Earth, was an Iron Musket Barrel, or Tube, which turned every day, at the pleasure of the Observers, in order to view the Stars, and to mark the Places of them on the Degrees by the Situation of the Tube.

The third Instrument was a Quadrant four or five Fathom in Height, raised on a great Stone Table directly facing the North, with a little Gutter, to acertain, by means of Water, if the Stone was level with the Horizon, and the Style at right Angles. They were both divided into Degrees, to discover by the Shadow the true Points of the Solstices and Equi

Astronomers.

The greatest of these Machines was composed of three or four Adolabes pinned together, with moveable Rulers and Sights for taking Observations; one inclined to the South, representing the Equinoctial; and the other that crossed it, the Meridian. This latter was moveable, for directing it at Pleasure; as was likewise a third, which served for a Vertical, according as it was wanted: The Degrees were distinguished by little Knobs, that one might count them, and even make Observations in the Dark.
Account of their Astronomy.

The Uses of these Instruments, and their respective Parts, were written in Chinese Characters, with the Names of the Constellations, which are twenty-eight in Number, as will be shown presently, and answer to our twelve Signs: They seem to have been made for the Latitude of thirty-six Degrees.

There were at Pe-kung Instruments exactly like them, and probably made by the same Hand, Observatory at Pe-kung.

But placed in an Observatory no way considerable either for its Figure or Structure.

As soon as you enter a Court, there appears a Row of Apartments, where those lodged who kept the Observatory. On entering it, you are afforded by a narrow Stair-case on the right hand to the Top of a square Tower, like those wherewith they formerly fortified the City-Walls, to which it joined on the Infide, rising only ten or twelve Feet above the Rampart.

Upon the Platform of this Tower the Chinese Astronomers had placed the Machines, for which there was but just Room.

P. Verbiest having judged them unfit for Astronomical Uses, persuaded the Emperor to have them removed, and others of his own Contrivance put in their room. The Machines are there.

In a Hall adjoining to the Tower, buried in Dust and Oblivion.

We saw them (says P. le Comte) only thro' a Grate; they seemed to be very large, and swell with, refelming in Shape our Astronomical Rings. This was all that we could discover: Rings.

However we had a nearer View of a celestial Globe of Brass, about three Feet in Diameter, on which they had thrown into a By-Court; the Figure of it was a little oval, the Divisions not very exact, and the Workmanship but ordinary.

They had contrived (continued P. le Comte) a Gnomon in a low Room close to it. The Gnomon, Sir, which the Ray of the Sun came thro', and is about eight Feet above the Floor, is horizontal, and formed by two Pieces of Copper borne up in the Air; which, by turning, may be set nearer to or farther from each other, to enlargc or contract the Shadow.

A Tower is a Table, with a brass Plate in the middle, on which was drawn a Meridian Line fifteen Feet long, divided by transverse Lines, which are neither finished, nor very exact; There are small Channels round the Table, for holding Water, in order to level it; and this was the most tolerable Contrivance among them, or that could be of any Use to a skilful Observer.

In Tong-feng, a City of the third Rank in the Province of Ho-nan, (which the Chinese say Observatory is paid to be in the middle of the World, because it was in the middle of their Empire) there is a Tower, on the Top of which it is said that Chou kong (the most skilful Mathematician the Chinese ever had, and who flourished 1200 Years before Ptolomy was born) made Observations, passing whole Nights in considering the Rising, Motions, and Figures of the Constellations. For this purpose, he made use of a great Brass/Table placed horizontally, with a long Plate of the same Metal like a Style erected thereon, and both divided into Degrees, in order to mark the Projections of the Shadow some Days before and after the Solstice; thereby to determine the precise Point thereof, and observe the Retrogradation of the Sun: Which was the only Epocha of their Observations, as I before took Notice.

The Application and Foundness which the Chinese have always had for Astronomical Observations, has caused them to erect a Tribunal of Astronomy, which is one of the most considerable in the Empire, and depends upon the Tribunal of Rites, to which it is subordinate.

At the End of every forty five Days this Tribunal is obliged to present the Emperor with their chief Figure exhibiting the Disposition of the Heavens: Wherein are set down the Alterations of the Employment of Air according to the different Seasons, with Predictions relating to Diffeals, Drought, Scarcity of Provisions, and the Days on which there will be Wind, Rain, Hail, Thunder, Snow, &c. much in the Nature of what our Astrologers infecf in their Almanacs. Besides these Observations, the Court of this Tribunal is to calculate Eclipses; and notify to the Emperor, by a Memorial, the Day, Hour, and Part of Heaven, in which the Eclipse will happen, how long it will last, and how many Digits will be obscured.

This Account must be given to the Emperor some Months before the Eclipse happens; and calculated as China is divided into fifteen large Provinces, these Eclipses must be calculated for: the Longitude, Latitude and Longitude of the chief City in every Province, and a Type thereof sent throughout the Empire. Because an Account must be given of every thing to a Nation so very curious, and equally attentive to Phenomena of this Nature.

The Tribunal of Rites, and the Ko-lun's, who keep these Observations and Predictions, take care to send them through the Provinces and Cities of the Empire, to be there observed in the same manner as at Pe-kung, where the Court resides. The Ceremonies observed on this Occasion are as follow:

A few Days before the Eclipse happens, the Tribunal of Rites caucfs a Writing, in a solemnity of large Character, to be fixed up in a Public Place, notifying the Day, Hour, and Minute, when it will begin; in what Part of Heaven it will be seen; how long it will last; when the Planet will begin to be darkened; how long it will continue in the Shadow; and when it will pass out of the same.

Notice must be given also to the Mandarins of a Order, that they may appear, according to the Custom, in proper Habits, and with the Ensigns of their Dignity, in the Court of the Astronomical Tribunal, to wait for the Commencement of the Eclipse: They have all great Tables, whereon the Eclipses are delineated; and employ themselves in considering those Tables, and in reasoning together upon Eclipses.

The Moment that they perceive the Sun or Moon begin to be darkened, they fall on their Knees, and knock their Foreheads against the Ground. At the same time there is heard a dread
ful Rattling of Drums and Kettle-Drums throughout the City, praisant to the ridiculous Notion which formerly prevailed among the Chinese, that by this Noise they incour'd those useful Planets, and prevented the celestial Dragon from devouring them.

The learned and People of Quality are quite free from this ancient Error, and are persuaded that Eclipses are natural Effects, yet they are so wedded to their Customs, that they still continue their ancient Ceremonies, which are practised in the same manner in all Parts of the Empire.

While the Mandarins are thus profane, there are others at the Observatory, who carefully examine the Beginning, Middle, and End of the Eclipse, and compare their Observations with the Schemes given them. They afterwards carry those Observations, signed and sealed with their Seals, to the Emperor, who likewise observes the Eclipse in his Palace with equal Attention. The same Ceremonies are practised everywhere.

The principal Work of this Tribunal is the Kalendar, which is distributed every Year throughout the Empire. No Book in the World bears such a large Impression, or is published with so much Solmernity: There is always prefixed the Emperor's Edict, by which it is forbidden, under Pain of Death, either to make use of, or offer to publish any other Kalendar, or to alter any thing therein upon any Pretence whatsoever. It is necessary to print several Millions of Copies, because every body in China is desirous of having this Book for his Direction throughout the Year.

Three Tribunals are established at Pe king to prepare so many Kalendar's, which must be presented to the Emperor. One of these Tribunals is near the Observatory; the second, where they explain the Theory of the Planets and the Method of Calculating, is a kind of publick Mathematical School; and in the third, which is pretty near the Emperor's Palace, all Affairs are managed relating to Astronomy, and all the Acts concerning this Science are dispatched.

As there are three Tribunals for the Mathematics, there are likewise three Classes of Mathematicians; and formerly there was even a fourth (which is now suppressed) composed of Mohammedan Astrologers.

It is the first of these Classes which is employed in preparing the Kalendar, calculating Eclipses of the Sun and Moon, and in making all the other Astronomical Supputations.

They publish every Year three kinds of Kalendar's; both in the Tartarian and Chinese Languages: In the least of the three, which is the common Kalendar, you find the Year divided into Lunar Months, with the Order of the Days in each; the Hour and Minute of the Rising and Setting of the Sun; the Length of the Days and Nights, according to the different Elevation of the Pole in every Province; the Hour and Minute of the Conjunctions and Oppositions of the Sun and Moon, that is, the New and Full Moons; the first and last Quarters, called by Astrologers, the Quadratures of this Planet, with the Hour and Minute when the Sun enters into every Sign and half Sign of the Zodiac: For the Chinese, as I have already said, and shall afterwards explain more at large, divide the Conjunctions in a different Manner from us, and make twenty eight Signs of the Zodiac, which have their distinct Names.

The second Kalendar contains the Motion of the Planets for every Day in the Year, as they are to appear in the Heavens. This is a Book not unlike Argol's Ephemerides; in which the Planets Places in the Heavens are set down for every Day, with an exact Calculation of their Motion to every Hour and Minute. They add thereto, each Planet's Distance in Degrees and Minutes from the first Star of the nearest of their twenty eight Conjunctions; with the Day, Hour, and Minute of its Entrance into every Sign: But they mention no other Aspects, except the Conjunctions.

The third Kalendar, which is presented to the Emperor only in Manuscript, contains all the Conjunctions of the Moon, with the rest of the Planets, and the Appulses to the fixed Stars within the Extent of a Degree of Latitude, which requires a great Exactness in the Calculus and Supputations.

For this Reason, every Day and Night throughout the Year there are five Mathematicians upon the Tower, who continually observe the Heavens. One has his Eye attentively fixed on the Zenith, another towards the East, a third to the West, a fourth to the South, and the last to the North, that they may be thoroughly acquainted with all that passes in the four different Quadrants of the Heaven; whereof they are obliged to keep an exact Account, which they present every Day to the Presidents of the Tribunal of Mathematics, and by them to the Emperor. Their Observations, and the Hour when they were made, are set down in Writing and Figures, with the Name and Signature of those who made them.

The Chinese Year commences from the Conjunction of the Sun and Moon, or from the nearest New Moon to the fifteenth Degree of Aquarius; which Sign, according to us, the Sun enters about the End of January [New Style] and flays therein almost all February. From this Point their Spring takes its beginning; the fifteenth Degree of Aries begins their Summer Quarter; the fifteenth of Leo their Autumn; and the fifteenth of Scorpio their Winter.

They have twelve Lunar Months: Among which there is one smaller, of twenty nine Days; and some larger, consisting of thirty. Every five Years they have intercalary Months, to adjust the Lunations with the Course of the Sun. They divide the Weeks like us, according to the Order of the Planets: To each of which they assign four Conjunctions, allowing one for every Day in the Month, and reckoning the twenty eight successively by seven and seven throughout the Year.

Their Day begins, like ours, at Midnight, and ends at Midnight following; But they are only divided into twelve Hours, each of which is equal to two of ours; nor do they reckon like us by Numbers, but by Names and particular Figures. They
Account of their Astronomy.

They likewise divide the natural Day into a hundred Parts, and every one of those Parts into a hundred Minutes; so that it contains ten thousand Minutes: Which Division they observe the more exactly, as they are generally possessed with a ridiculous Persuasion that there are fortunate and unfortunate Minutes, according to the Position of the Heavens, and the several Aspects of the Planets. According to which the Hour of Midnight is happy; because, say they, that was the time when the World was created in that Year. They believe also that in the second the Earth was produced; and that Man was formed in the third.

Weak and Superstitious People are mightily devoted to these Impostors, who seek to deceive by means of judicial Astrology, and pretend to foretell future Events by the Stars. They distinguish the Hours proper for every thing, not unlike our Shepherd's Kalendar; wherein, is marked, by Characters: The time to let Blood, undertake a Journey, fell Wood, sow, plant, &c. They point out the lucky Minute to ask a Favour from the Emperor, to honour the Dead, offer Sacrifice, marry, build Houses, invite Friends, and every thing else relating to public and private Affairs: And all this is disposed of by very many, that they dare not do contrary to the Direction of the Kalendar, which they consult as their Oracle.

The following is the Manner of prognosticating or calling a Figure: They take ten Characters, which they attribute to the Year, each whereof signifies one of the five Elements, for they reckon so many, as I observe elsewhere. Those Characters they combine in sixty different Manners, with the Names of the twelve Hours of the Day: Then they consider the twenty eight Constellations, which have every one a ruling Planet; and from the Properties of the Element, the Constellations and the Planet mixed together, they form their Conjectures concerning fortunate or unfortunate Events. They have whole Volumes written about these Trifles.

When the Missionaries were first offer'd the Employment of composing the Kalendar, they declined it; at which the Emperor was so surpriz'd: How comes this: said he to them, have you often told me, Chary towards your Neighbours was the Nourse of your coming to this China; and what I require of you is of greatest Importance to the public Welfare. Why then call on me for this Office? The Jesuits answer'd, That they feared the ridiculous Suppositions which were added to the Kalendar might be imputed to them. That is what I don't desire, reply'd the Emperor: You shall be exempt from that part; nor do I give any more Credit to these ridiculous Whimseys than you; I require nothing of you but what regards the Kalendar, and has relation to Astronomy.

Then they comply'd with the Emperor's Will; But they made a publick Declaration, in which they not only protest that they had no hand in those Fooleries, but that they absolutely condemned them; because human Actions did in no respect depend on the Influence of the Stars, but on the Will of whatever they were conducted. The late Emperor Kang hi, who had too much good Sense to give into such Extravagances, approved much of their explanation in that manner.

On the first Day of the next Month, the Kalendar for the Year following must be presented to the Emperor, who having seen and approved of it, the Under-Officers of the Tribunal add to each Day the Superintendence before mentioned. Afterward, by the Emperor's Orders, they are distributed among the Princes, Lords, and great Officers of the Kingdom; and sent to the Viceroy of every Province, who sends it to the Treasurer-General of the same. This latter causes it to be repaired and distributes the Copies to all the subordinate Governors, keeping the Blocks from whence the Impression is taken in his Tribunal.

At the Head of the Kalendar, which is printed in the Form of a Book, appears in Red the Great Seal of the Tribunal of Astronomy, with the Emperor's Edict, forbidding under pain* of Death to sell or print any other Copy.

The Kalendar is distributed every Year with a great deal of Ceremony. On that Day all the Mandarin Officers repair early in the Morning to the Palace: On the other hand, the Mandarins of the Astronomical Tribunal, in the Habits of their respective Dignities, and with the Ensigns of their Offices according to their Degrees, refer to the usual Place of their Assemblies, to accommodate the Kalendar.

On a huge gilted Machine, in the Form of a square Pyramid consisting of several Stages one above another, are placed the-Kalendar to be presented to the Emperor, the Empress, and the Queens: They are in large Paper, cover'd with yellow Satin, (which is the Imperial Colour) and nearly included in Bags of Gold Cloth. This Machine is carried by forty Footmen cloathed in Yellow.

This is followed by ten or twelve smaller Machines gilt, and surrounded with red Curtains, upon which are placed the Kalendar intended for the Princes of the Blood; they are bound with red Satin, and are incloted in Bags of Cloth of Silver.

Immediately after several Tables follow cover'd with red Carpets, on which are placed the Kalendar of the Grandees, the Generals of the Army, and the other Officers of the Crown, all seal'd with the Seals of the Astronomical Tribunal, and cover'd with a yellow Cloth, each Table bearing the Name of the Mandarin or Tribunal to which the Calendar belongs.

The Bearers let down their Burdens at the last Gate of the Great Hall, and ranging the Tables on each Side the Passage called Imperial, leave nothing in the Middle but the Machine that carries the Imperial Kalandars.

Lastly, The Mandarins of the Astronomical Academy take the Kalandars of the Emperor and the Queens, and lay them upon two Tables cover'd with yellow Brocade, which stand at the Entrance of the Imperial Hall; where falling on their Knees, and then prostrating themselves three times on the Earth, they deliver the Kalanders to the Stewards of the Palace, who walk.
CHINESE Skill in other Sciences.

walk in Order, according to their Rank, and present them to the Emperor: After which the Emuchs carry them to the Empresses and Queens.

Mean while the Astronomical Mandarins return to the Great Hall; and among the Mandarins of all Degrees, who there attend, distribute the rest of the Kalendars in the following manner:

First, All the Princes send their Chief Officers to the Imperial Pallace, where they receive on their Knees the Kalendar for their Masters, and the Mandarins belonging to their Household: Then to the Court of each Prince amounting, at least, to twelve or thirteen Hundred. Afterwards the Lords, the Generals of the Army, and the Mandarins of all the Tribunals, appear, and receive on their Knees a Kalendar from the Astronomical Mandarins.

When the Distribution is finished, they all return their respective Ranks in the Hall; and turning themselves toward the most inward Part of the Palace, at the first Signal given fall upon their Knees, and bow three times to the Ground: In short, after three Genuflections, and nine profound Reverences with the Head, in acknowledgment of the Favour done them by the Emperor, they return home.

In imitation of the Court, the Governors and Mandarins of the Province receive the Kalendar after the same manner in the Capital City, each according to his Rank. As for the People, there is no Family, be they ever so poor, but what buy it: For which reason, they never print less than twenty five or thirty thousand in every Province.

In short, the Kalendar is so highly revered by the Chinese and their Neighbours, and so great Importance to the State, that to declare one's self Subject and Tributary to the Prince, it is sufficient to receive his Kalendar; and to refuse it, is the same as setting up a Standard of Rebellion. One evident Proof of the Veneration which these People have for their Kalendars, as well as their Almanacs, is, that Tang quang yen, the greatest Enemy of the Christian Name, in a Book filled with Calamities, which he published to decry the Religion and Astronomy of Europe, repeats almost in every Page: That it is necessary the Majesty of the Empire to subject their Kalendars to be reformed by European Astronomers; for it is as if, said he, a void and falsifying State should so far delate itself, as to receive Laws from an insolent foreign Nation.

We have already observed, that the Chinese Astronomers divide the Heavens into 28 Constellations; wherein they comprehend all the fixed Stars, as well those in the Zodiac, as those that lie near it. The following is a Catalogue of their Constellations:

1  Kau,   5  Sin,   9  Lyew,  13  She,  17  Chwy,  21  Tian,  25  Sing,
2  Kang,   6  Vi,   10  New,  14  Yue,  18  Man,  22  Ting (a) 26  Shang,
3  Ti,   7  Ki,   11  Hwe,  15  Yueh,  19  Yue,  23  Chwy,  27  Te,
4  Tang,  8  Tzou,  12  Chwy,  16  Lye,  20  Tzou,  24  Lyew,  28  Sin.

It was the Emperor Tsu, of the Family of Hua, who thus divided the Heavens into 28 Constellations to distinguish the several Mansions of the Moon; for tho' the Chinese have divided, like us, the Course of the Sun into 365 Deg. and 15 Min. of which we compose our Year, they are guided more by the Lunations, than the Solar Revolutions.

The Spaces which they allow to their Constellations are not of equal Dimensions; but altogether form a Circle of 360 Degrees. Upon these Principles they make Quadrants, the Shadow of which Style marks the Revolutions of all the Celestial Orbs, also the Hour and Quarter of the Day or Night in which each Constellation comes to the Meridian of 12º-Big.

In consequence of beginning the Year, by the nearest New Moon to the Month of February, Pisces is their first Sign, Aries their second, and so on. Likewise, because 12 Signs are sufficient for the 12 Solar Months, and the Lunations do not always quadrate with these Signs, they have intercalary Lunations, to which they ascribe the same Sign as the precedent had, thereby to recommence the Course of the Months according to the Signs attributed to them: Hence some of their Months follow the Order of the Signs, others have Days out of the Signs, and some want Days.

As this Manner of computing and intercalating produces Years of 13 Months, which return from time to time, it became the Occasion of re-establishing the Millionaires in China; and put an End to the cruel Persecution which they suffered by means of an Arabian Astronomer, and the Chinese Mandarin abovemention'd (a).

In regard to the Astronomical Tables of the Chinese were imperfect, and that they were obliged from time to time to rectify them: That, moreover, many enormous Faults had crept into the Kalendar published by the Astronomers who succeeded P. Adam Schall, they had recurred again to the Europeans, but more especially to P. Ferdinand Verbiest; the Millionaires being at that time in the public Prisons of the City, loaded with nine Chains, and closely guarded.

The late Emperor Kang ti, who was then young, sent four Great Mandarins, all Ko Ian's or Ministers of the Empire, to ask them if they knew of any Faults in the Kalendar, either for the present or succeeding Year; which had both been made according to the ancient Astronomical Tables of the Chinese.

P. Verbiest answer'd, That the Kalendars were full of Faults, particularly in giving 13 Months to the following Year, which was the 8th of the Emperor Kang ti. The Mandarins being informed of so gross an Error, and of several other Faults that were pointed out to them, went immediately to give an Account of them to his Majestie, who order'd the Millionaires to attend at the Palace the next Morning.

(a) In the Original, Cin.

(b) See p. 15, & seqq.
Great Observatory.

At the Hour appointed P. Buglio, P. Magalhaens, and P. Verbiest, were conducted into the Great Hall of the Palace, where all the Mandarins of the Astronomical Tribunal expected them; in whose Presence P. Verbiest discover'd the Errors of the Calendar.

The young Emperor, who had never seen them, sent for them, with the Mandarins assembled on this Occasion, into his own Apartment; and cause P. Verbiest to be placed directly opposite against him. Can you, said he, looking on the Jefuit with a cheerful Air, make it evident-ly appear, whether the Calendar agrees with the Heavens, or not?

The Jefuit reply'd, That it was a thing easily demonstrated; and that the Instruments in the Observatory were made to the end that Persons who were employ'd in Affairs of State, and had not Leisure to study Astronomy, might in an Infant examine the Calculations, and find if they agreed with the Heavens, or not. If your BISHOP defers to see the Experiment, continued the Father, let there be placed in one of the Courts a Style, a Chair, and a Table, of what Shape you please, and I will immediately calculate the Projection of the Shadow at any Hour prefixed: By the Length of the Shadow it will only to determine the Altitude of the Sun, and from the Altitude his Place in the Zodiac, whence it may be judged whether his true Place is marked in the Calendar for every Day.

The Expedition pleasing the Emperor, he ask'd the Mandarins if they understood this Man-ner of Supputation, and could predict the Length of the Shadow. The Mohammedan boldly reply'd that he understood it, and that it was a sure Rule to distinguish the true from the false. But added, that care ought to be taken how they made use of the Empereurs, and their Sciences, which would become fatal to the Empire; and took occasion to inveigh against the Christian Religion.

At this the Emperor changing his Countenance, said to him: I have commanded you to for-get what is past, and mind only to prepare a good Astronomy: Dare you launch out in such a manner in my Presence? Have not you yourself presented me with several Petitions, declaring that able Astronomers might be search'd for throughout the Empire: They have been these four Years sought after; they are not found yet; and the Ferdinand Verbiest, who understands Astronomy perfectly well, was at hand in this very Court, you never mention'd one Word of him to me. Hence you plainly discover yourself to be a very prejudiced Man, and that you do not All with Sincerity.

Then the Emperor re-fusing a cheerful Look, put several Questions to P. Verbiest concern-Ing Astronomy, and order'd the Ko lann, and other Mandarins on each side of him, to determine the Length of the Style for calculating the Shadow. As these Ko lann's went to work in the Palace itself, the Mohammedan Astronomer freely ac-knowledged, that he was not acquainted with P. Verbiest's Manner of supputing the Shadow; whereas they immediately inform'd the Emperor, who was so offended with the Impudence of this Pretender, that he intended to have punish'd him on the Spot: But considering it would be better to defer it till the Experiment had discover'd his Imposture in the Presence of his Protectors, he order'd that the Missionary should make his Calculation by himself that very Day; and that next Morning the Ko lann, and other Mandarins, should go to the Observatory to inspect the Length of the Shadow cast by the Style precisely at Twelve o'Clock.

There was in the Observatory a Square Column of Brass 8 Feet 3 Inches high, erected on a Table of the same Metal 18 Feet long, two broad, and an Inch thick. This Table, from the Base of the Column, was divided into 17 Feet; each Foot into 10 Parts, which they call Inches; and each Inch into 10 lesser Parts, call'd Minutes. Quite round along the Edges was a small Channel made in the Brass, about half an Inch broad, and of the same Depth, which they fill'd with Water, in order to set the Table to a parallel Position. This Machine served formerly to determine the Meridian Shadows, but the Pillar was then much bended, and did not stand at right Angles with the Table.

The Length of the Style being fixed at eight Feet, four Inches, and nine Minutes, the Father fastened to the Pillar a smooth Board, exactly parallel to the Horizon, and precisely of the determined Height; and by means of a Perpendicular let fall from the Board to the Table, he marked the Point from whence he was to begin to reckon the Length of the Shadow: The Sun was then near the Winter Solstice, and consequently the Shadows were longer than at any other Time of the Year.

Having made his Calculations, according to the Rules of Trigonometry, he found that the Healcus Shadow of the Style next Day would so much that it ought to be 16 Feet 6 Minutes and a half; Whereupon he drew a Transvers'd Line on the Brass Table, to show that the Shadow was to extend neither more nor less than just so far. All the Mandarins repaired next Day to the Obser-\[...\]
adjusted it exactly to the Meridian, having first drawn a straight Line on the horizontal Plank to mark the Extremity of the Shadow; which, according to his Calculus, was to be four Feet three Inches four Minutes and a half.

The Ko lan’s, and the rest of the Mandarins, appointed to attend at the Operation, met in the same Place a little before Noon, where they stood in a Circle round the Style; and seeing the Shadow appear’d very long, because as yet it had not reach’d the Plank, but fell on one side of the Machine upon the Ground, the Ko lan’s whisper’d and finisled among themselves, believing that the Missionary had mistaken the Matter. But a little before Noon the Shadow coming to the horizontal Board, shorten’d all of a sudden, and appearing near the transverse Line, at the Hour fell precisely upon it.

Hereupon the Tartarian Mandarin discovering his Surprise more than any of the rest, cried out, What an extraordinary Matter have we here? The other Mandarins spoke not a Word; but to that Moment conceived a Jealousy against the Father, which has lasted ever since.

They acquainted the Emperor with the Success of the Observation, and presented him with the Machine; which he received very graciously. It was invented by P. Magalhaens, who had made it in the Night-time with great Exacitude. But his Majesty being unwilling to determine too hastily about an Affair, which appear’d very nice to the Chinese, was desirous that P. Verbiest should make a third Trial the next Day in the Astronomical Tower, and order’d them to appoint a new Measure for the Style. On this the Jesuit return’d to the Observatory, where he caused a very smooth long Ruler to be fasten’d, as the first Time, to the Brazen Pillar at the given Height, which was 6 Feet 5 Minutes and 5 Seconds. He also drew a transverse Line on the Brass Table, to mark the End of the Shadow, whose Length, according to his Supputation, was to be 5 Feet 8 Inches and 3 Minutes.

The Ko lan’s and Mandarins, who were present at the first Experiment, were also present at this; and the Shadow of the Style falling this time also at the Hour of Noon exactly on the Line which the Missionary had drawn, his Enemies themselves, who by the Emperor’s Order had attend’d at all the Observations, could not avoid doing him Justice, and praising the European Method.

The Mohammedan Astronomer abovemention’d had no other Knowledge of the Heavens than what he gather’d from some old Arabian Tables handed down from his Ancestors, which he follow’d in some Things: However he had been labouring above a Year, by Order of the Regents of the Empire, at the Correction of the Calendar, which they knew well enough did not correspond with the Course of the Heavens. He had already made the Calendar of the following Year, after his own Manner, in two Volumes, and presented it to the Emperor. The first Volume contain’d the Lunar Months, Days, and Hour of the New and Full Moons in each Month, and the two Quadratures, with the Time when the Sun enters into, and is in the Middle of, every Sign, according to the Chinese Method: The second exhibited the Places of the Seven Planets for every Day in the Year, much after the same Manner as we find in the Ephemerides of Argel, and other European Astronomers. But the Emperor, being perplexed by the three Experiments of the Shadow, that the Calculation of P. Verbiest agreed with the Heavens, order’d him to examine those two Books of the Mohammedan Astronomer. Nor was it a difficult Matter to find a great Number of Faults; for besides every thing being ill dispose’d, and worse calculated, they abounded with manifolds Contradictions. It was a Medley of Chinese and Arabic, inwhich much that might be as well be call’d an Astronomical Kalendar.

P. Verbiest made a small Collection of the most gross Errors in each Month with respect to the Motion of the Seven Planets, and put them at the Bottom of his Petition, which was presented to the Emperor; who immediately call’d a General Assembly of the Reguloz his Relations, the Mandarins of the highest Class, and the Principal Officers of all the Orders and Tribunals of the Empire, and sent the Father’s Petition to them, that they might consider what was proper to be done on the Occasion. There never was seen an Assembly so very con siderable, and conven’d in so solemn a Manner, on account of Matters merely relating to Astronomy; in which much that one would have imagined that no less than the Welfare and Preservation of the whole Empire was the Occasion of their Meeting. For the Emperor was still in his Minority, he had long entertain’d a secret Aversion to the Governors set over him by his Father, without discovering it: But having observed, that they had condemned the European Astronomy, and protected the Chinese Astronomers, he laid hold of the present Occasion to cancel and make void all the Acts they had made. To which purpose some of those whom he most confid’d in, advised him privately to make this Assembly as august and solemn as possibly he could.

They there read publickly P. Verbiest’s Petition: Whereupon the Lords, and principal Members of the Council, unanimously declared: That the Correction of the Kalendar being an important Affair, and Astronomy a difficult Science, which they very few understand, it was necessary, to examine publickly, and by the Instruments of the Observatory, the Faults mention’d in the Petition or Memorial.

This Decree of the Council was confirmed by the Emperor; who named, besides the Ko lan’s and Mandarins, all the Presidents of the Chief Tribunal, and Twenty Mandarins of the First Class, to attend at the Observations of the Sun and the Planets, which were to be made at the Observatory.

The Supreme Tribunals of Rites, to which that of Astronomy is subordinate, fending for P. Verbiest and the Mohammedan Astronomer, order’d them to prepare, without Delay, for the Observations that were to be made, and to write down the Manner of making them along with the Calculus. The
The Father had already examined the Places of the Sun, Moon, and the rest of the Planets, which appeared during the Night, setting down the very Degrees and Minutes of the Zodiac where, according to our European Tables, they were to be on certain Days; with respect to which the Mohammedan was most mistaken. Their Calculations being presented to the Mandarins of the Tribunal, they order'd that both should come to the Observatory and direct the Instruments that were there towards the Sun, signifying under their Hands and Seals the Degree and Minute where they judged each Planet to be.

The first Observation was made on the Day the Sun enters the fifteenth Degree of Aquarius: A large Quadrant, which the Missionary placed on the Meridian, shew'd, by its Ruler, the Meridian Altitude of the Sun for that Day, and the Minute of the Ecliptic where he was to arrive at Noon.

The Ruler remained 18 Days in that Position, with his Seal affix'd to it; when, at length, the Hour being come, the Sun pass'd thro' one of the Sights, and fell as was expected on the other. At the same time a Sextant of six Feet Radius, which he had settled 18 Days before to the Altitude of the Equator, shew'd the Sun's Declination so very exactly that they could not find the least Fault.

Fifteen Days afterwards P. Verbiest had the same Success in observing with the same Instruments the Sun's Entrance into the Sign Pisces. This Observation was necessary to determine the grand Point in question, Whether the intercalary Month ought to be taken out of the Calendar or not? Which the Meridian Altitude of the Sun, and its Declination that Day, plainly proved in the Affirmative.

With regard to the Places of the other Planets, as it was necessary to observe them in the Night-time to reduce what the Mohammedan had let down in his Kalendar, he thought he could not do it more clearly and evidently than by determining their Distances from the fixed Stars. He had already calculated their Distances; and several Days before, in the Prefence of certain Mandarins, had inscribed on a Planisphere the Distance of those Stars at the Hour fixed in the Emperor. He order'd his Quadrant, his Semicircle, and all the other Instruments which he judged necessary for making this Observation, to be carried to the Observatory; and the Day being come, the Court was divided in their Opinions about what the Father had promised. In the Evening, the Kuo laus, the Mandarins, and the Mathematicians of the Three Tribunals, as well Chinese as Tartarans, Rock'd from all Parts of the City; the latter accompanied with a great Train of Men on Horseback, and the former on Chairs carried on the Shoulders of their Footmen.

Having found that every thing fell out to a Tittle, as the Missionary had foretold and calculated, they were convinced by ocular Demonstrations, that the Kalendars, both Chinese and Arabian, which the Mohammedan had presented the Emperor, were full of Faults, and went immediately to inform his Majesty thereof.

Hereupon that Prince order'd that the Affair should be examined in his Council, where the Astronomers Tang quang fyen, and U ming zheon, whose Kalendars were censur'd, found means, contrary to Custom, to be present; and, by their Artifices, divided the Votes of the Assembly.

The Mandarins, who were at the Head of the Council, could not bear with Patience that the Chinese Astronomy should be abolidh'd, and that of Europe established in its stead. They maintain'd that it was inconsistent with the Majesty of the Empire to alter any thing in this Science, since hitherto all Nations had derived their Laws, Politics, and Wisdom in Governing, from them; that it was better to retain the ancient Astronomy, which they received from their Forefathers, tho' a little defective, than to introduce a foreign one. They ascribed to the two Emperors the Glories of their Country; and look'd upon them as zealous Defenders of the Grandeur of their Ancestors.

The principal Tartarian Mandarins were of a contrary Sentiment, adhering to that of the Yang yang Emperor, who favour'd P. Verbiest; both Parties argued with a great deal of warmth; when a large Number of the Emperors, at length Tang quang fyen, depending upon the Protection of the Ministers of State, whom he had gain'd, rais'd his Voice, and addressing himself to the Tartars: If you give Way to the Opinion of Ferdinand, said he, by receiving the Astronomy he has brought you, affride yourselves that the Empire of the Tartars will not continue long in China.

So rath a Declaration was received with Indignation by the Tartarian Mandarins, who immediately informed the Emperor of it: Whereupon his Majesty gave immediate Order, that He is imprison'd.

The Emperor, receiving P. Verbiest, received the Kalendar, and the Astronomy of the whole Empire, had the Direction of the Tribunal of Mathematics conferred on him; and they offer'd to honour him with several other Titles, but he constantly refusal'd them by four Memorials which he presented to the Emperor.

As soon as P. Verbiest saw himself Director of this Court, he presented a Memorial to the Emperor, setting forth the Necessity of retrenching from the Kalendar of the current Year, the intercalary Moon, which had been introduced contrary to the Motion of the Sun: And the Chinese Astronomers had left out the 13th Moon the same Year, he made it appear that it was an unheard-of Error; and that, even according to their own Calculations, the intercalary Moon belonged to the following Year: Which Memorial was referred to the Privy Council.

The Members of this Council took upon it as a melancholy Thing, to stop off a whole Month from the Kalendar, which they had so solemnly received: But as they neither could nor durst contradict P. Verbiest, they thought proper to fend the Chief President of the Council to him.

Vol. II.
Description of the Instruments in the

The Mandarin, accosting the Missionary with a cheerful Air: Take heed, says he to him, what you do: You are going to make us contemptible among the neighbouring Nations, who follow and respect the Chinese Kalendar, by letting them know we have been so grossly mistaken, that there was a necessity of retrenching a whole Month from the present Year; Cannot you rashly do this Matter, or find out some Expedient to save our Reputation: If you can, you shall do a great Service. P. Verbiest replied, that it was not in his Power to reconcile the Heavens with their Calendar; and that there was an indisputable Necessity of striking out that Month.

They then immediately published an Edict throughout the Empire, importing, That, according to the Astronomical Calculations of P. Verbiest, it was necessary to take away the intercalary Month from the current Year; and all Persons were forbidden to reckon for the future. This Edict greatly embarrassed those who knew nothing of Astronomy, for they could not conceive what was become of the retrench'd Month, and ask'd in what Place it was laid up.

After having thus settled the Chinese Year, and regulated the Course of the Stars, the Father applied himself to supply whatever else he found defective in the Tribunal of the Mathematics: His principal Care was to enrich the Observatory with new Astronomical Instruments, which he caus'd to be made with extraordinary Care: But tho' they were admirable in their kind, the Chinese, who are constant Lovers of Antiquity, would never have made use of them, in the room of the old ones, if they had not been obliged to it by an express Order of the Emperor.

These Instruments are large, well cast, adorned with Figures of Dragons, and curiously contrived to answer the Uze for which they were designed. If the Accuracy of the Divisions were suitable to the rest of the Work, and, instead of plain Sights, Telescopes had been applied according to the Method of the Royal Academy, nothing of this fort would be comparable to them.

The Reader will not be displeased to have a Description of these several Instruments, which are still used in the Observatory at Pe king, as it has been given by P. le Comte, who examined them with great Attention.

The first is a Zodiacal Armillary Sphere of 6 Feet Diameter, [See the Plate of the Observatory, Fig. c.] supported by the Heads of four (A) Dragons, whole Bodies, after making divers Folds, rest on the Ends of two Bars of Brass, laid across each other, that the Weight of the whole Machine may be better supported. These Bars, which were chosen preferable to other Creatures, because they are the Emperor's Arms, are represented according to the Chinese Idea of them, that is, surrounded with Clouds, having the Hair of their Heads flaring up like Horns, and a thick Beard under their lower Jaw, fiery Eyes, long and sharp Teeth, with wide open Throats, casting forth a Torrent of Flames. The Ends of the Bars are born up by four young Lions of the same Metal, whose Heads rise or fall, by means of Skrews, according to the Uze that is made of them. The Circles are divided both on the Infide and Outside into 360 Degrees; each Degree into 60 Minutes, by transverse Lines; and the Minutes at the Distance of every 10 Seconds, by means of Sights applied thereto.

The second Machine is an Equinoctial Sphere of 6 Feet Diameter, [See Fig. c.] supported by a Dragon, with his Back, which bends like a Bow; his four Paws, extended to four opposite Points, lay hold of the Extremities of the Pedestal, formed, like the preceding, of two Bars, crossing at right Angles, and terminating in four little Lions, which serve to level it. The Band is printed, and well executed.

The third Instrument is an Azimuthal Horizon of 6 Feet Diameter; [See Fig. f] which serves to take the Azimuths, and consists of one large Circle placed horizontally. The Double Ruler, which is just its Diameter, slides round the whole Limb for marking the Degrees of the Horizon on occasion, and carries along with it a Triangle made by a String, which passes thro' the Head of an Axel-Tree, erected perpendicularly in the Center of the same Horizon. Four twitted Dragons bend their Heads underneath this Great Circle to keep it firm; two others winding about two small Pillars, raise themselves upwards almost in a Semicircle as far as the Top of the Axis; to which they are steadily fixed, in order to keep it upright.

The fourth Instrument is a great Quadrant of six Feet Radius, graduated at every tenth Second. [See Fig. g] The Lead for fixing it in a vertical Position, weights a Pound, and hangs from the Center by very fine Copper Wires; the Ruler is moveable, and slides easily along the Lead; a twitted Dragon with Clouds carved about it, holds the Parts strongly together, that they may not fall from their Places. Through the Center of the Quadrant, which is elevated in the Air, there passes an immovable Axis, round which it may be turned towards any part of the Heavens; and left its Weight should cause it to fall, or go out of its vertical Position, two other Axel-trees are set up on the Sides, firmly fixed below upon two Dragons, and fastened to the middle Axis by carved Clouds, which seem to defend from the Sky. The whole Work is solid and well contrived.

The fifth Machine is a Sextant of eight Feet Radius, representing the sixth part of a great Circle, [See Fig. h.] supported by an Axel-tree, whose Bals forms a kind of large empty Basin, what is here said of the Dragons, Clouds and other Decorations, may be better understood by the Words than by the Representation in the Figures.

[The Reader may expect to find our Cut of the Observatory and several minutes to the Description here given of these Instruments; and it does as to the Machines themselves; but, tho' we have exactly copied the French Plate, without the least Contradiction,]
Baron, which is held steadily by Dragons, and crossed in the middle by a Brass Pillar, on the End of which is fixed a Machine with Wheels, for facilitating the Motion of the Instrument: To the middle of this Machine, a little Copper Bar is fastened, which represents one of the Radii of the Sextant, and keeps it immovable. Its upper part terminates in a thick Cylinder, being the Center on which the Ruler turns; and the lower part reaches about a Cubit below the Limb, for the Engine, which serves to raise and lower it, to take hold of. But these great and unwieldy Machines are commonly difficult to be moved, and serve rather as Ornaments of the Observatory, than for the Use of the Observers.

The last Machine is a celestial Globe of six Feet Diameter, (See Fig. d) which, is the celestial handsonest and best made of them all. The Body of the Globe is cast exactly round, and very smooth; the Stars are well formed, and placed agreeably to Nature, as well as all the Circles of a proportionable Breadth and Thicknes: It is also so nicely hung, that the least Force will turn it round, insomuch that a Child may elevate it to any Degree, though it weighs upwards of 2000 Pound. A large Brass Bafs made circularly, with a Channel round its Edges, is supported by four mishapen Dragons, placed at equal Diftances, whose bristly Hair sustains a Horizon, magnificent on account of its Breadth, the Multitude of its Ornaments, and Delicacy of its Workmanship. The Meridian, which supports the Axis of the Globe, is upheld by Clouds, proceeding from the Centre of the Bafs, among which it turns by means of some concealed Wheels, for the convenience of elevating the Globe to any Degree. Besides this, the Horizon, the Dragon, and the brazen Bars, crossing each other at the Center of the Bafon, may be moved at Pleasure, without changing the Situation of the Bafs, which remains always fixed: This makes it easy to place the Horizon level, so as to cut the Globe exactly in the middle. I cannot but admire that People, 6000 Leagues from Europe, should be able to make a Work which requires so much Skill; and I declare, that if all the Circles, which are full of Divisions, had been touched up by our Instrument-Makers, one could not wish to have any thing more perfect in the kind. In a word, all these Machines are encompassed with Marble Steps in the Form of Amphitheatres, for the Convenience of the Observers, because most of them are raised above ten Foot high.

The SWAN PAN; or, Instrument used by the CHINESE in casting ACCOMPTS. (See p. 126.)
REMARKS on the Manner of pronouncing the Chinese Words, and writing them in European Characters (z).

I t is impossible the Chinese should write the Languages of Europe with their Characters, or even pronounce any of them properly: for as on the one hand these Characters, tho' so numerous, do not stand for above three or four hundred Syllables, and can express none else, so on the other hand the Sound of the Letters b, d, r, s, z, are not found among these Syllables. Infomuch, that a Chinese, who had a mind to pronounce them, could not do it, without altering something, and making use of those Sounds in his own Language, that come the nearest them; yet both the d and z seem to be founded in this Word 1-fo1, which some pronounce i-de: But the Chinese, who can say distinctly I-fu, cannot say de, di, do, du; nor zd, zr, zi, zo, zt.

In like manner 'tis in vain to attempt the Chinese Words in European Characters; for not only many of them would be ill expressed, but after a Person had gotten to the bottom of a Page he would not be able to understand what he had written. There is an absolute Necessity of knowing the Chinese Characters, and in order thereto it would be proper to accustom one's self at first never to see any Chinese Words written in European Characters, without having the Chinese Letter over-against it.

The Pronunciation is very difficult, not only on account of the Accents, which are to be learned solely by Practice, but much more so, because many Words can neither be pronounced, nor written by us. The Teeth of the Chinese are placed in a different manner from ours: the upper Row, for instance, standing out, and sometimes falling upon the under Lip, or at least on the Gums of the under Row, which lies inward; the two Rows scarce ever meeting together, like those of the Europeans.

All the Chinese Words, written in European Letters, terminate either with one of the five Vowels, a, e, i, o, u; or with an n; which is sometimes single, producing an, en, in, on, un, and sometimes followed by another Consonant (s), making ang, eng, ung, ung (b): The initial Letters of Chinese Words are pronounced like the Letters of several European Languages. As it will be necessary to treat more particularly of these Matters, I shall do it with all the Brevity and Perfidicncy possible.

The d final has no other Difficulty, than that of the various (c) Accents. The E final is of three or four Sorts. 1st. It is an e Macculine; Cante [gu or qua] Kingdom, Cé ['j'] or ['fa] Day.

2d. It is sometimes an e very open, and pronounced like the French Words après, exprès, [arpvz, exprvz]; Ki, a Stranger, or Guest; Mi, Ink.

3dly. It is also at other Times an e mute; for Example, &c [sc] a Man of Letters, or one of the Literati; the French Word Sc, in se parler bien, is not pronounced exactly like &c, for is stronger, and hisses more, and the E final longer; therefore some write it with a double fs (s) and a double e mute. I can see no Reason why the Portuguese should write this Word, Sc, with a French n; for it is certainly not at all like the first Syllable of the Words Sujet, Superior; [Suzhet, Scupbrir].

This e Mute is often omitted in Writing, and sometimes it is difficult to distinguish it from an i; for Example,

1st. Si, [sl] the West, might be written thus, Scir [Sec or Sl] since it is pronounced like the French Word Scir, a Saw, for cutting Wood.

2d. The Word Chi [Shi] is sometimes written Chi [Shi]; the Pronunciation of it should be between the E and the i. Chei [Shi] (x), especially when it is final; for, in Discourse, more Stress is laid on the e, than the i, it being pronounced Chi [Shi].

(a) This Part of the Article relating to the Chinese Language, having for certain Reasons been omitted, Vol. 1. p.166. it is thought proper to insert it here.

(b) To the a, we may add the Consonants l, w, and y, in the Words bal, chew, man, and the like; but the two Letters, especially the w, are found chiefly in Words which are written in the English Character. If Words terminate with any other Letters, they are to be considered as written according to the European Manner. Thus Nal-tha or Nip-thew, wherein the first Syllable ends with a p, ought to be written Nip-thew according to the Chinese.

(1) No Chinese Word in reality ends with e, which was added by the Spanish or German Missionaries, only to still ng-eo the founding from the mute a.

(c) It is generally pronounced like the French a, or o, in all, fall, fall, &c.

(2) It is also written with a, which Form I have commonly kept in this Work.

(e) Of this kind I take the e in the middle of some Words, as Lung, which for that Reason I write Lung; besides, it is the only way to reduce it to a Monosyllable, with which two Vowels running together is inconsistent.
Of pronouncing and writing the Chinese.


The I final in these Words, [may] to buy; "la" [lay] to come; [pay] to visit, &c. should be pronounced as the Italians pronounce mai, never; "lai", "cries" or "joars", founding both the α and ı, except "jay" [jay] the Port; "Hai" [hoy] Shoes; "kiai", [kay] all; which must be pronounced like the French Words, "Mais", "Jaimais", "May", "Zamayn".

The O final is sometimes quite obscure, and comes near the Diphthong on, [oo or oo] when it follows an α, it is often expressed like the Word bant [ba] after the Norman Pronunciation, that is to say, opening the Mouth very wide, and founding the Diphthong an; in this manner are pronounced "baa" [hau or bu] good; "lao", [lomel] to work or fatigue; "ten", [fan] a Sign of a past Action; "miaa", [myaam] a Cat.


The N final must be pronounced with a dry Tong as it might be a mute e after it; thus The Conspiran, "Rice dree's a", is pronounced like the last Syllable of the Word "Profane", "profan", found-names.

In the next example, expressing the ı very distinctly, and laying little Stress on the e mute. "Chiin" [Shin] Spirit must be pronounced like the Chinese, [Shen or Shin] without resting on the e, [the i being express'd] as in the Latin Proposition in; so Men is pronounced like "en" in Latin, or as in the Greek Word "o'n". This is the Sign of the plural Number in several Chinese Words, as will appear hereafter. Lastly, there are some Words which seem to terminate in on, as "Touon", "pouon", [Touon, pouon] but the O is so faint, that a Frenchman, unable to distinguish it, would take them for "Touon, pouon, Touou, pouen".

The "Portuguese (e)" expresses the sounding n by an m, and the Spaniards by ny; but this Difference of little Consequence we know that this Sound is somewhat soft, and drawing, like the Sound proceeding from a great Bell, when stricken hard upon. The Chinese lay an Emphasis on the Vowel which carries the Sound; "Ting", a Temple, is not Teng, a Lamp; "Teng" is not Tung, a Nail; "Ting" is not Tong, the East: But they all agree in that Impression which remains in the Air after they are pronounced, and which I compare to the Sound heard after striking a Bell. As for the ı it must not be in the leath heard: For Intimate, "Fang", a Chamber, must be expressed like "Fran", [From] a thousand Frank's; and excepting the r, which is not used in the Chinese Language, the Pronunciation is the same.

With respect to the Letters, which are in the Beginning or in the Middle of Monosyllables, the following Remarks are to be made.

The Chinese pronoun. The Chinese pronoun is that which is equivalent to "he" in English; it is pronounced by us in Chinein, chine, chibhe, [Shangreen, flohe, shibe]; for instance, "Chin", [Sho] a little, "Che", [Shejia], "chi", [foh] a Corps; "hun", [fou] a Letter: The Spaniards and "Portuguese" write this Sound with an x, as ex, xi, [fhe, fhe].

The Porteauke (e) have the ce and ci of the Italians, or cb of the English as in cieta, [chita], which form of Words we write with ccb; For example, Tcha, Tea; thce, to eat; Tbi, Knowledge; Tbun, Lord; [cha, che, cbi, cbou].

365. They pronounce tr like the Italians in their Word gratia [grata], wherefore we write tfer [fher] which is a Sort of Copper Money.

They have the Koppa and the Kbi of the Greeks; the Word Knouan, [Knau] Officer or Mandarin, might be written Cohua, Cuan, or Leuan; but it is better to write Knouan (t) to avoid Confusion.

They have an H so strong, that it becomes a perfect Guttural; "Hiaou" [shouan] to change. (c) 566. There is an [fVowel] in some Words that is almost imperceptible, as fine, or fee, [fou]; tienou or tienou [sfouen]; true, Snow, must by no means be pronounced like the Latin Particle fine (h).

Vol. II.

The French literally translated is, the N final to which another Consonant ought to be given, is expressed, but in such a way of expounding it would only perplex the Reader.

(c) The Reader may perceive from hence, how hard the French Pronunciation is to those who are not Masters in the Language, which are with the greatest Ease expected by ours: And how variously the same Words may be written with them, which can be written only one way with us: And hence proceeds that Diversity we find in this Author, with respect to some Words which are written different ways by different Missionaries, and sometimes by the same Person.

This Word beginning rather with sub, than H, is not so pronounced as in English, as "Mo", "He", "Hy", or "Hi". The French Word particular is often written with a K. Then we must "Fia" or "Pun", as frequently as "Hiaou" or "Pun" in Authors. It is sometimes felt to be K in the Map of Shao. f. We have met in another place, that what the French write Kan, the Tartars pronounce Hin, or a Middle Sound between the K and H: and in both the Chineif, the sound near the K, according to Bazer (c), it ought properly to be pronounced by Kbis; but I question if it ought to have the Guttural Tone like the Arabic K, because it is with the same Family of Alphabets, and its Uninfects to express the Sounds in other Languages. Secondly, the Word is written two different Ways, for having with us a very different Sound from fber. This has arisen not, perhaps, so much as the obsevr in them (c) seems to proceed only from the holding of the ι, on at least must be pronounced.


(c) See p. viii. Notes 8 and 7 on the Author's Preface to this Work.
Of pronouncing and writing the Chinese

6th. The Chinese have a V Consonant; as in our, 10000 Ticks; cen, to ask; sang, in vain, nevertheless; many confound this with shu, or sh, and hence say "sen" to ask, (1) &c.

7th. They have also an J Consonant, as in jin, [zhun] Milk; jaus, [zhong] to pardon. (s)

It is best to write the I Vowel with y, when it begins a Word; as, eye, one; yin, rain; yong, to help one's self; ying, Mutton (t).

8th. Their Words Nghe [Ngh or Ngz] the Forehead; nghen, a Favour; nghan, [nghen] to vomit; ngeu, [nghan] to love; ngea, [ngan] magnificent; ngeu, Health, are somewhat difficult to pronounce, because the u and the g must incorporate as it were, and be blended together. It is better to write nge after the Italian, than nge after the French. (m)

9th. The Word Ell, Two, is written by the Portuguese with lb (n); the E we place at the beginning is Feminine, and very open, as if it included an u; to sound the double ll, which follows, the Tongue must be bent like a Bow; and after all his Pains, an European can never pronounce this Word like the Chinese.

10th. Some of their Words are Spoken in two different Ways, as fen and feen [fzen] a Chinese Penny, which in the ten Cents Deniers, [or near a half-penny] maen [meen] and Men, a Gate, &c.

But this happens only on some particular Occasions; for instance, they never say, Nga, maen, but always Nge men, We.

Every Province has its Dialect.

11th. Each Province has a particular way of pronouncing the three or four hundred Words which compose the Chinese Language; so that a Native of Pe king, for Instance, finds it very difficult to understand an Inhabitant of the Province of Kiang tong, or Fo hien. The Mandarin Language itself, called Quan wha (o) which, as I have said before, is used throughout the Empire, is not so thoroughly fixed, that a Man verified in it could engage to understand every Body, and be understood everywhere himself. Each Province has a different Dialect of this Language; in one Place they say Tung, in another Tung, [Zhang] and in Kiang-fi it is Tum: the Word Tm in one Province is Tm [Zhum], and in Kiang-fi, Eul, &c.

Most of the Words being thus corrupted and disfigured, altho' you understand the Mandarin Language, as it is spoken in one Province, yet on entering into another, you seem to be gotten into a strange Country, and must rack your Imagination, to give a new Turn to the Words, as off so as, as you converse with don another. This a Millafrony, after three or four Years, under the Small Part of what is said to him; and tho' his Language is very bad, tho' who are used to his Jargon can conceive his Meaning tolerably well: But if he happens among those he never before saw, he is obliged to make use of an Interpreter, as well for understanding what is said to him, as to explain what he says himself.

Besides this, every Province, every great City, may every Hyen, and even every large Village, has its peculiar Dialect, which is the reigning Language; for every Body speaks it, the Learned, as well as the common People and Women: But then the Women and the common People can talk no other. In the Mandarin Language, when spoken slowly, one may distinguish a great many of the Vowels and Consonants which compose the Words, and they may be written or retained, excepting some few: But the greater part of the Words in the vulgar Language (which besides being spoken exceeding quick, is mix'd with many Terms that have, or rather seem to have, no Meaning) leave no Traces in the Memory; because they have no Affinity with Greek, Latin, French, Italian, or Spanish Syllables, and so cannot be comprehended by a Foreigner who only understands such Languages.

No. 6.

Diagol of every City, Town, and Village different.

nounced like the Hebrew Shebath, tht et, as quick as Lightning, as the Tzov express it. I have left it out, writing for, as the only way to the Word to the Monosyllable, and make it legible: for the i here cannot be reduced to a y, as in Kiang, and we have Infinitives of the Kind among us; thus, Shipa is by former I, Si, which, in his Remarks on us: final, writes both Liu and Lu, omitting the ob- structive i, to shine, it may be felt either with or without the i; so we may presume that fa and fa, with other Words of the kind which frequently occur in the Work, are the same. Hence we tell the Author is not uniform in writing the Words containing this obstructive i, as he has also expressd the r, mentioned in the 3d Remark by ry, in tzov, which, according to our Rule, must be written fere. These Words, 'tis true, may be written fere, as Horse, &c. How it occurs in the 3 or 5 Places of the Translation; but considering it is the i, not the r, that is obstru'd, the other way, the other cay must be exactly.

Thus in a set of written Oan [whan] by P. Gaultier, and Wam here mentioned is written Osan [wham] by du Halde himself, p. 145. Whence comes this Variation even among the French Missionaries themselves, and how shall we determine who is the right one?

(1) I apprehend that the Missionaries are not more uniform in this Letter, and that sometimes the 7 Consonant has the Force of the English J Consonant, as in Jas rhes [Jas rou] following them the Portuguese, as they do in the Word Hanya.

(2) They are inclined to know how to express our 7 Consonant and Wb better by the French Alphabet; hence some times, as in the French Maps, it stands for our eb. I always make use of the i and e, unless in the g, to avoid Confusion, as I shall observe further in the Note (s).

(3) This Rule must appear no ways intraluitory to an English Reader, he will not be able to see any Reason for expressing the I Vowel by 5, which in reality is a Consonant, the introduction of which into our Vowels, and its found in our Language when beginning say 1st, excepting its Name, which is so.

(4) So that he must needs think our in Chinese much better expressed by I than y. On the other hand he will conclude that the first Letter of the other Word, pu, puc, c. c. is more properly written by, in the French Syllables; as they are most every every very quickly; or whether any, and which of them is to be founded more distinctly, or pronounced more distinctly, they are each of them written wha, which in the want of such Explanation, I have been made at a loss, for it may be written Pen, Finn, or Fin, which I take this way, as I have all along feared it, to be the right.

(5) The A and u in their Words, put in only in order to make the sound hard, which in the French and Italian, as well as in the English, is felt before: and i; but in the 7 Consonant serves for the soft g equally alike before all the Vowels, to avoid the Confusion of giving two different Sounds to the same Letter, I conclude, they cannot be there to the hard a and u, as we is, instead of age, or age, except in a and an. Indeed in the Addition of the s forms naturally hard, and frequently in the Jefans Maps we find uga, or age, instead of nge or ngh in the place of such without the s.

(6) In the French it is ‘Plk by Maltache, for which is the Portuguese Character: it is written differently of and cet in our Index, but the former is the more correct; the latter being false.

(7) Here the Author writes Casan, contrary to the fourth Rule above, where he says Kasa is both.
**Abridgment of the Chinese Grammar.**

If to this the Reader adds the various Combinations of these Words, and the different Phrases used in every Province, he may easily judge what Pains an European must take who travels over several of them to preach the Gospel: Nothing certainly but a Motive so elevated, as that of making known the true God among such Multitudes of People who are ignorant of him, could support a Missionary in the toilsome and disagreeable Labour, which the learning such a difficult Language requires; and it can be ascribed only to a singular Blessing of Heaven, that such Numbers since P. Ricci have made so surprizing a Progress in it, as to gain by their Writings the Admiration of the greatest Doctors of the Empire, some of whom have been seen to bow very low at the bare Mention of the Works of these Strangers.

---

**An ABRIDGMENT of the Chinese Grammar.**

This short Abridgment of the Chinese Grammar will contribute not a little to make known the Nature of the Language, which being composed solely of Words of one Syllable, and indescribable, seems not reducible to any Rules: However, there are some belonging to it, which I shall mention, as they regard to the Nouns, Pronouns, Conjugations of Verbs, Prepositions, Adverbs, the Numbers, and Particles.

I. Of Nouns Positive, Comparative and Superlative.

We must not look for a Diversity of Genders, Cases and Declensions, in the Chinese (as in the Latin) Language: Very often the Noun is not distinguished from the Verb; and the same Word, according as it is placed, becomes a Substantive, an Adjective, or a Verb. For instance: These two Words Ngey (I love) and Syang (I think) may be both Noun and Verbs, when placed before another Word; so as to signify some Action, they are Verbs: Example; Nge nag ni, I love you; Nge syang ta, I think of him. On the contrary, if put after another Word, without signifying any Action, they become Nouns: Example; Nge ti nag, my Love; Nge ti syang, my Thoughts.

The Adjective always goes before the Substantive; as, Hau jin, a good Man: But if the Adjective follows another, it becomes a Substantive; as, *Jin ti hau, Man's Goodness*, the Substantive. Thus we see that the Word Hau, which was an Adjective when it went before the Word Jin, becomes a Substantive when Jin goes before it.

The Particle Ti is often added to Substantives, and it is peculiar to many: For instance; Fan tsi, an House; Ko tsi, Fruit: It must however be observed, that it is added only to those Substantives which can never be Adjectives.

The Nouns and Numbers are distinguished only by the Compositions. The Plural Number is formed by adding the Particle Men, which is common to all Nouns: Thus; Jin, a Man; Jin men, Men; Ta, he; Ta men, they. But when the Noun is preceded by some Word signifying Multitude, then the Particle Men is not put after it.

The Particle Ti often makes the Genitive Case, both Singular and Plural, when it comes after Nouns: For instance; Jin ti hau, the Goodness of Man; Jin men ti hau, the Goodness of Men: There are no other Cases in the Chinese Language. It happens also, that the Particle Ti put after Pronouns, makes Derivatives of them; thus, Nge ti kew, my Dog; Ta te kew, his Dog.

The Comparatives are also formed by adding Particles: For instance; the Particle keng is also the always prefixed to the Nouns, and signifies much; as, keng hau, better. They frequently use the Comparative; the Particle ta, which also signifies much: But it is commonly put after the Noun; as, hau ta, better; ta men ta, farther off.

The Particle denoting the Superlative may be placed either before or after Nouns: One may say either fsee hau, or hau fsee, best; fsee ssee, or ssee fsee, smallest.

The Particle te kin is a Sign likewise of the Superlative Degree; hau te kin, very good, or best; te te kin, greatest; fsee te kin, smallest.

II. Of the Pronouns.

The Chinese have no Pronouns but these three Personals, Nge, I; ni, thou; and ta, Pronoun be; which become plural by adding the Particle men.

They are made Possessive by putting the Particle after them; as, nge ti, mine; ni ti, thine; ta ti, his: And these Words will signify ours, yours, &c. by inflecting men between, thus, meu men ti, ours; ni men ti, yours.

Pronouns Possessive, as well as Gentile and Patronymic, are distinguished from Derivatives only by putting the Name of the Country, City, &c. after the Pronoun; as, nge ti Lin, my Kingdom; nge ti Fu, my City.

Shi is the Particle answering to the Pronoun relative, which or who, and is never joyn'd with the Sign of the plural Number.

III. Of
Abridgment of the Chinese Grammar.

III. Of the Verbs.

The Chinese Verbs have properly no Tenses but the present, the preterperfect, and the future; the Verb passive is expressed by the Particle 皮.

When the Verb is joined to the Pronouns personal 有,之, 他, without a Particle, it is a Sign of the present Tense.

The Addition of the Particle 了 denotes the preterperfect Tense, or the Time past.

To distinguish the future Tense, they use the Particle 了, or 欲. But these things will be better understood by Examples.

I. Present Tense.

1. Singular Number.

<table>
<thead>
<tr>
<th>Nge</th>
<th>1</th>
<th>I love.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nve</td>
<td>2</td>
<td>Thou lovest.</td>
</tr>
<tr>
<td>Ta</td>
<td>3</td>
<td>He loveth.</td>
</tr>
</tbody>
</table>

2. Plural Number.

<table>
<thead>
<tr>
<th>Nge men</th>
<th>1</th>
<th>We love.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nve men</td>
<td>2</td>
<td>Ye love.</td>
</tr>
<tr>
<td>Ta men</td>
<td>3</td>
<td>They love.</td>
</tr>
</tbody>
</table>

II. Preterperfect Tense.

1. Singular.

<table>
<thead>
<tr>
<th>Nge</th>
<th>1</th>
<th>I have loved.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nve</td>
<td>2</td>
<td>Thou hast loved.</td>
</tr>
<tr>
<td>Ta</td>
<td>3</td>
<td>He hath loved.</td>
</tr>
</tbody>
</table>

2. Plural.

<table>
<thead>
<tr>
<th>Nge men</th>
<th>1</th>
<th>We have loved.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nve men</td>
<td>2</td>
<td>Ye have loved.</td>
</tr>
<tr>
<td>Ta men</td>
<td>3</td>
<td>They have loved.</td>
</tr>
</tbody>
</table>

III. Future Tense.

1. Singular.

<table>
<thead>
<tr>
<th>Nge</th>
<th>1</th>
<th>I shall love.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nve</td>
<td>2</td>
<td>Thou shalt love.</td>
</tr>
<tr>
<td>Ta</td>
<td>3</td>
<td>He shall love.</td>
</tr>
</tbody>
</table>

2. Plural.

<table>
<thead>
<tr>
<th>Nge men</th>
<th>1</th>
<th>We shall love.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nve men</td>
<td>2</td>
<td>Ye shall love.</td>
</tr>
<tr>
<td>Ta men</td>
<td>3</td>
<td>They shall love.</td>
</tr>
</tbody>
</table>

The Optative Mood is formed by these Words Pa pà, which signify, 0 that! Would to God! For Example: Pa pà 之, 有 了, Would to God I might love; Pa pà 之, 之, Would to God thou mightest love, &c.

Most of the active Verbs are capable of a passive Signification; but the Verb active is always put before the Noun which is the Subject of the Action.

Example:

<table>
<thead>
<tr>
<th>Nge ngay ni</th>
<th>1</th>
<th>I love thee.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nge ta ni</td>
<td>2</td>
<td>I strike thee.</td>
</tr>
</tbody>
</table>

It would be an absurd and senseless manner of speaking to say,

<table>
<thead>
<tr>
<th>Nge ni ngay</th>
<th>1</th>
<th>I love him.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nge ni ta</td>
<td>2</td>
<td>I strike him.</td>
</tr>
</tbody>
</table>

On the contrary, when the Verb is passive, it always follows the Noun, the Particle 皮, which denotes the Passive, being added.

<table>
<thead>
<tr>
<th>Nge</th>
<th>1</th>
<th>I am loved by him.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nve</td>
<td>2</td>
<td>I am struck by him.</td>
</tr>
</tbody>
</table>

The Preterperfect and Future are formed by the same Particles that are used to distinguish those Tenses in the Verb active.

IV. Of the Prepositions.

The Chinese Language consists of so small a Number of Words, it is nevertheless very copious; because the same Word may be not only both Noun and Verb, but often also a Preposition, Adverb, &c.

The Chinese have therefore some Prepositions that are not so naturally, but by Custom, such as these Words: 了, before; 了, after; 了, above; 了, below; and the like. They are Prepositions if they are joined to a Verb, and come before it; but they are Postpositions when added to the End of a Noun. For Example: 了, go before; 了, I came after; 了, I came up; 了, I came down. These are Prepositions, because they are prefixed to the Verbs; but the following Words, 方, before, the House; 方, behind the Door; 方, upon the Table; 了, beneath the Earth; are Postpositions, because they are subjoined to Nouns.

The same must be understood of 了, with; 了, without; and such like Words.
V. Of the Adverbs.

The Chinese Language has properly no Adverbs, only certain Words become so by Adverb.

Custom, or by the Place they polish in the Sentence. Often several Words must be used to express the Adverbs of other Languages; and as they have none that are demonstrative or proper to calling and exhorting, they are under a necessity of employing Nouns and Verbs, whereof these following are in use, viz. for

Deferring.  
Pa pà te, Would to God.

Asking.  
Jin ho (a), After what Fashion.

Answering.  
Sì or tején, Certainly.

Confirming.  
Ka jen, Most certainly.

Denying and for Bidding.  
Pà or mo, No.

Doubting.  
Whe or Whiche, Perhaps.

Chusing.  
Ving, Better, rather than that.

Comparing.  
Kung or keng te, Much more.

Affirming.  
Tong or i tong, Together.

Separating.  
Ling, Furthermore.

Encouraging.  
Kien, Diligently.

Time,  
Kin je, To-day.

Place,  
Che li, Here.

Order,  
Chang, or long, Lately.

The Event,  
Whe jen, May be.

Similitude,  
Jy, As.

Diffimilitude,  
D, Not as.

Quality,  
B, Much.

Excluding,  
Tan, Only.

A thing not yet finish'd,  
Cha pà to, Almost.

VI. Of Numbers; and their Particles.

There are a great many Particles in the Chinese proper to Numbers; which Particles are frequently used, and that in a manner peculiar to this Language: For every thing has one signifying the Number appropriated to it. In our Language, One, Two, Three, are applied to different Things, and we say, A Man, A Woman, Two Men, Two Women; but this way of expressing one's self would be gross and barbarous to a Chinese, who to each Number joins a Particle proper to each Noun; as will appear more clearly from Examples exhibiting the Particles of Numbers, which I shall set down after inferring a Table of the Numbers themselves.

(1) The Chinese Numbers.

I, One.  
Là, Six.

Aud, Two.  
Te, Seven.

San, Three.  
Pi, Eight.

Ty, Four.  
Kyeu, Nine.

Od, Five.  
Shì, Ten.

Seì i, Eleven.  
I fisen, A Thousand.

En. for, Twelve.  
I wan, Ten Thousand.

Sin for, Thirteen.  
Bai wan, Twenty Thousand.

Pì, An Hundred.  
Bai wan, An Hundred Thousand.

Eul pì, Two Hundred.  
I pé wan, A Million.

(2) Particles of Numbers.

KO is applied to Men; I ko jin, one Man, or a Man; I ko fù jin, one Woman.

When is proper to illustrious Men; I wai jin, an illustrious Person.

Che or chy is applicable to Ships, Dogs, Hens, and every thing else which, tho' alone, ought to have a Fellow to it, as Shoes, Stockings, &c. thus they say, I chi choen, a Ship; I chi kew, a Dog; I chi hay, a Shoe; I chi ki, a Hen.

Tyen is used with respect to long things that are suspended; I tyen li, a Censer; and I tyen fling, a Rope.

Wey is proper for Fifthes; I wey yan, a Fifth.

Kien is peculiar to long Straps of Leather; I kien tey, a Leather Strap or Thong.

Chang belongs to Paper, a Table, and a Seat; I chang chi, a Sheet of Paper; I chang cho, a Table; I chang i, a Seat.

Ty is applied to Knifes, Swords, Fans; I pa tan, a Sabre or Sword; I pa bren, a Fan.

Shawn is proper to similar Things that are commonly joined together; as I shawing hat, a Pair of Shoes; I shawing Woman, a Pair of Stockings.

Kiew is connected with Chambers or Houses; I kiew fang, an House or Chamber.

Vol. II. P. P. F. O.
Taste of the Chinese for Poetry, History, Plays, &c.

To understand well in what the Excellency of the Chinese Poetry consists, it is necessary to be skilled in their Language; but as that is no easy Matter, we cannot give the Reader a very good Notion of it.

The Pieces of Poetry composed by the Chinese are somewhat like the Sonnets, Rondards, Madrigals, and Songs, of our European Poets; their Verses are measured by the Number of Characters, which are so many Words of one Syllable. Some of their Verses are long, some short; that is, have more or fewer Words in them, their Beauty consisting in the Variety of their Cadence and Harmony.

Their Verses ought to have a Relation to each other, both in the Rhyme and in the Signification of the Words, which have among themselves a Variety of Tones agreeable to the Ear. They have another Kind of Poetry without Rhyme, which consists in the Antithesis or Opposition of the Thoughts, inomuch that if the first Thought relates to the Spring, the second shall concern the Autumn; or if the first concerns the Fire, the other shall relate to the Water: Which manner of Composition has its Difficulties, and requires some Skill. Nor are their Poets deficient in Enthusiasm: Their Expessions are often allegorical, and they know how properly to employ the Figures that render a Style more lively and pathetic.

As for History, no People have been more careful to write and preserve the Annals of their Empire. These so much venerated Books, of which we have given Abstracts, contain every thing considerable that passed during the Reigns of the first Emperors who governed China: There you find the whole History and Laws of the Emperor Taou, with all the Care that he took to establish a good Form of Government in his Dominions; there you read the Regulations made by his Successors Shun and Yin, to improve Morality, and establish the Public Tranquillity; the Customs in Force among the petty Kings, who governed the Provinces dependent on the Emperor; their Virtues, Vices, and Maxims of Government; their Wars with each other; the Great Men who flourished in their Time, and all other Events, which deserve to be transmitted to posterity.

They have observed the same Method in recording the History of the following Reigns. But what the Chinese are remarkable for, is the great Care they have taken, and the Precautions they have used, to free it from that Partiality, which the Flattery of Sympathetic Writers might have introduced.

One of the Precautions consists in chusing a certain Number of disinterested Doctors, whose Business it is to observe all the Words and Actions of the Emperor; and, as fast as they come to their Knowledge, to set them down, unknown to each other, in a loose Sheet of Paper, which they put into a Chest through a Slot made on purpose.

They relate therein, with great Sincerity, every Thing, be it good or bad, that has been said or done: For instance, such a Day the Emperor forgot his Dignity; he was not Mannerly, and gave way to Passions: Another Day he hearkened to nothing but his Reflection and Passions in punishing such an Officer unjustly, or in dissuading an Act of the Tribunal without Caution: Again, in such a Year, and such a Day, the Emperor gave such a Mark of Affection for his Subjects, he undertook a War for the Defence of his People, and the Honour of the Empire; and in the midst of the Applauses of the Court, who congratulated him for such an Action, conducing to the Good of the Empire, he appeared with an Air full of Modesty and Humility, as if insensible of so just Prailis. The Chest in which all these Sheets are deposited, is never opened, either while the Prince is living, or any of his Family upon
CHINESE Novels.

Upon the Throne: But when the Crown passes to another House, they collect all these particular Memoirs, and after comparing them together, in order to discover the Truth, compose the History of such an Emperor out of them.

Another Custom of the Chinese does not a little contribute to enrich the History of their Nation: Every City prints an Account of every Thing considerable that happens in its District. This particular History comprehends the Situation, Extent, Limits, and Nature of the Country, with the most remarkable Places, the Manners of its Inhabitants, the Persons who have been most distinguished for Arms, Learning, or an uncommon Proflity: The Women themselves have a Place therein; such, for instance, who, through an Affection for their deceased Husbands, have continued in a State of Widowhood.

To say the Truth, there are some who by Prefents obtain from the Governor the Honour of being mentioned in the Annals: But yet this must always be a Condition, that they must be really Persons of known Merit; and to prevent any Abuses of this Kind, the Mandarin of every City assemble once in every forty Years to examine these Books, from which they reckon whatever they do not approve of.

They likewise mention in these [local] Histories, the extraordinary Events and Prodigies, with the Monkeys that are born at certain Times: For Instance, the Serpent which a Woman was delivered of, and suckled at Vis chew, or the little Elephant with his Trunk, brought forth by a Sow at King te ching, tho’ there are no Elephants in that Country. These Facts are related in the Annals of these two Cities, and the like is done in those of the rest, where you meet with all that is necessary for composing a true and exact History.

The Chinese Authors do not only apply themselves to write an universal History of their Empire, but their Genius leads them also to compose Variety of little Histories, set forth for Instruction and Entertainment. These Histories are not unlike our Romances [or Novels] which have been so much in Fashion in the latter Ages, with this Difference, that our Romances generally consist of nothing but Love-Adventures, or ingenious Fictions, made to divert the Reader; but which, at the same time they divert, so greatly captivate the Passions, that they become very dangerous Things, especially in the Hands of young Persons: Whereas the Chinese Novels are commonly very instructive, containing Maxims for the Reformation of Manners, and almost always recommending the Practice of some Virtue.

These Stories are often intermixed with four or five Verses, to enliven the Narration: I shall here insert three or four of them, translated from the Chinese by P. Dentrecaller; the reading of which will afford one a much better Notion of the Chinese Taste for Compositions of this kind, than all I could say on that Head.

A Story, [or Novel].

An Example showing that the Practice of Virtue renders a Family illustrious.

Four Verses to this Purpose are prefixed as a Motto:

- The Good and Evil which become public:
- Are wisely attended with Happiness or Misfortune:
- The one which turns [the Heart] from Vice;
- The other which animates to Virtue.

A certain Family of middling Condition dwelt at Vy-Cheu, in the Province of Kyang-nan. This Family consisted of three Brothers; the Name of the eldest was Luь Yu, that is, Luь, the Diamond; that of the second Brother Luь Pan, or Luь, the Treasure; and the third was call’d Luь Chin, or Luь, the Pearl. The two elder were married, but the last was too young to enter into the matrimonial State. The Wife of the first was named Wang, and that of the second Tung; they were both very handsome, and had all the Charms necessary to render Women perfectly agreeable.

Luь, the Treasure, had not the least Inclination to any thing that was good, giving himself up wholly to Gaming and Wine. His Wife was of the same Disposition, nor in the least addicted to Virtue, or any thing commendable in the Sex; wherein the differ’d exceedingly from her Sister-in-law, who was a perfect Example of Modesty and Decorum: insomuch that tho’ these two Females lived together in Peace, they had no extraordinary Affection for each other.

Wang had a Son whose Surname was Hiwl, which signifies the Son of Rejoicing; this Child He left his when he was but five Years old, standing one Day in the Street, to observe a solemn Procession, of a sudden was separated from his Companions, and disappare’d in the Crowd.

As the Child did not return home at Night, the Father and Mother were almost distracted; next Morning they had Advertisements fix’d up in all Parts of the Town, and Enquiry made in every Street; but all their Searching was to no purpose, nor could they hear the least Tidings of their darling Son. Loь his Father was perfectly incommoded, and being overwhelmed with Affliction, resolved to forlate his House and Family, where every thing that he saw brought into his Mind the Remembrance of his dear Hiwl. Pursuant to this Design he borrows’d a Sum of Money of a Friend to traffic with about the Neighbourhood, flattering himself that in these short and frequent Excursions he might at length find the Treasure which he had lost.

As all his Thoughts ran upon his little Boy, he found but small Pleasure in the Profit which arose from this Traffic, nevertheless he carried it on for the Space of five Years without going far from his own House, wether he return’d annually to spend the Autumn. At length concluding

(1) These may properly be called Topographical Histories, or simply Topographies.
his Son, after so long a Search in vain, to be irrecoverably lost, and perceiving that his Wife was likely to have no more Children, he resolved to withdraw himself from such afflicting Thoughts; and as he had picked up a small Stock of Money, determined to go and trade in some other Province.

He came acquainted on the Road with a rich Merchant, who perceiving his Talents and Skill in Trade, made him very advantageous Offers; and the Desire of growing rich cured him of his Uncasel.

They were no sooner arrived in the Province of Shan, than every thing succeeded to their Heart's desire; they had a very quick Vent for their Commodities, and got as considerably by them: but the Delay of the Payment on account of a Drought and Famine that afflicted the Country for two Years, and a tedious Fit of Sickness wherein Lyu was attacked, detained him three whole Years in that Province; from whence at length, having recovered his Health as well as his Money, he departed, in order to return home.

Happening to stop on the Road to refresh himself near a certain Place call'd Chin he saw, he perceived a Giraffe of blue Cloth, in the Shape of a long narrow Bag, as is worn round the Body under the Cloaths, and set to carry Money in. Going to take it up, and finding it very weighty, he lifted a little aside to open it, and there found 200 Tails.

At the Sight of this Treasure he made the following Reflections: 'Tis my good Fortune which has put this Sum of Money into my Hands; I may keep it, and employ it to my own Use, without fear of any bad Consequence: Nevertheless the Person who has lost it, the Moment he misses it, will be in terrible Agonies, and return with all the Hope he can to look for it. Are not told, that our Ancestors, when they found Money in this manner, durst hardly touch it, and it took up for no other end but to restore it to the Right Owner: This Aff of Justice appears to me to be very noble, and I am resolved to imitate the same, especially as I am in Tears, and have no Child to inherit what I have. What have I to do with Money which comes to me by such indi-rect Means?

Immediately returning back, he went and placed himself near the Spot where he had found the Bag, and waited there the whole Day, expecting some body would come to look for it; but as no such appeared, the next Day he continued his Journey.

The fifth Day in the Evening coming to Nau jü chew, he went to lodge at an Inn, where he found several other Merchants. In the Course of the Conversation, the Subject turning upon the Accidents of Trade, one of the Company told the rest that, five Days before setting out from Chin he saw, he had lost 200 Tails, which were inclofed in his inner Girdle: I had (says he) taken off the Girdle, and laid it beside me while I took a little Collation on the Road of; and there it was found by a Person who lost it. He told him his Name, and that he was an Inhabitant of the City of Vö fü. My direct Way thither (says he) is thro' Yang chew; and, if you please, I'll do my self the Pleasure to accompany you to your House.

Chin answer'd as became him to this Piece of Civility: With all my Heart (says he) we'll go together; I think myself very happy to meet with such agreeable Company. Next Morning very early they departed, and in a few Days arrived at Yang chew.

After the usual Civilities were over, Chin invited his Fellow-Traveller into his House, and set before him a small Collation; then Lyu began to talk of the Money lost at Chin he saw: Of what Colour (said he) was the Girdle wherein you kept your Money, how and where it was made? It was of blue Cloth, (reply'd Chin) and mark'd at one End with the Letter Chin, which is my Name, work'd in white Silk.

As these Tokens took away all room for Doubt, Lyu cry'd out in a fort of Exstasy: The Reason for my asking you these Questions is, because that in passing thro' Chin he saw I found such a Giraffe as you have described, and at the same time drew it out: See (says he) if this be yours. 'Tis very fine enough, said Chin: Whereupon Lyu holding it still in his Hands, deliver'd it with respect to the right Owner.

Chin full of Gratitude preferr'd Lyu much to accept of half the Money, which he offer'd to make him a Present of; but to no purpose, for Lyu would take nothing. How great are my Obligations to you! reply'd Chin: Where shall one find such an Influence of Honesty and Generosity? Then he cauht a handsom Entertainmetl to be serv'd up, where they invited each other to drink with the greatest Demonstrations of Friendship.

In the mean time Chin said to himself, Where in these Times shall we find a Man, who has the Probity of Lyu? PeoFons of this Character are very rare; but why shall I receive so great a Bounty from him, and not find a way of returning it? I have a Daughter who is 12 Years of Age, I shall strike up an Alliance with this honest Man. But has he ever a Son? that is what I do not know. My dear Friend, (says he) of what Age must this Son be at present.

At that Question the Tears gushed from Lyu's Eyes. Alas! (answer'd he) I never had but one Son, who was infinitely dear to me; and it is now seven Years that going out to see
Hi-eul; or, Virtue rewarded.

a Procession pafs by, he was loit in a Crowd, and could never he heard of after. What adds to my Miffortune is, that my Wife has brought me no more Children.

At this Relation Chín feem'd to be mute for a Moment, and then spoke to this Effect: My Brother and Benefactor! tell me what Age was that dear Child of yours, when you left him? He was 6 Years old (reply'd Lyú); What was his So-name? (adds Chín) and what fort of Boy was he? We call him Hi-eul (reply'd Lyú); he had escaped the Dangers of the Small-Pox, without being marked with them; his Complexion was fair and lively.

Chín was perfectly ravished with Joy at this Account given him by Lyú; nor could he help discovering it in his Eyes, and the Air of his Countenance. Then immediately calling one of his Servants, he whispered some Words in his Ear: Whereupon the Servant expressing his Readiness to obey his Masters Orders returned into the inner part of the Houfe.

Lyú, attentive to the several Questions, as well as the extraordinary flush of Joy which appeared in the Countenance of his Hoff, was taken up with various Conjeétures, when of a sudden he beheld a young Domeflic about 15 Years of Age enter the Room: He was decently clad in a long Habit with a green Cost over it; his handfome Shape, his Air, and Carriage, the Face adorned with regular Features, his beautiful black Eyebrows, and his quick and piercing Eyes, made an Imprefion on once at the Heart and Eyes of Lyú.

As soon as the Youth faw the Stranger fitting at Table, he turned towards him, made a low Bow, and spoke some Words of Civility. After which approaching Chín, and flanding modestly before him: My Father, faid he, with a sweet and agreeable Voice, You have called Hi-eul, be pleafed to let me know your Commands. I'll tell you prefently (reply'd Chín); in the mean time fay blame me.

The Name of Hi-eul, which the young Lad had given himself, rai'd new Suspifions in the Mind of Lyú: A secret Impulfle feiz'd his Heart, and by a wonderful Sympathy of Nature, immediately recalled to his Memory the Image of his Son, his Shape, his Face, his Air, and his Garbours; all which he beheld in the Youth on whom his Eyes were attentive ly gaze'd; and there was nothing but the Name of Father, which he gave to Chín, that held him in doubt. However, he did not think it civil to ask Chín if the Youth was really his Son, as possibly might have been the Cafe, fince two Children might happen to have the fame Name, and to refemble each other.

Lyú, wholly taken up with these Reflections, thought but little of the good Cheer that was prepared for his Entertainment; the Perplexity of his Mind was visible in his Countenance, and his Eyes were carried irresifibly towards the Child, on whom they were fo fixed, that he could not take them off of him. Hi-eul, on his fide, in spite of the Timoroufnefs and Modery invariable from one of his Age, looked prefently on Lyú, as if Nature had at that Instant discovered to him that he was his Father.

At length, his Face being no longer able to contain himself, broke Silence of a fudden, and ask'd History of Chín, if the Youth was really his Son? 'Tis not from me, (reply'd Chín) that he hath receiv'd him since Life, altho' I look upon him as my own Son. About 7 Years fince, a Man paffing through the Town with this Child in his Hand, address'd himfelf accidentally to me, and begg'd I would affift him in the extreme Necelfity he was in. My Wife (laid he) is dead, and has left me only this Boy. The bad Condition of my Affairs has obliged me to quit my Country for a while, and retire to Whay ngan, to the Houfe of one of my Relations, from whom I expect to receive a Sum of Money fufficient to fet me up in the World again; but as I have not wherewithal to continue my Journey as far as that City, will you pleafe to be fo charitable as to lend me three Taels? I will repay them faithfully at my Return, and in the mean time, to convince you I am worthy of your Confidération, I will leave behind me in Pledge what I hold most dear in the World, that is, this only Son of mine. The Moment I arrive at Whay ngan, I fhall return and take this dear Child out of your Hands.

As I was touched with the Confidence which he put in me, I advanced him the Money which he demanded; and when he left me he fad Tears, protefting that it was an extreme Affiption to him to leave his Son behind. What surpriz'd me moft, was, that the Child did not feem in the leaft concerned in the Separation: But not feeing his pretended Father return, I began to harbour fome fups, and wanted to have them cleared up. According to what I faw the Child, and by putting feveral Questions to him, I came to understand that he was born in the City of Vô fî; that one Day going to fee a Procession paff through the Sreet happen'd to, and beheld the Youth, very far from Home, was decoy'd and carried off by some Perfon whom he did not know. He told me also the Name of his Father and Mother, which is the fame Family-Name with yours. I prefently found that the poor Infant had been decoy'd and fold by fome Rogue or other; I therefore took Compassion on him, and his Behaviour has entirely gained my Heart. From that time I used him as if he was my own Son: I have had a thought many times to take a Journey on purpo-fe as far as Vô fî, to get some account of his Family, but 'll have been prevented by fome Bufinefs or other, altho' I had not wholly given over the Design. By good Luck, within these few Minutes, you having had an Occafion to fpoke of this Son, certain Words, let fall by chance, have refresh'd my Memory, and the surprizing Conformity between what I knew and that which you told me, made me believe for the Child to fee if you knew him.

At the Words Hi-eul fell a weeping for Joy, and prefently after the Tears flowed space down the Cheeks of Lyú. 'One thing (fays Lyú) will foon discover whether he be mine or not, and him to be his'

Lyú discovers that, is a black Spot a little above the Knee, which was caf't by his Mother's Longing when Son.
In a Scene of the Theatre,what is the charmng Fafl under so sweet an Acknowledgement is made! Perhaps they are both still afraid that they have only embrac’d a Dream.

Joy at meeting with him.

It is easy to conceive what transports of joy were felt both by the Father and Son, in the sweet Moments wherein they so unexpectedly met again. After a thousand tender Embraces, Lyn breaking from the Arms of his Son, went and threw himself at the Feet of Chin: "How vastly am I obliged to you, (said be) for having received into your House, and educated with so much Benevolence, this dear Part of myself? If it had not been for you, is it possible we should ever have come together again?

"My charming Benefactor! (replied Chin, raising him up) it is the generous and virtuous All performed by you to me, in restoring to me the 200 Tails, that has moved Heaven in your Favour; this Heaven that led you to my House, where you have found what you had lost, and fought after so many Tears in vain. Now that I know this pretty Son belongs to you, I am sorry I did not treat him with greater Kindness. Prorote your self, my Son, (said Lyn) and return your noble Benefactor Thanks.

Chin put himself in a Posture to return the Reverence that had been paid him; but Lyn, confounded at such excess of Civility, went up to him immediately, and would not suffer him so much as to bow. Thrice Ceremonies being over, they sat down again, and Chin made young Hi-cul fit down beside his Father Lyn. Then Chin beginning the Conversation: "My Brother! (said be to Lyn) for’tis a Name I ought to give you now, I have a Daughter of 1 years old, and it is my Design to give her in Marriage to your Son, that we may be more closely united by this Alliance. This Proposal has been made in the most sincere and affective a manner, that Lyn judged he ought not to make the usual Excuses that Civility prescribes; and therefore laying them entirely aside, he gave his Consent without Hesitation.

As it was late, they separated, Hi-cul going to lie in the same Chamber with his Father; where it may be supposed a great many conflagrating and tender things passed between them during the Night. Next Morning Lyn intended to take leave of his Hoft, but the latter preist’d him so earnestly to stay, that he could not refuse him. Chin had prepared another Entertainment, where nothing was spared to regale the future Father-In-Law of his Daughter, and his own Son-In-Law. Thus also he proposed to confine himself for the Loss of their Company by their Departure. They drank plentifully, and gave themselves up to Joy.

Towards the End of the Feast, Chin drew out a Purse of 20 Taels, and looking full at Lyn, "My amiable Son-In-Law, during the Time that he has lived with me, has without doubt been a Sufferer in some Respect or other, tho’ contrary to my Intention and Knowledge; this then is a small Present which I make him, till such time as it shall be in my Power to give him more Substantial Proofs of my tender Affection. Nor would I by any means have him refuse it." ‘What, (replied Lyn) at a time when I have contrived so honourable an Alliance, and ought my self, according to Custom, to make Marriage-Presents in behalf of my Son, from which I can only be excused as I am on a Journey, must you load me with Gifts? This is too much, I can by no means accept of it without being perfectly affam’d of my self."

"Alas! (says Chin) who thought of offering such a Trifle to you? ‘Tis to my Son-In-Law, and not to the Father-In-Law of my Family, that I pretend to make this small Present: In a Word, your Refuift, in case you perfit in it, will be a certain Sign to me that my Alliance is not agreeable to you."

Lyn, seeing that he must comply, and that it was in vain to give any farther Opposition, humbly received the Present; and causing his Son to rise from the Table, ordered him to go make Chin a very low Bow. That which I have given you (said Chin) is but a Trifle, and not worth Thanks. Hi-cul after that went into the inner Part of the House, to thank his Mother-In-Law. The whole Day was spent in Feasting and Diversions till Night parted them.

Lyn being retired to his Chamber, gave himself up to the Reflections which this Adventure had caufed in his Mind: "It must be confessed (said he) that in restoring the 200 Taels that I had found, I did an Action very agreeable to Heaven, since I am rewarded with the good Fortune of finding my Son, and contrading so honourable an Alliance. This is good Fortune upon good Fortune; it is like putting Flowers of Gold on a beautiful Piece of Silk. How can I fiew my Gratitude for so many Favours? Here are 20 Taels which my Kinman Chin has given me; can I do better than employ them towards the Subistence of some virtuous Bonzases, for that will be to strew them in a Land of Bleffings.

Next Morning, after they had taken a hearty Breakfast, the Father and Son got ready their Baggage, and took Leave of their Host; from thence they went to the Port, where they hired a Bark. But they had scarce sailed half a League before they drew near to a Place in the River, from whence arose a confused Noise, and the Waters seemed in violent
Hi-eul; or, Virtue rewarded.

This happened to be a Bark full of Passengers, which was sinking. They hear the poor unfortunate Creatures cry out pitifully, Help! save us! And the People on the Neighbouring Bank, alarmed at this Wreck, called to several small Barks, which were thereabouts, to make what haste they could to relieve those who were in distress struggling for Life in the Water. But the Watermen, who are a hard-hearted, covetous Race of Mortals, demanded the Promise of a considerate Reward before they would give a Step to their Relief.

During this Debate, up comes the Bark of Lyu, who, when he had understood what the Matter was, said within himself: “To save the Life of one Man, is a thing more holy and meritorious than “to adorn Temples, and maintain Bonzes: Let us consecrate these 20 Taels to this good “Work, and succour these poor Men who are ready to perish.” Hereupon he instantly declared that he would give 20 Taels to those who would take the half-drowned People into their Barks.

At this Offer all the Watermen covered the River in a Moment. Some even of the Spectators who were on the Bank, and knew how to swim, call themselves hastily into the Water, so that in an instant every one of them was rescued from Danger. Lyu, overjoyed at the Success, immediately delivered the Money which he had promised.

The poor Passengers thus rescued from the Water and the Jaws of Death, came to return their Deliverers Thanks. One of the Company having considered Lyu attentively, cried out all of a sudden: What! is it you my eldest Brother? By what good Fortune have I found you here? Lyu, turning him about, knew it to be his third Brother Lyu chin: Then transported with Joy, and quite lost in Raptures, clapping his Hands together: O wonderful! (says he) Heaven has brought me hither in the nick of time to save my Brother’s Life. Immediately giving him his Hand, he embraced him, took him into his Bark, helped him to take off his Cloaths that were all wet, and gave him others to put on.

Lyu chin, as soon as he had recovered his Spirits, performed the Duties which Civility requires from a younger Brother; and the elder, having returned his Compliment, called Hi-eul, who was in one of the Boats, and saluted his Uncle. After this he related all his Adventures, which so amazed Lyu chin, that he became perfectly insensible. But, in short, let me know, (said Lyu) what could bring you into this part of the Country.

“IT would require a good deal of Time (said Lyu chin) to tell you the Cause of my undertaking this Journey. Three Years after you had left Home, News was brought us that “you fell sick and died in the Province of Shan-fé; my second Brother, as Head of the Family “in your Absence, made Enquiry, and he assured us, that it was Fact. This was like a Thunderclap to my Sister-in-Law, who became insensible, and went into Mourning. For my “part, I continually told her that the News was not certain, and that I believed nothing of it.

A few Days after, my second Brother pret’ed my Sister-in-Law to think of a new Hus- “band; but she always rejected a Proposal of that kind. At last she prevailed on me to take a Journey into Shan-fé, to inform my self on the Spot concerning you; and when I left thought of it, and was ready to perish in the Water, I met with my dear Brother, who sav’d my Life; A Protection from Heaven truly wonderful! But, Brother, believe me, there is no Time to lose; make haste home as fast as you can, to comfort my Sister-in-Law, who suffers a violent Perfection, so that the least Delay may be attended with Misfortunes never to be retrieved.

Lyu yu, in a Conformation at this Account, sent for the Master of the Bark; and tho’ it was very late, he order’d him to set sail, and keep going forwards all Night long.

The Heart, when eagerly bent, flies to the Mark like an Arrow.

The Bark glides along the Water swifter even than the Shuttle thro’ the Loom of a Weaver 

who is in haste to finish his Work.

While these Adventures happened to Lyu yu, his Wife Wang was in great Tribulation. She had a thousand Reasons to believe her Husband was not dead: But Lyu pau, who by this pretended Death was become Head of the House, affirmed it to positively, that at length she suffered herself to be persuaded into it, and put on Widows Weeds. Lyu pau had a wicked ed Heart of his own, and was capable of the basest Actions. “I don’t doubt, says he, but my “elder Brother is dead, and I am now the Master. My Sister-in-Law is young and handsome, “and her Relations live at a great Distant, so that it is out of her Power to implore their Af “fiance: I must force her to marry again as soon as possible, and by this means I shall get “a considerable Sum of Money.

He immediately communicated his Design to his Wife Tang, and ordered her to set some artful Matchmaker at work: But Wang would not hearken to such a Proposal; she protested the she would continue a Widow, and honour her Memory the Memory of her Husband. Her Brother-in-Law Lyu chin encouraged her in that Resolution, so that all the Artifices they employ’d had no Effect with her; and as it struck into her Mind from time to time that her Husband was not dead, “I must (says she) be satisfied about it; Reports are often “false; nor can I have a certain Knowledge of the Thing, except in the Place itself. ‘Tis “true, that Place is near 300 Miles distant: But no matter for that, I know my Brother Lyu “chin is very good-natured, and, to put me out of Pain, would not scruple to go into the “Province of Shan-fé, there to inform himself for certain whether I have had the Misfortune “to lose my Husband or not; and if he be dead, to bring me at least his precious Remains.

Accordingly Lyu chin was intreated to undertake the Journey, and departed. His Abstinence made Lyu yu a great deal more eager in his Pursuit; besides having for several Days togeth
Sheover—hcan the Propofal, taking care however to inform him- 
self underhand whether she was young and handsome; and as soon as he had satisfied himself as to thofe Points, he loft no Time, but deliver'd 30 Tacls to conclude the Bargain.

After Lyu pau had received the Money, 1 must inform you, (fai’d be to the Merchant) that

my Sifter-in-Law is proud, haughty, and exceeding formal: She will make a thousand

Difficulties, when it comes to the Point about leaving the Houfe, and you'll have much

Trouble to get her to content to it. The Method you must take then is this: As soon as

Night begins to fall, get a Chair, adorn'd according to the Custom, and with good lufty

Chairmen. Come to our Door, with as little Noise as ever you can; the Perfon who will ap-

pear in a mourning Head-dres’ is my Sifter-in-Law. Say not one Word to her your felf, nor

let it reach her ear. But fize her at once by the middle, hurl her into the

Chair, convey her with all poffible Speed to the Bark, and let fay.” This Expedient
pleafed the Merchant much, and the Execution of it feemed very easy to him.

In the mean Time Lyu pau returned to his Houfe; and that his Sifter-in-Law might fuf-
pect nothing of his Difgn, he carry’d it very fair with her: But as foon as her Back was

turned, he discover’d the Project to his Wife, and speaking of his Sifter-in-Law in a contempti-

ble Way: “This two-leg’d Piece of Goods, (fays be) muft needs go out of the Houfe this

Night; and alfo’ it is a Matter that gives me no manner of Uneafines, I do gor

care to be in the way myfelf when the Scene is acting; for which Reason I will go out for

fome time; but it is proper firft to let you know that towards Night-fall, Perfons well at-

tended will come to your Door, and carry her off in a Chair.

He was going to proceed, when he was interrupted by a fudden Noise which he heard.

This was occafion’d by his Sifter-in-Law, who was paffing by the Chamber-Window. Where-

upon Lyu pau flipt out by another Door in fuch a Hurry, that he had not Time to mention the

Circumstances of the Mourning Head-dres’ It was no doubt owing to a particular Providence

of Heaven (a) that this Circumference happened to be omitted.

Wang readily perceiv’d that the Noise she made at the Window had oblig’d Lyu pau to

break off the Difcoufe abruptly, and it appeared plain enough by the Tone of his Voice that

he had flipt something more to fay: But she had heard enough to let her into his Difgn;—

for perceiving by his Air when he came in, that he had something to fay in paffive to his

Wife, she pretended to withdraw, and laying her Ear clofe to the Window, heard difficultly thefe

Words: They will carry her off, and put her into a Chair.

As thefe Words confirm’d her Suspicions to a great Degree, she entered into the Chamber, 

and approaching Tang fang immediately discover’d her Uneafines: “Sifter-in-Law, fay’d he,

you fee here an unfortunate Widow, who is engaged to you by the firft could Ties of Friend-

fhip, which was always very fincere. Now by this Friendfhip, which has been of fo long

flanding, I conjure you to tell me frankly, whether my Brother-in-Law still perfists in

his Difgn of forcing me into a Marriage, which muft needs prove my Ruin.

Is defended
by her Sifter-
in-Law,

Is definf by her Sifter-
in-Law,

Speech Tang appear’d at firft in Confufion, and blufh’d: but soon recovering her-

felf, and perceiving it to be the Better Part of the Matter, fay’d: “What are you thinking of, Sifter, (fays fhe) and what Imaginations are thefe that are gotten into your Head? If there was any Difgn

on Foot of marrying you again, do you think there would be any great Difficulty in

bringing it to bear? What Occafion is there for throwing one’s elf into the Sea, before the

Bark is ready to fink?

When Wang heard this Proverb relating to the Bark, it gave her more Light ftil into the

Drift of her Brother-in-Law’s private Difcoufe: Whereupon the froke out into Complaints

and Sighs, and giving her elf up intirely to Grief, she fent her elf in her Chamber, where she

wept and groin’d, lamenting her Cafe: “How unhaply am I, (fai’d fhe) not to know what

is become of my Husband! Lyu chim, who is the Brother-in-Law I could depend on as a

Friend, is on his Journey. My Father, Mother, and the reft of my Relations, are at a
great Difrance from hence: So that if this Thing is to be put in Execution fuddently, how

can I give them Notice of it? I have not the leafl Difrance to expect from our Neigh-

bours. Every Body hereabouts is afraid of Lyu-pau, and know him to be capable of the

greatest Villainies. Wretch that I am! I know not how to effcape his Snares. If I do not

fall into them to day, I fhall to morrow, or in a very fhort time. Every thing confider’d,

I’ll put an End to this miferable Life; ‘tis better die once for all, than to fuffer Death a

thousand times over; and what is my Life to me, but one continual Death?

She then came to a Resolution, but defer’d the Execution of it till Evening. As foon

therefore as Day left the Horizon, and the Darkens of the Night fucceeded in its Place, 
she retir’d into her Chamber, and her elf in; then taking a Cord, the fatter’d one End of

it to a Beam, and made a Running-knot at the other. This done, she got upon a Stool, and

having adjusted her Garments about her Feet in a decent manner, cry’d out, Supreme Tyen, re-
venge my Cafe! After the he had spoken thefe Words, and vented a few Sighs, she threw off

her Vcl, and thrust her Head into the Noofe, then kiding down the Stool with her Foot,
she remained hanging in the Air.

Here
Here was an End, in all Appearance, of this unfortunate Lady. It happened, however, that the Cord, tho' made of Hemp, and of a confiderable Thickness, breaking all of a sudden, fell down upon the Floor, half-dead. Her Fall, join'd to her violent Agitations, made a great Noise: On hearing which, Tang ran, and finding the Door of her Chamber strongly barraceted (which he judged to be the Effect of her DistraACTION) instantiy laid hold of a Bar, and broke it open. As the Night was very dark, on entering the Room, her Feet were entangled in Wang's Cloaths, and she fell backwards. In falling her Head-dress flew off at a good Distance, and the Fright seiz'd her to such a Degree, that she swooned away for a few Moments. As soon as she came to herself, she went to get a Lamp, and returning into the Chamber, found Wang stretched on the Ground, without Motion, and almost breathless. She foam'd at the Mouth, and the Cord was drawn very tight about her Neck: Tang therefore loofen'd the Noose with all Speed.

She was going to give her more of her Affiance; when he heard a gentle Knocking at the Street-Door. As she did not doubt but it was the Merchant of Kangsi, who was come to letch his new-purchas'd Bride, she ran as faft as she could to receive him and bring him to the Chamber, that he might be himself a Spectator of what had happened. The she was in a great Hurry, yet having more Regard to Decency than to appear without a Head-dress, she match'd up that of Dame Wang, which lay at her Feet.

It was indeed the Merchant of Kangsi, who came to carry off the Lady that had been promised him: He had brought a Wedding-Chair, adorn'd with Silken Streamers, Flowers, and several Beautiful Lanterns. It was surroun'd with Servants, who carried lighted Locks in their Hands, and a Crowd of Musicians with Flutes and Hautboys. But the whole Company stood waiting in the Street without playing on their Instruments, or making the least Noise, whilst the Merchant had advanc'd a little before, and knock'd softly at the Door; but finding it half open, he went into the House, with some of the Link-bearers, in order to light him.

As soon as ever Tang appeard, the Merchant perceived she had a Widow's Head-dress on, which was the Signal that had been given him, and being charm'd moreover with her Air and Features, he caught hold of her with as much Eagernefs as a hungry Hawk feizes a little Bird. Upon this his Attendants running up to his Affiance, carried away the Dame, and shut her up in the Chair, which was there ready to receive her. In vain she cry'd out that they were mistaken, and that it was not her they look'd for. The Noise of the Instruments, which struck up all at once, drowned her Voice, while the Chairmen rather flew than walk'd, in order to get her into the Bark.

**A Band of Musicians advances in Triumph towards the Bark of a Stranger.**

The Mistake of a Mourning Head-dress occasions a Marriage.

When the Bride in Presence of the new Bridegroom cries out, it is not against Heaven, It is against her real Husband that she cries and exclaims.

In the mean time Wang, who had receiv'd Relief from the Care of her Sifter-in-Law, was come to herself, and had recover'd her Senses; when the great Buffle that she heard at the Street-Door renew'd her Fears, and made her terribly uneasy. As the Trumpets, and that confused Mix'ture of Voices and Instruments which began of a sudden, remov'd farther off every Moment, the took Heart again; and in about a Quarter of an Hour, growing more courageous, she went to see what was the Matter.

Having called to her Sifter-in-Law two or three times, and nobody answering, she concluded that the Merchant had promis'd a Mirthful, and carrey'd on the wrong Perceiptions. On the other hand she began to fear that Luy-pau would in revenge play her some mischievous Trick, when he came to know of what had happen'd. However she went and lock'd herself up in her Chamber, where she gather'd up her Bodkins, Ear-rings, and the black Head-dress, that lay on the Ground, proposing to take a little Rest, but she could not clofe her Eyes the whole Night.

As soon as Day began to dawn, the rose up, and wath'd her Face; but while she was looking for her Mourning Head-dress, she heard a Noife at the Street-Door, where somebody rapp'd very loud, crying out, Open the Door. This it seems was Luy-pau, whom the knew by his Voice; and as she was not long resolving what to do, he let him thunder on, without making any Answer. He sworn, he blurr'd, and baw'd till he grew hoarse again. At length the Lady Wang went to the Door, and standing behind without opening it, Who is it that knocks, says she, and makes such a Racket? Luy-pau, who well knew it to be his Sifter-in-Law's Voice, was immediately feu'd with most terrible apprehensions, especially when he found the would not open the Door. Hereupon he had recourse to a Stratagem which had the Effect. Sifter-in-Law, said he, I am come with good and joyfull News; My younger Brother, Luy chin, is return'd, and our elder Brother is in perfect Health, open the Door quickly.

As soon as the Lady Wang heard of Luy chin being return'd, she ran first to put on the black Head-dress that Lady Tang had left, and then opened the Door with all the Haste imaginable, but instead of pleasing her Eyes with the Sight of her dear Luy chin, as she expected, she found nobody there but Luy pau himself, who immediately went to his Chamber: But not meeting with his Wife there, and besides observing a black Head-dress on his Sifter-in-Law, his Suspicions were strangely increas'd. At length he cry'd out, Where is your Sifter-in-Law? Thou ought to know better than I, answer'd Wang, since this fine Intrigue is all of your own Management. But tell me, (reply'd Luy pau) how comes it that you don't wear a white Head-

---

**Hi-EUL, or Honestly rewarded.**
CHINESE Novels.

dres. Have you thrown aside your Mourning! In order to explain the Matter to him, it was so complaisant to give him an Account of all that had happened during his Absence.

She had scarce finished her Story, when Lyn pan began to beat his Breast, and flung about like a Madman, but coming to himself again, by degrees: “I have still, said he, one Remedy in my Misfortune; I'll tell this Sister-in-Law, and with the Money will buy another Wife; so that nobody shall know that I have been so unhappy as to tell my own.” It seems he had been gaming all the Night before, and had left the 50 Taels which he had received from the Merchant of Kyang-fi, who by this time was got far enough off with his new Bride. Just as he was going out to put this Design in Execution, he perceived 4 or 5 Persons at the Door ready to enter. These were his Brothers Lyn yu and Lyn chin, with their Nephew Hi-eul, and two Servants, who carried their Luggage. Lyn pan, quite confounded at the Sight, and not having Impudence enough to face them, made his Escape as fast as he could by the Back-Door, and vanished as quick as Lightning. The good Woman transported with Joy, ran to receive her Husband: But to what excess did it arise, when she perceived her Son, who was grown so tall and handsome, that the scare knew him! “Ah! by what good Fortune, said she, have you brought back this dear Child, whom I had given over for lost?”

Lyn yu gave a particular Account of all his Adventures; and his Wife, in her Turn, related at large all the Affronts she had suffered from Lyn pan, and the Extremities to which he had driven her.

Lyn yu being bewilf'd on his Wife the Praises due to her Fidelity; “If blinded” by a Passion for Riches, said he, I had kept the 200 Taels which I had found by chance, how could I have found my dear Child? If Avarice had with-held me from employing those 20 Taels to save the Strangers who were in danger of Drowning, my dear Brother would have perished in the Waters, and I should never have seen him more. If by an unexpected Accident I had not met with this my amiable Brother, how should I have discover'd time enough the Trouble and Distress that reigned in my House? But for this, my dear Wife, we had never come together again; our Family must have been dismember'd, and over-whelm'd with Affliction. All this is the Effect of a particular Providence of Heaven, which has conducted the whole Affair. As to my other Brother, that unnatural Monster, who unwittingly sold his own Wife, he has justly brought upon himself the Evil that has befallen him. The great Yen treats Mankind according to their Deeds; let them not therefore think to escape his Justice. Hence let us learn how advantageous it is to prais'd Virtue; 'tis that which renders a Family every Day more flourishing.

Some time after Hi-eul went to look after his Wife, the Daughter of Chin. The Marriage was concluded, and prov'd a very happy one. They had many Children, and liv'd to see a whole Crowd of Grandions, several of which advanced themselves by Learning, and attained to the highest Employments: And thus this Family became illustrious.

The virtuous Action, of restoring the Money that had been found, Was the Occasion of finding a Son who was given over for lost. The detestable Design of selling a Sister-in-Law, was the cause of a Man's losing his own Wife. The Conduct of Heaven is altogether wonderful: It distinguishes perfectly the Good from the Wicked; nor is it to be imposed upon.

---

Two Pieces of HISTORY.

Or rather two kinds of Judgments: One wherein the Guilty being acquitted, Heaven, the Moment he triumphs, confounds and punishes him in a signal Manner; The other, wherein Innocence being oppressed and ready to sink, is of a sudden made known, and revenged by the particular Protection of Heaven.

The Work begins with the four Verles following:

That which unmasks and penetrates the most hidden things. That which exposed Evil is always Evil, and Good Good, is Heaven.

In designing to hurt another, a Man hurts himself. The best concocted Artifices are discover'd in the End.

Preface.

It is commonly said, Whoever takes away the Life of another ought to lose his own: This is a Law universally receiv'd, and which is necessary to Society. Hence it is so difficult to make the Innocent pass for the Guilty, and the Guilty for the Innocent. Are you innocent? He who has a mind to destroy you, may, 'tis true, beguile and corrupt the most discerning Judge: The just Yen also may seem at first to wink at the Calumny; but he will not
Successful Villainy punished.

not suffer you to fall under it. Injustice will come to Light in the End, and be confounded. On the other hand a Villain, who, tho' justly accused, protests himself innocent, sometimes undergoes the most rigorous Torture, without confessing any thing, and forces his Accusers to drop the Prosecution: But the Time comes at length when the Mystery of Iniquity is revealed, and the Artifice detected.

A Criminal may survive his Crime for a Season, while the Innocent may be condemned to languish in a Dungeon, and see the Sword ready to fall upon him: Is it because that Ancient Lord who is over our Heads wants Eyes? Be attentive to these excellent Words, which we have received from our Forefathers, exprest in four Verstes:

Heaven is supremely knowing, nor can we deceive it. Its Knowledge of Things here below does not commence the Inflant that it shews forth, and lets us see that it knows them. Virtue and Vice never remain, the one without Reward, and the other without Punishment: There is no Dispute, but about the Time; sooner or later it must come to pass.

The Complaints which People under Oppressions make in this Life, and after Death, mount to Heaven, and call for Vengeance. Truth is sometimes so perplexed, that the Mandarins cannot discover it; but powerful Heaven examines and sees every thing most clearly. Were Artifice and Knavery multiplied to Infinity, it makes them contribute to bring on the favourable Opportunity for its just and immutable Decrees to shine forth.

It is commonly said, Wicked Men are feared, Heaven not at all. That honest People are deceived, but Heaven never is. It is also said, That the Net in which Heaven holds all Mens-kind is easily fractional. It seems as if it did not see them, nevertheless there is no Way to escape it.

Since Government has been established, what Numbers of upright Magistrates, and wise Judges have appear'd upon the Stage! Are they ignorant that Heaven is interested in watching over the Life of Man? But the Passions put imperceptible Springs in Motion: A hundred Facts, which seem the most incredible, are nevertheless true; and a hundred others, that seem the most plausible (A), are not the least false on that Account.

From whence it follows, that Proceedings in criminal Matters, even where there is the plainest Proof, ought to be examined with the strictest Care, and several times over. After this, a Judge need never fear that those he condemns will complain of being wrong'd, and cry for Vengeance against him.

At present, in the Tribunals, the Superior as well as the Inferior Officers are govern'd by Arrogance, and seek only to enrich themselves; so that scarce any but rich Men, and People of Distinction cancontent them. Hence it happens, that Justice with her righteous Balance is no longer to be found among us, but has been thrown into the great Eastern Sea.

I am very sensible, that notorious Crimes, which require speedy Justice, may and ought to be punisht without delaying the Proceedings; I even grant, with respect to Matters of small Consequence, where all the Circumstances are known, that it be left to dispatch them as soon as possible by way of Accommodation: But I do not think that Murder should ever be pardon'd, or made up in that manner, both Equity and right Reason opposing it; for if the Party guilty of imbruing his Hands in the Blood of another be not punish'd with Death, the Ghost of him who was murder'd, and cries for Justice, will never be at rest.

As to the Depositions of the unhappy Wretches, who under the Torture accuse innocent People as the Accomplices of their Crimes, they cannot be sufficiently condemned (a); the Depositions of one Day ought to be compared with those of another, and sifted with the greatest Nicety imaginable.

It usually happens, that these Villains, when put to a violent Torture, and upon the Point of being condemn'd to Death, catch at everything they can to save themselves: They pretend to confess the whole; and as Calumni costs them nothing, they accuse the Innocent, without scrupling to destroy, not only a single Man, but even a whole Family: They think of nothing but how to relieve themselves, and so they can gain their End, care not what Mischief they do.

But a Judge should penetrate to the Bottom of their Souls, paying little Regard to such Accusations (c); and thus, by saving those who would otherwise be opprest, lay up for himself a Treasure of Merits, for which his Children and Grandchildren will one Day receive a thousand Blessings.

My View in this Preamble was to instruct both the People and the Magistrates: It is certain, that the smallest Plant, the vilest Shrub, derives that Life which it enjoys from the Supreme Heaven; with how much more Reason may it be said to be the Author of the Life of Men, of whom it is the first Father!

Therefore the principal Duty of a Mandarin is to have Paternal Bowels for the Preservation of those intrusted to his Care. He ought to make use of both gentle and rigorous Methods to main-

(A) The Art of the Torture for making Discoveries in criminal Causes is one of the chief Improvements in the Chinese Law, and seems to encompass in some degree both the Morality and Wisdom of the Legislators.

(c) The Chief Author seems greatly disdained with the Injustice and Immorality of this Law, which indeed forces Villains against their Wills to accuse the Innocent; and, the Innocent to accuse another. No Law ought so falsly, which renders the Privileges of the Good and Virtuous so precarious; and it could be wish'd, that instead of granting Felons their Lives for discovering their Accomplices, they were to have a Sum of Money to dispose of after their Death, with a small Part for their own Use; Better twenty Rogues escape Punishment, than one innocent Person suffer wrongfully.
maintain Tranquility, and prevent Disorders; and in his whole Conduct should do nothing unworthy the amiable Name of The Father and Mother of the People. By these Means he will gain their entire Affection, and this Affection will declare itself by Tokens of an eternal Gratitude. But above all, august Heaven will reward his Equity, and proceed him in a particular Manner.

**An History.**

**Wang** was bearing all Will to Li, 

UNDER the Dynasty of the Ming (†), a Rich Man of the City of Su ch'ce, named Wang kya, had been long the declared Enemy of one Li; and having fought a hundred times for an Opportunity to destroy him, without being able to effect it, he at length set out one Night about the third Watch, in a terrible Storm of Wind and Rain, with a Design to affright him in his House.

That Evening Li i, after he had flapped, went quietly to bed, and was fast asleep with his Wife, when a Gang of ten Ruffians broke open the Door. The Noise awaking him, he saw these Villains, whose Faces were belmeared with Black and Red, enter tumultuously into his Chamber.

At this Sight the Lady T'yang, his Wife, in great Terror, flit out of the Bed, and crept under it to hide herself. Half dead with the Fright, the perceiv'd that one of the Gang, who had a great Beard and a broad Face, seizing Li i by the Hair, cut off his Head at one Blow with a Sabre; after which they all disappear'd in a Moment, without taking any thing out of the House.

The terrify'd Lady, who saw all that past, having recover'd her executive Fright, came from under the Bed, and dress'd herself in a Hurry; then turning towards the Body and Head of her Husband, made Lamentation, and cry'd so loud, that the Neighbours came running in Crowds to know what was the Matter. Tho' they were strangely shock'd at such a dreadful Spectacle, yet they endeavouur'd to comfort the poor Lady, who was quite overwhelm'd with Grief; but she refused all Consolation.

You see here, says she, my Husband murder'd; you need not go far to seek the Affair, for it is Wang kya. What Proof have you of this? answer'd the Neighbours. What Proof? added she, I was bid under the Bed, and took particular Notice of the Murderer. It is Wang kya himself, that sworn Enemy of my Husband. I observ'd his great Beard, and his broad Face; tho' it was belmeared, I knew him very well. Would common Thieves have left the House without taking any thing away with them? Yes, Wang kya is my Husband's Murderer, I am sure of it. Affright me, I conjure you, to take Vengeance of this Villain; and be so good as to go along with me to the Mandarin to demand Justice, and bear Witness of what you have seen. They reply'd, that they were sensible there was some Enemy between Wang kya and her Husband, and they would readily bear Witness of it at the Tribunal. That besides it was their indispensible Duty to acquaint the Mandarin with any Robbery or Murder that was committed in their Quarter; so that she had nothing to do in the Morning but to prepare an Accusation, and they would bear her Company when she went to present it: After which they retired.

When they were gone, the widow'd Lady shut her Door, and having spent the rest of the Night in Tears and Groans, at the Break of Day she begg'd her Neighbours to send her somebody to draw up the Information which she intended to make; and as soon as it was ready, she went directly with it to the Mandarin, just at the Hour as it happen'd that he gave Audience, and administered Justice. As soon as the saw him, she quicken'd her Pace, and profrating herself at the Foot of the Esfrade, cried out with a lamentable Tone, Murder! Affirmation! The Mandarin seeing an Accusation in her Hand, enquired what was the Subject; and being inform'd that it related to a Murder committed either by Thieves or Affariffes, he receiv'd it, and promis'd to do her Justice. The People of that Quarter at the same time present'd a Memorial to acquaint him with the Diforder that had happen'd in their Neighbourhood.

The Mandarin instantly dispatch'd some Officers of Justice to view the dead Body, and make out the Process; then he order'd his Confidables to apprehend the Person who was accus'd to be the Affariff.

Wang kya remained very esy in his own House, and seem'd to be in no Apprehension, falsely imagin'd that having belmeared his Face, it was impossible he should be known; he was even applauding his own Dexterity, when of a sudden he saw himself surround'd by a Company of Confidables, who had entred roughly into his House. Imagine you a Man flattering his Ears for fear of hearing the Thunder, and at the same instant struck by the Lightning; just so did Wang kya appear.

He was immediately seiz'd, loaded with Irons, and carried to Examination: Is this the wicked Wretch, said the Mandarin, who affariffated Li i? I, my Lord; (reply'd the Villain) if Li i was murder'd in the Night by Robbers, am I to be responsible for his Death? Upon which the Mandarin turning to the Widow; Well, says she, how do you prove that he committed this Murder? My Lord, reply'd she, when the Deed was done I was hidden under the Bed, and from thence I saw that wicked Man give my Husband the fatal Stroke; I knew him very well. But, answer'd the Mandarin, it was Night when it was done, how could you know him in the Dark? Ah my Lord, says she, I not only observ'd his Shape and Size, but I have also a farther convincing Proof; Would common Thieves have quitted the House with so much

(†) The Author of this History lived under this Dynasty.
Successful Villainy punished.

And Precipitation, and without taking any thing? Such a hurrizd and barbarous Action is the subject of an ancient Enemy, which was but too publick; and my Husband had no Enemy besides, Wang kya.

Then the Mandarin call'd the Neighbours before him, and ask'd them if they really had been the authors of an old Enemy between Wang kya and Li: Yes, my Lord, reply'd they, it was known through all China; in the Quarter where we live, it is also true, that the Murder was committed without any thing being taken out of the House.

Upon this, the Mandarin raising his Voice, said, in a Tone of Authority, Let Wang kya this infant be severely tortured. This Monster, who was rich, and had always lived at his Eafe, trembled all over at the very Mention of Torture, and declared that he would confefs the whole: It is true, said he, that I had a mortal hatred to Li, which made me disgrace myself like a Thief that I might not be known, and to affaifieate and imprison him in his own Houfe. The Mandarin having taken his Deposition, order'd him to be carried food.

to the Dungeon, where the Prisoners are confined who have been condemn'd to die.

Wang kya being thus imprison'd, was perpetually contriving how to get out of this Affair, and to render the unlucky Confession he had made of no force against him: But the more he fumbled, the lefs Hopes he had of succeeding. At length, being one Day under great Torment of Mind: "How comes it, said be to himself, that I should never think till now of Sew, that old Pettifoger, so well vers'd in the moft subtle Tricks? I was formerly acquainted with him; he is a skillful Man, and has a fertile Invention that way: He has Expedients for every thing, and ficks at nothing."

"As he was pleasing himself with these Thoughts, his Son Wang fan enl came to fee him; to he applies to whom he communicated his Project, and gave proper Orders: Especially, added he, if Sew sew, an or- gives you any Hopes, spare no Money; and remember that it concerns your Father's Life."

Sew enl promis'd to run any Risk in fo important an Affair.

The faine infant he went to Sew's Houfe, and happily meeting with him, laid open his Father's Cafe, and conjured him to find out some Method of saving him. "To save your Father, reply'd the old Fox, is a very difficult Matter, since there is his own Confession against him. The Mandarin newly arrived in the Province is jealous of his Honour; he himfelf took the Conjeftion, and pronounced Sentence: Befides, it will be in vain to appeal to a fuperior Tribu- nal, it being already in the Hands of the chief Judge; do you believe he'll ever acknowledge any Defect in his Proceedings? However if you'll give me three or four hundred Taels, and leave it to my Management; I'll go to the Court at Nan king, and will find an Opportunity to try an Experiments: I have it already in my Head, and my Mind tells me that I shall succeed."

Which way then do you intend to proceed? said Syau enl. Don't be fo inquisitive, reply'd. Sew, only let me have the Sum I demand, and you shall fee what I am able to do. Syau enl return'd with speed to his Houfe, weigh'd the Money, and bringing it pref'd Sew to haften his Journey.

"Have a good Heart, cry'd Sew: By means of these white Pieces, there is no Affair, how vexatious foever, but what I am able to manage; only be you eafe, and depend upon me."

Then Syau enl took his Leave, and thank'd him for his Zeal.

The next Day Sew fet out for Nan king, and arriving there in a few Days, went immediately to the fupreme Tribunal, whither all the great Caufes of the Empire are carried; there he fily got Information concerning the prefent State of the Tribunal, of the Names, Credit, and Diftinction of the inferior Officers. He learnt that one Syau kung of the Province of Che kyang was the Lai chung, (which is a kind of Advocate): that he was a very skillful Man in managing Affairs, and calm of Access: Him I eow accoutled with a Letter of Recommendation, which he accompanied with a very handfome Prefent.

Syau kung receiv'd Sew in a genteel Manner; and obferving that he talk'd well, invited him to come often to his Houfe, which Sew took care to do, using his utmost Endeavours gradually to infinate himfelf into the other's Friendfhip, and gain his Favour; but as yet no Opportunity offer'd to further his Deftin. At length one Day, when he leant thought of it, he learnt that a Company of Officers were bringing to the Tribunal above twenty Pirates, who would infalubly be condemn'd to lose their Heads; and that among these Robbers there were two belonging to Syau ches. At this News, gently nodding his Head: Now, says he, I have what I wanted; and I am in a fair Way of bringing my Project to bear.

The next Day he made a great Entertainment, and sent Syau kung a Billet of Invitation, who immediately took his Chair and came to Sew's Houfe, where there paft'd extraordinary Prefections of Friendfhip on both Sides. Sew having introduced his Hoft, in a very cheerful Manner gave him the Place of Honour. During the Reftaft they talk'd very agreeably on different Subjects, and drank together till it was late in the Night: At length Sew order'd his Servants to withdraw, and being alone with his Gueft, drew out a Purse of a hundred Taels, which he prefented him. Syau kung Started at the Offer, fearing some Scare might be laid for him, and ask'd for what Reason he made him this confiderable a Prefent. I have a near Relation call'd Wang, reply'd Sew, who is falsely accus'd of a Crime, for which he is imprison'd in his native City; he humbly implores your Protection, and intertreats you to deliver him from the Danger he is in. Can I refufe you any thing in my Power? answeard Syau kung; but the Affair you speak of is not in my Diftret, how then can I meddle with it?"

"Nothing is more eafy, reply'd Sew, if you will condescend to hear me for a Moment: All the Proof they have brought to deftoy my Relation, and fix the Murder of Li upon him,
is, that he was his declared Enemy; and as they cannot discover the true Affassin, they suspected my Relation, and without any more ado have that him up in a Dungeon. Now being informed that twenty Pirates were brought yesterday to your Tribunal, among whom there are two belonging to 5i chew, where the Murder was committed, I make no doubt but those two Robbers may be prevail'd on to confess the Murder of Li I among the rest of their Crimes: For they will certainly be beheaded, nor will such a Confession encrease their Punishment, at the same time that it will justify my Relation, who will for ever acknowledge himself beholden to you for his Life.

5y kung liking the Expedition, promised to bring it to bear, and immediately took the Purse. Then calling his Domestics, and returning Thanks for his Entertainment, he got into his Chair, and returned home.

In the mean time Sue was not idle, but got private Information concerning the Relations of these two Pirates, and having found out some of them, entrapped them with his Deign, promising great Matters, if they would engage the Corsairs to make a Confession, which could do them no Prejudice; and to convince them that he did not amuse them with empty Words, he made them a Prefent of a hundred Taels by way of Earnest.

This Liberality had the with'd-for Effect, and the two Pirates contented to what was defined of them; so that when they came to be examined, and to receive their Sentence, 5y kung, who was entrapped with that Commission, seeing them at his Feet, began to interrogate them in this manner: How many Person did you ever kill? The two Freebooters replyed, At such a Time, and such a Place, we kill'd such and such: In such a Month, and on such a Day, we went in the Night-time into the House of one Li i, and cut his Throat.

5y kung having taken their Confessions, sent them back to Prison; he afterwards drew up a formal Process, wherein their Answers were particularly recited, and concluded with pronouncing their Sentence. This done, Sue went immediately to the Registers, and got an authentic Copy of the Judgment; after which, taking leave of 5y kung, he flew away to 5i chew, and going directly to the Mandari's Palace, who then gave Audience, delivered him the Packet.

The Mandarin open'd it, and reading that the Murderer of one Li i was taken, immediately cry'd out: How can this possibly be, since 5ang kya has freely confess'd that Crime? As he order'd the Prisoner to be brought to examine him over again, 5ang kung enl got within the Bar, and cry'd out aloud: My Father is slander'd, and there is a Design to oppress him. This Concurrency of Circumstances astonish'd the Mandarin, who at once laying aside all his Doubts, gave Order for 5ang kya to be set at Liberty, which was instantly performed.

The Lady Tyyang having heard the News of this sudden Enlargement, very plainly perceiv'd that she had done all in her Power, and that any farther Doubts, if they would engage the Mandarin in a Series of Misfortunes; and doubtless, had not the Providence of 5yen at last clear'd up the Truth, the innocent Person would have left his Life.

Another STORy.

You have just seen how a guilty Perfon pass'd for innocent; the following Example shows how the Innocent was treated as Guilty. In this Second History, by the Craft and Artifices of a wicked Man, one of the Literati is involved in a dreadful Series of Misfortunes; and doublets, had not the Providence of 5yen at last clear'd up the Truth, the innocent Person would have left his Life.

Four VERSES.

A great and incontestable Doctrine; Virtue is recompensed, Vice punished. This shows the Equity of Heaven; In endeavouring to injure another, you hurt yourself.

SOME time since, under the present Dynasty of the Mung, there dwelt in the small City of Tong kya, belonging to the District of Wen chew, in the Province of Che kung, one of the Literati, whose Name was 5ang, his Surname Kyf, and his Title of Honour Wen ho. He had married a Lady call'd Lyeu, who was sole Mistress of his Affections, and had a Daughter about two Years old at the time I am speaking of. Thus his whole Family consist'd but of three Persons, besides Slaves or Dometics.

Tho' he was not rich, yet he lived in a handsome Manner, and Study was his whole Employment. He had not yet taken his Degree, but he aspired to that Honour; and in order to attain it, lived in Retirement, so constantly taken up with his Books, that he never quitted them, unless at Matins and to write a few Friends, who communicated their Productions to each other.

As for the Lady Lyeu, she was a Pattern of Virtue, and withal very witty, diligent, frugal and laborious. These two Persons of so amiable a Character lived together in perfect Union and Harmony.
Oppressed Innocence brought to light.

One Afternoon, towards the latter End of Spring, the Weather being very charming, two or three of Wang's Friends came to draw him from his Books, in order to take a Walk out of Town.

Six Verses:

The dark and rainy Days which preceded, gave new Lufhre to the Sun, who did not appear for several Days before.

A hundred different Sorts of Birds enliven and diversify the Groves.

Infinite Numbers of Butterflies, fluttering over the flowery Heads of the Peach-trees fam'd by the gentle Zephyrs, form a splendid Attire.

The Flowers finking to the Branches, and not yet faded, hang the Gardens with their Tapestry.

In short, all the Tongue of the City, flatter'd over the Plain, make a charming Sight:

Each was filled with Joy, and there gave himself up to Feasts and Banquets.

Wang also, invited by the Sweetness of the Season, thought of nothing but Diversion; he and his Company therefore went and regaled themselves, drank several Glasses, and then parted.

Wang, being returned to his own Houfe, found two Servants at the Door in a violent Paffion with a Man in the Street. This latter, who lived at Hu cho, was call'd Lyu, had a Basket in his Hand full of Ginger, which he fold: The Servants pretended he had made them pay too dear for the Quantity they had of him; and the Dealer, on the other hand, said, they would wrong him, if they dudged a fingle Mite. Wang having enquired into the Grounds of the Dispute, turn'd towards the Seller, and said: Ton are very well paid, go about your Business, and don't make fuch a Noise at my Door.

The Dealer, who was a plain bad Man, immediately reply'd with his usual Freedom: It is not paffible for fuch a fmall Trader to hear the loud Loffs; and it is very ill done of you, who ought to have a great and generous Soul, to be fo hard with poor People.

Wang, who had drank a little too much Wine, fell into a great Paffion at these Words: Ton Wang in his Rascal fay, said he to him, how dare you talk to me with fo little Repelt? Upon this, without old him a word, considering the other was a very old Man, he gave him a Pufh, and threw him down with fuch elen Fall.

Violence, that the poor Creature lay without Senfe or Motion.

Two Verses:

The Man disappeared here below, like the Moon, which towards Morning hurries in an infant behind the Mountains. Life is like a Lamp, which, the Oil failing, goes out at the third Watch.

After all, we ought never to fall in a Paffion, especially with People who get their Living by petty Occupations. A Denier or two are not worth haggling about; and yet it is very common to fee Servants, prefuming on the Rank and Quality of their Masters, me Violence, and abuse People, whereby they either dishonour their Principals, or bring them into Trouble; but prudent Perfons give fuch strict Orders, that all Inconveniencies of this kind are prevented.

It is certain Wang should have govern'd himfelf; in not doing which he committed a great Fault; but he was fervely punifh'd for it, as will appear in the Sequel. As soon as he faw the Stranger fall at his Feet, belied of Motion, and almoft of Life itfelf, he was fcarcely with ex- tremely Dread, which foon difpel'd the Fumes of the Wine. He began to befhift himfelf, and crying out for Help, his Servants came in hafte, and carried the Man half dead into the Hall; as he difcover'd no Sign of Life yet, they pour'd down his Throat a little warm Tea, which prefently brought him to himfelf.

Then Wang, having made very many Apologies, gave him feveral Cups of excellent Wine, Lu recovered with Vieftals to recruits his Spirits; after which he prefented him with a Piece of Silk, in or- der to make Money of it.

This good Treatment foon turn'd the poor Man's Refentment into Joy, which having te- chified by a thoufand Thanks, he took his Leave, and made the belt of his Way to the Side of the River, which he was to pafs before Night fell.

Could Wang have foreseen what happen'd afterwards, he would have detained the Stranger, and maintaim'd him in his Houfe for at leaff two Months; for this Piece of Hospifality would have prevented the Croffes, which we shall foon fee him involved in. His Conduct teaches us a good Leffon, which is exprefs'd in this Proverb: We can't a Golden Net with both Hands, and catch a hundred Misfortunes.

Wang no sooner faw the Man's Back turn'd, but he retir'd to an inner Apartment, and rejoic'd with his Wife for having fo well gotten out of fuch an unlucky Affair.

As it was Night, the Lady Lyew call'd her Slaves, and order'd them to ferve up Supper immediately; giving her Husband in the firf place a large Glafs of hot Wine to recover him from his Fright. By this means he had refumed his Spirits, and his Heart began to be per. The Caff of fried Hefed at cafe, when he heard a sudden Knocking at the Door: At this he was seized with new Dread, and taking a Lamp went hafily to fee what was the Matter; there he found a Man call'd the Cheu tfe, who was Mafter of the Bark in which People croft'd the River, holding in his Hand a Bottle of Wang's Piece of Taftificy and the Basket belonging to the Dealer above-mention'd.

As
As soon as he perceived Wang, he said, with a wild Look: What a dreadful Affair! Have you brought yourself in! You are an undone Man! What! one of the Literati, as you are, to kill a poor Trader! This was like a Clap of Thunder to the unfortunate Wang: What is it that you would say? reply'd he trembling. Don't you understand me? answer'd Chew; t'is: I not you know this Taffety, and this Basket? O yes--Tes I do, said he; A Dealer in Ginger from Hoo chew came to my House to-day, and had this Piece of Silk of me. This is the Basket in which he carried his Goods; how did these Things fall into your Hands?

It was already Night, said Chew, when a Man of Hoo chew, called Lyu, wanted to pass the River in my Bark; he had scarce stepped in, before he was seized with a violent Pain in his Breast, which reduced him to the left Extremity; then telling me it was the Breast of Belows which you gave him, he delivered me the Basket and Silk. This will be a Proof, continued he, when you perceive this Affair in the Tribunals, which I conjure you to do; in order whereto, go to Hoo chew with all speed to acquaint my Relations, and belech them to revenge my Cause by demanding the Life of him who deprived me of mine. Having said these Words he expired, and his Body is still in the Bark, which I have brought up to your Door at the Entrance of the River: You may satisfy yourself as to this Matter, in order to confute of proper Measures for your Safety.

At this Relation Wang was so terrified he could not speak one Word: His Heart beat like that of a young Fawn, who being hem'd in on all Sides goes about butting with his Head here and there, without finding any Gap to escape by. At length coming a little to himself, and dissimulating the Confusion he was in: What you relate, said he boldly, cannot be fait; however he order'd a Servant to go privately to the Bark, and examine if what the Waterman had said were true. The Servant returned as fast as he could, and affur'd him that the dead Body was actually there.

Wang, who was of a timorous Disposition, and of no great Forethought, goes back into the House almost out of his Wits, and telling his Wife what he had just heard: I am quite undone! cried he; I am a lost Man! The Storm is ready to burst over my Head; nor do I know any Remedy but one for my Misfortune, and that is, to write the Waterman to throw the Body in some Place or other under the favour of the Night.

Upon this he takes up a Purse of Silver amounting to about twenty Taels, and returning hastily to the Waterman: Messenger, said he, I hope you will keep the Secret, which I will not scruple to intrust you with. It is true, that I brought this unhappy Affair upon myself; but then it was certainly more than Imprudence than Malice. We are both Native of Wen chew, and I flatter myself that you will shew the Cordiality of a Fellow-Citizen: Would you run me for the Sake of a Stranger: What Advantage will you find in it? Is it not better to shive this Affair? My Acknowledgment shall be proportional to your Kindness. Take then the Corps and throw it into some Else-Places; the Darkness of the Night favours our Design, nor can any Person have the least suspicion of it.

What Place can I choose? reply'd the Waterman: If by chance any one should discover the Mystery to-morrow, and force should be had to 'Justice; I shall be deemed as an Accessory in the Murder: and, by doing you Service, be equally involved in this troublesome Affair.

"You know very well, said Wang, that my Father's Burying-Place is near at hand, and in a Place not at all frequented; besides, the Night is dark, and there is no danger of meeting one Soul by the Way: Give yourself then the Trouble to carry the Corps thither in your Bark."

This is a very good Contraurrence, replied the Waterman, but what Reward am I to have for such a Piece of Service? Wang took the Purse, and gave it to him; who finding by the Weight that the Sum was not very considerable: How! (said he, with a scornful Air) here is a Man killed, and you think to get off for so small a Sum. It was my good Fortune that conducted this Man to my Bark; Heaven has pleased to give me an Opportunity of changing my Condition for a better, and would you offer me such a Trifle? This Business must be worth at least a hundred Taels.

Wang, whom long to get rid of this Affair as soon as possible, durst not deny: But signifying by a Nod that he agreed to the Condition, immediately went into his House, where he hastily gather'd up some Pieces of Silk that remained, and joining thereto several Cloths, his Wife's Jewels for her Head, and such like things, returned speedily to offer all to Chew tfe; telling him, that what he brought amounted to about sixty Taels, and that it was all his poor Circumstances would permit him to give, beseeching him to be contented therewith.

In effect, Chew seemed to be mollified: I will not, said he, take advantage of your Misfortunes; but as you are one of the Literati, I hope hereafter you will have regard for me.

From this Moment Wang began to pluck up his Spirits, and becoming more easy, he order'd some Vessels to be set before the Waterman, and in the mean time sent two Slaves for Shovels and Matteacks: One of the two was named Hu, and being a perfect Brute, they gave him the Surname of Hoo the Tiger. The Company embarked soon after; and when they were come overagainst the Burying-Ground, they landed, and chose a Place that was foil and easy to dig, where they made a Grave, and buried the Body; after which they reimbarked, and returned quickly to the Houfe.

However this Labour took up almost the whole Night, so that it was Daybreak by the time they got home, where Breakfast was prepared for the Waterman, after which he took his Leave. Then Wang, having sent away his Servants, went into his Apartment to converse with his Wife. Is it possible, cry'd he, that a Man of my Profession, and of so ancient a Family, should be obliged to 'Owing to a Wretch, whom upon any other Occasion I should not have to speak! At these Words he shed a Flood of Tears; while his Wife endeavoured to mitigate his
Oppressed Innocence acquired.

his Sorrow: *Why do you grieve thus?* said he: *Tis the inevitable Consequence of your Destiny: it was decreed that you should one Day fall into this Trouble, and pay the Sum that it has cost you: Instead of murmuring therefore as you do, praise Heaven for having protected you in this Misfortune, think no more of it, but take a little Rest, for you have need of it, after the Fatigue and Distress you have suffered this whole Night.* Wang follow'd her Counsel, and went to Bed. As for the Waterman he held his Bark, and with the Money that he got by the Jobb set up a Shop, and applied himself to Trade.

I must here break the Thread of my Story to make a Reflection. Sure this Literary Gentleman had but very little Conduct! For since he undertook to stop the Mouth of the Waterman with Money, ought he not to have order'd a good Number of dry Faggots to be put into the Bark to burn the Carcasses? Then there would have remain'd no Sign of it, and it had been secured against all Enquiries: Whereas in causing it to be buried, he acted like those who only cut down Weeds in a Field, and leave the Roots behind. These Weeds grow again in the Spring, and occasion the same Damage: But a skilful Husbandman plucks them up by the Root, and then the first hoar Froth that comes destroys them, and they spring up no more. It is a very true Saying, that Misfortunes ride Puff, and never come Single. It was so here: His only Daughter dies thro' the Neglect of his Slave.

The Daughter of Wang, who at that time entred on the third Year of her Age, was attack'd with a very malignant Small Pox. The Parents pray'd heartily for this their only Daughter, and consulted Spells, astrofent for able Physicians, but all in vain; they spent whole Days together weeping by her Bedside. At length they learnt that there was in the City a Physician named Li, who had great Skill in these Difficulties, and had saved the Lives of Numbers of Children that were given over. Wang wrote him a very pressing Letter, and gave it to his Slave, Hâ the Tyger, charging him to make all the Haste imaginable. He reckoned all the Hours of the Day, and no Physician appeared; as for the Child she grew worse and worse, but lingered on till the third Watch, when Repiration becoming more difficult, she yielded her last Breath amidst the Tears and Groans of her disconsoJate Parents.

But the Tyger did not return home till the next Day at Noon: His Answer was, That the Physician was abroad, and that he had waited for him all Day to no purpose. At this Relation the Grief of the afflicted Father was renewed: *This was the Destiny, said he, of my dear Daughter.*

I was not to be so happy as to procure the Affliance of so experienced a Physician; and laying these Words, he fell into Tears.

A few Days afterwards they discovered, by the Means of the Servants, that the Slave, infested with going on the Errand, flopt to drink at a Publick House, where he got drunk; and when the Fumes of the Wine were over, he invented the Lye which he had the Impudence to tell at his Return.

At this News Wang, transported with Anger, call'd the rest of the Slaves: *Be quick, said he, who being take that Roger, list him on the Ground, and give him fifty Bastonade's as hard as you can strike.* When the Corrobasion was over, he withdrew into his Apartment, with his Heart oppressed with Grief.

The Slave getting up with much ado, sorely bruised all over with the Blows he had received, crawled to his Room as well as he could. Here, full of Rage, and flinging about like a Madman: *Cruel Master, cried he, your Brutality shall cost you dear; you shall not escape my Revenge!* Then after he had mufled a little: *I shall not go far, said he, to seek for an Opportunity. I have it within reach, and will not let it slip. As soon as my Wounds are healed, you shall see what I am able to do; and you shall learn, as the Proverbo says: *Whether it is the Bucket at the End of the Rope that falls into the Well, or whether it is the Water of the Well that falls into the Bucket.*

In the mean time Wang was incoJolable, and did nothing but grieve. At length his Relations and Friends inviting him, one after another, to come and see them, by degrees dried up his Tears, and dispelled his Melancholy.

Some Days after his Return home, as he was walking in the Gallery belonging to the Hall, he saw a Parcel of Officers enter, who coming directly up to him, put a Cord about his Neck: *How! (cried Wang, in a Conformation) Don't you know that I am one of the Literati, and defended from Literati? Is one of your Rank to be treated in so unworthy a Manner? And what Reason can there be for it?* *The Officers replied with an insulting Air: *Yes, you are a fine Member of the Literati; the Mandarin will teach you whether it is fit for a Man of Letters to kill People.* At the same time they dragged him to the Tribunal, where the Mandarin was sitting in Audience. He had mumbled his knees, when he perceived at some little Distance his Slave, who was become his Accuser, and showed by his Countenance the feature he felt to see the Confusion and DiJficult his Master was in: He immediately perceived that the Information was designed by this Wretch, in revenge for the Drubbing he had caused to be inflicted on him.

The Mandarin began his Examination thus: *You are accused, said he, of having killed a Dealer belonging to Hâ chêw; what Answer do you make to this Accusation?"* *My Lord, replied Wang, you are the Representative of righteous Heaven, regard not Wang's Deed therefore the Calumnies of this Wretch: Confident that one of the Literati by Profession, weak and timorous as I am, cannot be suspected of assaulting or killing any Person. My Accuser is one of my Slaves, whom I caught in a Fault, and had cauJed to be corrected according to the Right I have as his Master: This Miscreant has formed a Design to destroy me; but I have Hopes from your great Equity and Judgment, that you will not hearken to what such a Wretch shall say.*
Tenderness of his Spouse.

This extraordinary Fit of Grief being over, the took some Money, and change of Habit; then ordering one of her Slaves to follow her, and another to go before, the crooked the City, and went to the Gate of the Common Prison. As soon as the Husband and Wife beheld each other, they were so flumet, they had no Power to speak.

At length Wang recover'd his Spirits, and with a Voice interrupted by Sighs: My dear Wife, said he, 'tis Ho the Tyger, that unnatural Slave, who has plunged me into this Gulf of Misfortunes. The Lady Lyeu having vented his Imprecations against the Mitre, gave her Husband the Money she had brought: This is, said she, to distribute to the Seafarers and your Keepers, that they may treat you civilly. Here Night obliged them to separate.
The Lady Lyce went away overwhelmed with Melancholy, and a Heart pierced with the most sensible Grief. Wang did not fail to see the Jailor and the Keepers, by which Means he escaped the Whip and Baldwino, which commonly are liberally bestowed upon the Prisoners; yet he suffered extremely by being forced to have Society with a Crowd of Villains, and from the Thoughts of ending his Days by a shameful and cruel Death.

After he had lived this melancholy Life for six Months in a dark Dungeon, he was attacked with a violent Distemper: The Physician's Art, and all the Remedies that were given him, having no Effect, he was reduced to the last Extremity. The very Day that his Life was despaired of, a Servant came to bring him some Aliments: As soon as Wang perceived him, Go back, said he, as fast as you can, and tell your Mistrefs how my Distemper raging; let her make all the haste possible to see me, if she has a mind to reserve my last Embrace.

The Slave had no sooner informed her Mistrefs, but she set forwards quite distraught, and went to the Prison; where, seeing the dangerous Condition her Husband was in, she shed a Flood of Tears. Then Wang recollecting his Strength, said: "Alas! my dear Spouse, how hard is thy unfortunato Husband's Lot, not only to bring upon himself such a frightful Train of Miseries, but also to involve his Distemps fo prudent and virtuous a Wife! My Distemps encloses every Month. My dear and incomparable Companion, since I have the Conscion of seeing thee, I die content. It is my last Request, that you will not leave the Treachery of my perfidious Slave unpunished: I shall call for Vengeance even in the next World."

"Forbear," said she, such Difcourfe, and endeavour to make youfelf easy, that you may take proper Medicines for the Recovery of your Health: Hitherto nobody has purfued the Affair for which you languish in this Prison, and I am resolved to tell all our Lands, Houtes, and every thing I have, to purchafe your Liberty, that we may yet live a long while together. As for your treacherous Slave, the Juflice of Heaven knows how to punish him, and you will certainly be revenged; therefore make yourfelf easy about it. Since I fee, reply'd Wang, that I have a Wife so careful to relieve me, I look upon Heaven's prolonging my Days as a precious Gift. He added, go, tell the Lady to withdraw, because Night is approach'd. It was then she gave vent to her Grief, which the had confider'd in her Bolom. She enter'd into her Houfe all in Tears, and retired to her Apartment, where she was wholly taken up with the Diffrefs and melancholy Situation of her Husband. Mean time the Servants were in the Common Hall in the Forepart of the House, where they were endeavouring to difpel their Melancholy, when of a sudden they faw an Old Man enter, who carried a Prefent, and asked if the Master of the Houfe was at home. After they had viewed the Stranger more attentively, they all cried out, A Ghost! A Ghost! and took to their Heels, perceiving he was actually the Dealer in Ginger belonging to Hu chew, call'd Lyce. But he fearing them run away in a Fright, laid hold of one of them by the Arm: Are you mad? said he; I am come to make your Master a Visit, and you mistake me for an Apoftate.

The Lady Lyce hearing the Noise, came hably out to fee what was the Matter; when The Servants the good Old Man advanced, and faluted her in a very civil Manner: "Sure, Madam, said he, you have not forgotten the Old Man of Hu chew, call'd Lyn, who dealt in Ginger; 'tis my felf, and I ftill always remember your Husband's Entertainment, and the Prefent he made me of a Piece of white Taffety. When I went from your Houfe, I returned to Hu chew, and ever since, which is now a Year and a half, I have been carrying on my little Trade in feveral Places: I am now come again to your noble City, and have brought a few Trifles from my own Country, which I take the Liberty to make you a Prefent of. I cannot comprehend how your People could be fo ridiculous as to take me for a Spirit come from the other World. One of the Corner of the Hall, began at this to cry out, Madam, by no means bearken to him: He certainly knows that you are labouring to get our Master out of Prison, and he has aflermi this fantatfick Body in order to embarry his Affairs, and complete his Ruin.

The Lady Lyce silenced the Servant, and adreffing her Difcourfe to the Stranger: So far as I can perceiue, said he, from the Manner of your Speaking, I am perfuaded you are no Apoftate; but you are to know, that my Husband suffers, and ftill suffers greatly, on your Account. The Good Man was in a Conformation at this Reply: Alas! how is it possible, said he, that against my Will I could do the leaft Injury to fo worthy a Man? Then the Lady Lyce gave him a particular Account of what the Waterman chew fhe had done: "He brought, said she, a dead Body in his Bark to our Door, and produced your Baskct, and the Piece of Taffety with which we gave you: then, that when you were dying you left them to him to serve for a Proof that you were killed by my Husband. This was, as you may well think, like the Stroke of a Thunderbolt to us; by means of Money we prevailed on the Waterman to conceal the Murder, and affift in carrying the Body and burying it: A Year after Hu the Tyger accufed his Master at the Tribunal; and the Torture which was inflicted on my Husband compelled him to confess, in conformance whereof he was cast into a Dungeon, where he has languished for six Months.

At this Relation Lyn beating violently his Breaf: "Alas! Madam, cried he, my Heart is fixed with the moft sensible Grief: Is it poiffible there should be a Man under Heaven capable of fo black an Action? When I left your Houfe the laft Year, I went directly to the Bark to cross the River; and the Waterman feizing the Piece of white Silk in my Hands, asked where I got it. I, who fuppliected no bad Designs, ingenuoufly told him, that having received a Blow from your Husband, I lay for fo me time bereaved of Sense; that afterwards he entertained me,
and made me a Prentice of the Taffety: On this the Waterman desired me to tell it him, which I did; he defied likewise my Bambi-Basket, which I gave him for my Puffage. Could any one have imagined that he procured these Things from me, in order to contrive the most horrible Piece of Villainy?

"My dear Friend, reply'd the Lady Lyew, if you had not come at this Instant, I could never have been convinced that the Information against my Husband was a Calumny: But whereas could he have the dead Body, which he affirm'd to be yours? Lym having considered a Moment, "I now recollected, said he, that while I was in the Bark relating my Story to the Waterman, I saw a dead Body float near the Bank of the River, where it stopped: I observed that the Water came out of the Mouth and Eyes, and did not doubt but it was a dead Carcass. Could one have believed the Waterman would have formed such a diabolical Design? He is a Monster that fills one with Horror. But, Madam, there is no Time to lose; accept, I beseech you, of this small Prentice, and then let us go together to get Audience of the Mandarin; I will convince him of the Forgery, and this ought to be done as soon as possible." The Lady received the Prentice, and order'd in Dinner for the good Old Man.

In the mean while she drew up a Petition herself; for, belonging to a Family of the Literati, she could write very well: After which she sent for a Chair, and set out attended by Slaves, and follow'd by the Old Man, to the Mandarin's Palace. As soon as this Magistrate appeared on his Seat, they both cried out aloud: The Innocent is oppressed with Calumny. And at the same time the Lady presented her Petition. The Mandarin having read it, made her draw near, and ask'd her several Questions: On which she related the whole Secret of her Husband's Diligence, and ended with saying, That this very Day the Dealer in Ginger being happily arriv'd in the City, he came to be inform'd of the dreadful Calumny, for which he demanded Justice in her Petition.

The Mandarin having heard her attentively, made Lym draw near in his Turn to be examined, who related from beginning to end the Dispute in which he received the Blows: He told how he came to tell the Piece of Taffety, and gave entire Satisfaction to all the Questions that were ask'd him.

But, replied the Mandarin, has not this Woman prevail'd upon you by Money to give this Evidence? Lym, knocking his Forehead against the Ground, immediately answer'd: "Such a Trick is impracticable; I am a Merchant of Hù chèw, and have traded in this City for several Years: I am known to a great Number of People, how then can I carry on such an Impropriety?"

If what they have feigned concerning my Death was true, would not I when I was dying have order'd the Waterman to fetch some one of my Acquaintance, that I might enjoin him to demand Justice? Was it likely that I should give this Commiision to a Person unknown? But if I had been really dead, would not some or other of my Relations at Hù chèw, finding me so long absent, have come here to enquire after me? If I had been killed, as is reported, would he have failed of carrying his Information to your Tribunal? How then does it come to pass, that for a whole Year nobody has appeared; and that, instead of one of my Relations, a Slave should take upon him to accuse his Master? I returned to the City but this Day, so that I could be informed no sooner of this wicked Slander: In short, tho' I have no way contributed to the Misery of this unfortunate Gentleman, yet as he has suffered on my Account, I could not possibly see Innocence oppressed; and this is the only Motive that has brought me to your Feet. Give Orders, I beseech you, that Enquiry may be made relating to me, for nothing is more easy.

Since you are known here by many People, reply'd the Mandarin, name some, that I may examine them. Lym mention'd to the Number of Ten, whose Names the Mandarin took down; but he pitched on the Fourth last, whom he sent for.

It was observed, on their entering the Hall of Audience, that as soon as they perceived aged Lym, they said to one another: Hah! here is our old Friend Lym, of the City of Hù chèw; he is not dead then, as was reported. On this the Mandarin order'd them to draw nearer, that they might take a fuller View of him. Are our Eyes enchanted? added they: No, 'tis he himself; it is the Dealer in Ginger, who was said to have been kill'd by Wang, one of the Literati.

Here the Mandarin began to discover the Truth, and determined to take their Examinations in Form; after which he order'd them to withdraw, with a Charge not to mention the least Syllable of what had pass'd, under severe Penalties: Whereupon they promised to obey, and left the Audience.

The Mandarin gave Orders immediately to some of his Officers to inform themselves secretly where Chew tse the Waterman lived, and to engage him to come to the Tribunal by specious Pretences, so as he might not have the least Suspicion of what was in Agitation. With regard to Hù the Tyger, who had laid the Accusation, as there was a Peron bound for his Appearance, he was easy to be found. The Order required that they should both be brought into Court in the Afternoon: The Officers answer'd with a Shout, that testified how readily they obey'd, and departed immediately to go into different Parts of the City.

In the mean time the Lady Lyew, who had Orders to be present with old Lym at the same Audience, went to the Prison; where having inform'd her Husband of all that had pass'd, the Relation so transported him with Joy, that one would have thought the most Spirituous Efficace had been pou'd on his Head, or the sweetest Dew fallen upon his Heart, and from that Moment he felt no more of his Differemper.
Oppressed Innocence cleared and acquitted.

I was provoked at nothing, (said he) but at the vile Slave, whom I look’d upon as a Monster, and did not believe there was a more wicked Man to be found; but the Villainy of the Waterman far exceeds his: Is it possible to carry Wickedness to such a Pitch?

If this good Man had not arrived himself, I should not have known that I was to suffer for a Felonious Crime; but at length the Truth is manifest.

The Cormorant appears black, when being sprung it shakes off the Snow which covered it.

The Tarro hidden in a bushy Willow Tree, is taken Notice of when it begins to chatter.

The Lady Lyew did not fail to be at the Audience with old Lyu, whom she had entertain’d handsomely at her House: And they had artfully allureth thither Chew tse, who after he had quit- ted his Bark, set up a Linnen-draper’s Shop. The Officers of the Tribunal perfuaded him that their Master intended to lay out a good deal of Money with him; so that he entered the Hall of Audience with an Air of Satisfaction: However the Justice of Heaven was on the Point of discovering itself.

When therefore he left expected it, and was turning his Head this way and that way with a confident Air, he perceiv’d old Lyu: In an instant by an Emotion of Spirits, which he could not command, his Ears became as red as Blood. At the same time old Lyu call’d to him aloud: Ho! our Master of the Bark, (said he) how are you since the time I sold you the piece of white Taffety and the Bambu Basket? has Trade thrown with you?

At these Questions Chew hung down his Head, and answer’d nothing; but his Countenance appeared, in an Instant, like a Tree which is wither’d of a sudden. They brought in at the same Time Hs the Tyger; who after his betray’d his Master, never returned to Wang’s House, but lodge’d elsewhere, as if he was no longer a Slave, and came that Day to the Audience to divert himself, and see what was doing. The Officers of the Tribunal having met him near the Mandarin’s Palace: We were looking for you to Day (said he to him) for to Day & now; is to be proved on your Master: The Relations of the Man who was slain, press on the Affairs, and they wait only for you, who are his Accuser, to be present, that he may be condemned to the Punishment his Crime deserves.

Hs the Tyger quite transported with Joy, followed the Officers and knelt down at the Foot of the Tribunal. When the Mandarin saw him: Do! thou know that Man, says he, pointing to old Lyu? Hs the Tyger after looking at him a while, was of a sudden so flunn’d and confounded, that he could not speak a Word.

The Mandarin perceiving the Perplexity and Concern these two Villains were in, paused a Moment; then stretching his Hand towards Hs the Tyger: ‘Then Dog of a Slave, (said he) what has thy Master done to thee, that thou shouldst contrive his Ruin with this Waterman, and invent so horrid a Slander.’ ‘Nothing is more true, (replied the Slave) than that my Master did kill a Man, nor is it a Story of my own inventing.’ ‘How, said the Mandarin, is he so perverse as to perfilt in this Falldool; take the Villain and let him be tortured severely, till he confesses his Crime.’

Hs the Tyger, in the midst of his Torment, cry’d out with all his Force: ‘Ah! my Lord, if you reproach me with having conceived a mortal Hatred against my Master, and being his Accuser, I allow that I am guilty; but should they kill me, I will never confess that I have conspired with any Person whatsoever to invent such a thing as a Calumny. Yes, my Master having a dispute one Day with Lyu, struck him so hard that he fell down in a Swoon: Immediately they gave him some sort of Liquor, which brought him to himself. Then he made him eat, and presented him with a piece of white Taffety. Afterwards Lyu went to cross the River, and the same Night about the 2d Watch Chew’s the Waterman brought a dead Body in the Bark up to our Door; and to demonstrate that it was Lyu, he shew’d the piece of white Silk, and the Bambu Basket; nor was there one of the Servants but what believed it to be Fact. The Money and Jewels which my Master gave the Waterman stopp’d his Mouth, and made him promis to conceal the Murder. I was one of those who helped to bury the Corpse; but afterwards my Master treating me very ill, I resolved to revenge myself, and accused him at your Tribunal. As to the dead Man, I swear that I know nothing of him: Nay, if I had not seen old Lyu here to day, I should never imagine that my Master was slander’d in being accus’d of his Murder. But whose this Corpse is, or whence it came, I am ignorant; none but the Waterman can give an account of it.’

His Examination being made by the Mandarin, he made Chew tse draw near, to be interrogated in his turn. This Man made use of a great many Shifts to disguise his Crime; but Lyu’s the present, immediately detected his Knavery, and the Mandarin ordering him to be tortur’d, he quickly confess’d the Truth. ‘I declare, (said he) that I have such a Month, and on such a Day, Lyu coming to get a Passage in my Bark, with a piece of white Taffety in his Hand, I ask’d by chance who had made him that Prefent; whereupon he related the whole Story, and at the same time there appearing on the Bank of the River a dead Body, which had been thrown up by the Stream, it came into my Mind to make use of it to impose on Wang. This made me buy the piece of Silk, and the Bambu Basket; wherefore having set Lyu on Shore I drew the Body out of the Water, and putting it into my Bark, row’d up to Wang’s

Vol. II.
Door, who, contrary to all Probability, believ’d the Account I feign’d of Ly’s Death, and gave me a round Sum of Money not to divulge it. After that I went with some of his Servants to bury the Corpse, which he imagined on my bare Word, to be the Corpse of old Ly. There is nothing but Truth in the Confession I have made, and I am willing to suffer any thing if the least tithe of it be falce.”

“All this, (said the Mandarin) agrees with what I know already; but there is one Article which seems very dark, and I want to have it cleared up: Is it possible that just then a dead Body should be found on the Bank? Besides, is it credible that this Corpse should resemble old Ly? Without doubt thou hadst kill’d this Man somehow else, and thy Design was to lay the Murder upon Wang.”

“Ahh! my Lord, (cry’d Chew tfe) if I had a thought of killing any Body, would not I have kill’d Ly sooner than any other Perfon, he being by himself in my Bark in a dark Night. What I have declared is true: Perceiving a Body to float in the Water, I thought I might safely deceive Wang with it, to which end both the Basket and Taffety of Ly. What perfuaded me I should succeed, was, that I knew Wang to be an easy credulous Man, and withal that he had never seen Ly but this once, and at Night by the Light of a Lamp. I knew also that the white Silk and Bambu Basket would presently put him in mind of the Ginger-feller. For these Reasons I concluded my Trick would succeed, and that he would fall into the Snare I laid for him. As for the dead Body, I know not whose it is: I believe the Perfon’s Foot slipping, he tumbled into the River and was drowned; but I dare not be positive as to that.”

Then old Ly falling on his Knees: “For my Part, (said he) I can safely affirm, that when I croffed the River in his Bark, there appear’d a dead Body floating on the Water: His Testimony fo far is very true.” The Mandarin therefore receiv’d it as fuch, and committed my De-positions to writing.

Chew-tfe shedding Tears, presently cry’d: “Take pity, my Lord, on this poor Wretch, who lies at your Feet. My View by this Contrivance was to squeeze some Money out of Wang, but not to hurt his Perfon: Therefore I earnestly intreat you to moderate my Punish-ment.

The Mandarin raising his Voice: How I wicked Wretch, (said he) dareft thou expect Favour, whose Passion for another Perfon’s Subfidence has brought him within an Inch of his Deftitution? This Contrivance is not your first Effay; in all likehood you have ruined many by such Artifices: I must deliver my City from so dangerous a Plague. As for He, that unnatural Slave, who forgetting the Benfits receiv’d from his Master, has confpir’d his De-ftitution, he deferves to be Severely punished.

At the fame time he order’d the Officers of Justice to take the two Villains, and laying them on the Ground, to give Hù the Tyger 40 Blows with the Battoon, and to baftonado Chew tfe till he expired under it. They did not know that Hù the Tiger had just recover’d of a Fit of Sickness, and fo was not in a Condition to undergo the Punishment; but the Justice of Heaven would no longer bear with this unfaithful Slave, for he expir’d on the Pavement before he had receiv’d his 40 Blows: Chew tfe held out till they had given him 60 Blows.

This being over, the Mandarin sent for Wang out of Priso, in full Audience declar’d him innocent, and fet him to Liberty. Besides this, he order’d that all the Cloth in Chew tfe’s Shop, which had been bought with Wang’s Money, should be deliver’d to him: The whole Stock of his Shop amounted to full 200 Taels. According to the course of the Law, (said the Mandarin) all this ought to be confiscat-ed; but as Wang is one of the Literati, and has suffer’d greatly, I pity the Miferable Condition to which he has been reduced. Let every thing that is to be found at the Robbers, Houfe, be refotre to him who has been robb’d.” This was an Act of Good-nets in the Mandarin.

They went also by his Orders, and digging up the dead Body, observ’d that the Nails of his Hands were full of Sand, which shew’d that having fallen into the River by the Bank, he was drowned endeavouring to get up again. As none of his Relations claims him, the Mand-arin order’d the Officers to bury him in the common burying Place of the Poor.

Wang and his Wife, with Ly, after they had thank’d the Mandarin in an humble Manner, return’d to their Houfe, where they carefull the good Old Man, who had been so zealous to confine the Calumniy, and they’ld him all the Kindnefs that could be expir’d from the fince-reft Gratitude.

From this time Wang learned to moderate his natural Haflinefs, and curb his violent Tem-ber: If he met a poor Man, who ask’d an Alms, or any Service at his Hands, he receiv’d him affably, and try’d to relieve him. In short, he took a Resolution to labour heartily to obtain Employments, and thereby forget the Mortification he had suffer’d. He was continually at his Books, and conversed with none out of Doors: He liv’d in this manner for 10 Years, after which he was advanced to the Degree of Doctor.

There is Reason to say that Magiftrates and Officers of Justice are oblig’d to regard the Life of a Man more than that of a delpicable Plant; and that they are highly culpable when they take no more care to examine a Cuive, than if they were deciding the Diffiruta of a Company of Children at play. They ought to do nothing precipitately: For inftance, in the Affair of Wang, the chief Bufinefs was to penetrate into the little Arts and Conivances of the Waterman. If the Dealer in Ginger had not luckily come to the City of Wen chee; and if Matters had been hurry’d on without waiting for his Arrival, the Slave who had accus’d his Master had
had never known that he wandered him; the Wife would never have imagined that her Husband was innocent of the Murder, and the Accused himself would have been ignorant that he was unjustly opprest; much less could it have been known to the Judge: For how could he unravel and dive into things conceal'd with so much Care? Let Magistrates who are benevolent, and have, as they ought, paternal Bowels for the People, learn by this Story in what manner they should conduct themselves, and what Faults they should avoid.

Another Story.

Chwang the, after burying his Wife in an whimsical Manner, wholly addicted himself to his beloved Philosophy, and becomes famous among the Sect of T'ai.

The Advantages that arise from them, are like an agreeable Dream of a few Moments continu'd; Honour and Reputation resemble a bright Cloud, which soon disappears. Even the Affection of those who are united as one Flesh, is often no more than outward Shew. The most tender Friendship frequently changes to a deadly Hatred. Let us beware of liking a Yoke because it is made of Gold, or adorn'd with Jewels; let our Desires be reasonable, but above all moderate; let us free ourselves from too great an Attachment to the Creatures, for it is but freeing ourselves from a heap of Sand; let us look upon it as a capital Point to preserve ourselves in a State of Liberty and Joy, which depend on no second Person.

By guarding against all violent Passions, a Man leads a sweet and agreeable Life, free from the Languisitudes which defroy Health.

Not that I would blame the natural Love which binds Father and Son, or unites Brothers:

They are to each other, what the Branches of a Tree are to the Trunk.

This Love ought to endure as much as the mutual Relation.

The Sects of Tao and Fa, tho' very different from the Sect of the Learned, agree with it in these great Duties, which they have never attempted to oppose or weaken. It is true, however, that the Love of Fathers to their Children ought not to make them too solicitous about settling them in the World; since, according to the common Saying, The Fortune of Children ought to be of their own making.

As to Man and Wife, they are united by the most strict and solemn Ties, yet Divorce or Death often dissolve them. To this Purpose the Proverb: Thus Husband and Wife are like the Birds of the Field; in the Evening they meet in the same Thicket, but separate in the Morning. It must be own'd, that Excess is much less to be feared in paternal Affection, than in conjugal; for the latter is nourished and grows in secret by mutual Confidence and Endearments; so that it is no uncommon thing for a young Wife to get the Abettor over her Husband, and this begets a Coldness in the Son to his Father: A Failing which Men of Sense know how to guard against.

Upon this Occasion I shall relate a Passagge out of the Life of the famous Chwang the, but without any Delign to weaken the Union and Peace which ought to subsist between marry'd People. I would only shew that a Man ought carefully to distinguish real from pretended Merit, in order to regulate his Affections; and as it is very dangerous to give into a Blind Passion, so it is of great Consequence to our Repose, to keep within the Bounds of Moderation. Generally, those who relentlessly endeavour to murther their Passions, will at length murder them. Wisdom will then be their Portion, and a sweet and easy Life the Effect of their Regulation.

The Ancients moralizing on the manner in which the Husbandman cultivates his Field, have expressed themselves thus in the following Verstes.

When the Rice hath sprung up, the Husbandman transplants it into a Field newly clean'd:
And shortly after, by introducing a clear Water, he fees in this green imnulated Field, the Image of a pure azure Sky.

Our Heart is the Field; it has its Attire and Riches, when the Passions are pure and regular.

The true Means of attaining a State of Perfection, and a Sign that we advance towards it, is, not to be conceited and boast that we have attained it. But to our Story:

Towards the End of the Dynasty of the Chews, there appear'd in China a famous Philosopher, called Chwang-tse, who was born at Mang, a City of the Kingdom of Song. He had an small Government, and became a Disciple of a very famous Sage of those Times (the Author of the Sect of Tan) whose name was Li, and his Surname Enl. But as he came into the world with white Hair, he was called Lau tse or the Old Boy.

Every time Chwang tse went to rest, his Sleep was interrupted by a Dream; wherein he imagin'd himself a large Butter-fly fluttering about in some Meadow or Orchard: which made the Inhabitants to imagine an Impression on him, that even when he awaked he fancied he had Wings, and was going to fly. Not knowing what to think of a Dream so extraordinary and frequent, he took a proper opportunity one day, after his Master Lau tse had discoursed on the King, to tell him his constant Dream, and defined the Interpretation of it.
The Cause of your important Dream, reply'd this wonderful Man, who was well acquainted with all the Secrets of Nature, ought to be sought for in the Times preceding those in which you live. You must know that at the Time when the Chaos was unfolded, and the World formed, you were a fine white Butter-fly. The Waters were the first Production of Heaven, and the Second was the Trees and Plants which adorned the Earth; for every thing flourished and appeared gay, in an infant. This fine white Butterfly wander'd at Pleasure, and indulged itself with the Scent of the most fragrant Flowers; he even knew how to derive from the Sun and Moon infinite Delights, insomuch that at length he procured such Energy as rendered him immortal. His Wings were large and almost round, and his Flight was swift. One day as he was taking his Diversion he alighted on the Flowers of the Pleasure-Garden of the Great Queen, into which he had found the way, and spoiled several Buds that were scarcely blown. The mysterious Bird to whose care the Garden was committed, struck the Butterfly with his Beak, and killed him. The Body was then bereaved of Life, but the Soul, which was immortal, and not to be destroyed, passed afterwards into other Bodies, and at present possessefs that of Owang-tse. From this you have the happy Disposition to become a great Philosopher, capable of advancing yourself, and receiving my Doctrine; of being purified by an entire Detachment from the World, and being established in the perfect Knowledge of the Mind and Heart.

From that Time Law-tse discovered the deepest Mysteries of his Doctrine to his Disciple, who perceived himself of a sudden become another Man; and thenceforward agreeably to his original Form he had in reality the Disposition of a Butterfly, continually to flutter without being upon any Object, how charming so ever it appears: that is, Owang-tse began to discover more fully the Emptiness of every thing that amuses and enchants Mankind; the most splendid Fortune was not capable of tempting him, and his Heart became insensible to the greatest Advantages: He found them as insubstantial as the thin Vapour which forms a Cloud that is the Sport of every Wind, and as unfable as the Water of a Brook, whose Stream is extremely rapid; in short, his Soul was no longer attached to any thing.

Law-tse finding that his Disciple was entirely weaned from worldly Amusements, and took delight in the Truth, initiated him into the Mysteries of Tan-te-king; for the 5000 Words of which this Book is composed, are all mysterious: He no longer kept any thing secret from such a worthy Disciple. Owang-tse on his side gave himself up intirely to Study: He read without ceasing, he meditated, he put in Practice the Doctrine of his Master; and by examining, purifying, and if I may so speak, refining his inferior Part, he perfectly comprehended the Difference between what is visible and invisible; between the Body which is corruptible, and the Spirit, which leaving that Abode acquires new Life by a kind of wonderful Transformation.

Owang-tse, struck with those Lights, threw up the Office he enjoyed, and even took leave of Law-tse, setting out to travel, in hopes to acquire more Knowledge by making new Discoveries.

But, however eager he was in pursuit of Freedom and Tranquillity of Heart, he had not renounced the Pleasures of Conjugal Union; for he married no less than three times succedively. His first Wife was quickly taken away from him by Sickness; the second he divorced for a breach of Fidelity, which he surprized her in, and the third shall be the Subject of this History. She was named Tsen, and defended from the Kings of T'sei: Owang-tse being in great esteem throughout the Kingdom, one of the principal Perons of this Family, called Tsen, taken with his Merit, gave him his Daughter in Marriage. This wife having far exceeded his two former Wives, he was well shaped, had a fine Complexion, mixed with red and white, and a Turn of Wit, which discovered the most amiable Sweetness joined to a surprising Vivacity: So that tho' the Philosopher was not naturally fond, yet he tenderly loved her.

The King of T'sei being informed of the great Reputation of Owang-tse, and desirous of drawing him into his Dominions, deputed Officers of his Court with rich Presents of Gold and Silks, to invite him to be of his Council in Quality of Prime Minister. Owang-tse, far from being blinded by these Offers, with a Sigh, made this Apology: A Heifer appointed for Sacrifices, and delicately fed for a long time, walked in Pomp, loaded with all the Ornaments of a Victim; in the midst of this kind of Triumph, she perceived on the Road some Oxen yoked, and grazing at the Plough. This Sight redoubled her Pride, but after she was brought into the Temple, and saw the Knife lifted up ready to slay her, she wished to be in the Place of those whose unhappy Lot she had despised. But her Wives were fruitless, for she left her Life. In this Manner, Owang-tse courteously refused the King's Presents and Office: He continued as her Philosopher.

Shortly after he retired with his Wife into the Kingdom of Song, his native Country, and chose for his abode the agreeable Mountain Nan-wah, in the Distrikt of Tien-che, there to spend his Life like a Philosopher, and to enjoy, free from Noice and Tumults, the innocent Pleasures of the Country. One Day, as he was walking meditating, at the foot of a Mountain, he came unexpectedly to the Burying-place of the neighbouring Town; and being struck with the Multitude of the Tombs: Alas! cried he with a Groan, Behold all here are equal, neither Rank nor Distinction are any longer observed; the most ignorant and stupid are confounded with the Wise; a Sepulchre is in short the eternal Abode of every Man; when once he has taken his Place in the Mantles of the Dead, he must never expect to return to Life: Fill'd with these melancholy Reflections, he proceeded along the Side of this Burying-place, and before he was aware, found himself near a Tomb, newly built. The little Eminence made of tempered Earth was not yet quite dry, and close by it sat a young Lady (unobserved by him at first) in deep Mourning, being clad in a long white Sackcloth Gown, without a Scam in it; and holding in
Tyen, or the Chinese Matron.

her Hand a white Fan, wherewith she inceffantly fanned the upper part of the Tomb. 
Ochzauq tfe, surprized with this Adventure, said "I ask you, said he; what is this Tomb? and why you take so much Pains in fanning it? Dunleze there is some Mystery in it, which I am ignorant of."

The Gentlewoman, without rifting, as Civility seem'd to require, and continuing still to ply the Fan, muttered a few Words between her Teeth, and shed Tears; which move'd that she was restrained from explaining herself rather by Shame than Fear. At length the made this Reply: 
Ochzauq tfe, said he, "You are a Widow at the Foot of her Husband's Tomb, whom Death has unfortunately snatch'd from me. I dearly love him, and was belolv'd with equal Tenderness; even when he was expiring he could not part with me. His last Words were these: My dear Wife, if hereafter you think of another Husband, I conjure you to wait till the top of my Tomb, which is to be of marble'd Clay, be thoroughly dry, and then I will allow you to marry again; wherefore reflecting that the Surface of this temper'd Earth will not quickly dry of itself, I am fanning it continually to disperse the Moisture.

At To inhere a Confession, the Philosopher had much ado to forbear laughing: However, he kept his Countenance, and said within himself: This Woman is in great Helf, how does she know of loving her Husband, and of being belolv'd by him? What would she have done if they had hated each other? Then addressing himself to her: You want, said he, that the Top of the Tomb may dry quickly, but your Confession being tender, you will soon be weary, and your Strength will fail? Permit me therefore to help you. At these Words the young Lady rose up, and making a profound Courtsey, accepted the Offer, and presented him a Fan like her own.

Then Ochzauq tfe, who had the Art of raising Spirits, called'd to his Assistance, and striking the Tomb with the Fan, immediately all the Mothure disappear'd. The Lady, after she had thank'd her Benefactor, with a gay and smiling Countenance, drew a Silver Bodkin from her Hair, and made him a Present of it, with the Fan which she used herself, entreating him to accept of them as a Token of her Gratitude. Ochzauq tfe refused the Bodkin, but took the Fan; after which the Lady withdrew well satisfied, Joy appearing both in her Countenance and Gaffe. As for Ochzauq tfe he remained quite astonished, here being taken up with Reflections on the Oddness of the Adventure all the way home. Being return'd and sitting in the Hall, where thought nobody was near him, he view'd the Fan for some time; and then fetching a deep Sigh, repeated the following Verles:

Is it not said that true Persons join themselves together in Consequence of the Hatred they bore each other in the former Life? And that they seek each other in Marriage, in order to torment each other as long as they can?

It is plain, by what I see, that a Man is uncourteously treated after his Death, by the Person whom he held most dear.

Sure then he must be a Fool to love so many unconfident Hearts.

Tyen his Wife, who was behind him without being perceived, hearing this, advanced a little, and bowing herself, said she, what makes you sigh, and whence comes the frown that you hold in your Hand? Then Ochzauq tfe related the Story of the young Widow, and all that had past at her Husband's Tomb. He had scarce ended the Story, when his Lady reddening with Indignation and Anger in her Looks, and as if she was bewildering the young Widow, with her Eyes, loaded her with a thousand Curles, called her the Reproach of Mankind, and the Scandal of her Sex: Then looking upon Ochzauq tfe, I have said it, and it is true, she is a Monarch of Ineffability, is it possible to find such a wise Heart as hers?

Ochzauq tfe, more attentive to his own Thoughts than his Wife repeat'd these Verles:

While a Husband is living, how does a Wife flatter and praise him?

When he is dead, she is ready to take the Fan and dry his Tomb as fast as possible.

A Picture represents the Outside of an Animal very well, but does not show what is within:

We see the Face of a Person, but do not see the Heart.

At these Words Tyen fell into a great Passion: "Mankind, cried she, are all the same as to their Nature; it is Virtue or Vice that makes the Difference between them: How have you for confuting the Boldness to speak after this Manner in my Presence, to condemn all Women, and confound so unjustly those who are virtuous with Wretches that do not deserve to live? Are not you ashamed to pass such an unjust Sentence? And are you not afraid to be punished for it?" To what purpose are all these Exclamations? reply'd the Philosopher: Declarcm ingenuity if I were to die this instant, and you such as you are now, in the Flower of your Age, beautiful and sprightly, would you resolve to spend five or even three Years, as the Ceremonial requires, without thinking of a new Husband? Is it not said, reply'd the Lady, that a Great Man, who is loyal to his Prince, quits all Offices for his Master's Death? A virtuous Widow never thinks of a second Husband: Was a Lady of my Quality ever known, after being married, to pass from one Family into another, and quit her nuptial Bed, after losing her Husband? I would have you to know, that was I so unhappy as to become a Widow, I should be incapable of an Action that would dishonour my Sex; and should never be tempted to a second Marriage during Life, much less before the Expiration of three or five Years: Nay, such a Thought could never come into...
She exclaims into my head, even in a dream: This is my Resolution, and nothing can shake it. "Such Promises as these, replied Chwang tse, are easily made, but not so easily kept. These Words put the Lady in a Faffion, and drew from her these Words of Reproaches: 'Know, said she, that a Woman has often a more noble Soul, and is more confont in conjugal Affection than a Man of your Character: Can you be fitted a perfect Pattern of Fidelity? Soon after your First Wife died you took a second; her you divorced, and I am now the third. As for us who are married to Philosophers, and make Professions of a strict Virtue, it is still less allowable to marry again; and if we did so, we should become Objects of Derision. But to what purpose is this Language? And why do you take Pleasure in giving me Pain? You are in good Health; why then do you endeavour to vex me, by making the disagreeable Supposition that you are dead, and that?" Then, without saying any more, she fetched the Fan from her Husband, and for some time it pieces. Be pricked, said Chwang tse, your quick Retort gives me Pleasure; 'tis a Satisficce to me to see you take fire on such an Occasion. Upon this the Lady was appeased, and the Difficulties turned to another Subject.

The Lady's Coffin fell dangerously ill, and was soon reduced to the last Extremity; the Lady her Husband never left his Bedside, but sighed and wept continually. For what I can see, said Chwang tse, I shall not get over this Distemper; this Night or to-morrow we must take an eternal Farewell. What pity it is that you toil in pieces the Fan I brought home! I would have forced you to dry the Earth and Limes which my Sepulchre will be called with. "I beg of you, cried the Lady, in the Condition you are in, not to give way to a Suspicion so unwise to you, and so injurious to me. I have studid our Books, and am acquainted with our Rites; my Heart has once been given to you, and I swear it never shall be given to another. If you doubt of my Sincerity, I confess and demand to die before you, that you may be fully convinced how faithfully I am attached to you. "That is enough, replied Chwang tse; I am satisfied of your Confidence to me; alas! I find myself expired, and my Eyes are closed for ever with respect to you. After these Words he remained breathless, and without discovering the least Sign of Life. Then the Lady all in Tears, and shrieking aloud, embraced her Husband's Corps, holding him a long time in her Arms; after which she stooped him, and having laid him in his Coffin, went into deep Mourning. Night and Day she made the neighbouring Places echo with her Complaints and Groans, showing all the Tokens of the most violent Grief; nay, the seeming almost distracted, and refused either Rest or Nourishment.

The People who inhabited on both Sides of the Mountain came to pay their last Duty to the Deceased, whom they knew to be a Sage of the First Rank; and when the Crowd began to withdraw, there arrived a young Batchelor, a well-shap'd, and of a fine Complexion. Nothing could be more gallant than his Dress; he had on a suit of Violet-colour'd Silk, with a handsome Cap, such as is worn by the Literati; his Girdle was embroidered, and his Shoes exceeding neat. He was follow'd by an old Domestic, and gave out himself to be descended from Tsu. On his coming, said he, I acquainted Chwang tse that I desired to be his Disciple, and am now come for this Purpose, but hear he is dead: Oh what a Disappointment and Loss!

He immediately threw off his colour'd, and put on a mourning Habit; then going near the Coffin, he knock'd his Forehead four times against the Ground, and cried with a Voice interrupted with Sighs: Sage and Learned Chwang, your Disciple is unfortunate not to find you alive, that he might benefit by your Lessons; I am desirous of being the Follower of your Coffin, and having the Honour of mourning a hundred Days. After these Words he prostrated himself again four times, watering the Earth with his Tears. He then desired to pay his Compliments to the Lady, but the thrice excused herself from appearing: Whereupon Wang fun (which was the Name of the young Lord) signified, that according to the ancient Rules a Wife might let herself be seen when the intimate Friends of her Husband paid her a Visitt I have still a better Title, added he, to this Privilege, since I was to have lived with the Learned Chwang tse in Quality of his Disciple. These Instances prevailed upon the Lady, who came from her Apartment, and with a slow Pace advanced into the Hall to receive the Compliments of Condolence, which were dispatch'd in a few Words, spoken in general Terms.

The Lady fritten with the fine Carriage, Wit, and Attraction of this young Lord, felt in her Soul the Emotions of a Passion just springing up, and which at first she was not sensible of herself, but only made her with he was not to retire so soon. If Wang fun prevented her by laying, Since I have had the Misfortune to lose my Master, whose Memory will be always dear to me, I am desirous of taking a Lodging here by, where I may renew the hundred Days of the Mourning, after which I will attend at the Funerall. I shall likewise be very glad, during that Time, to read the Works of this Illustrious Philosopher, which will supply the Place of the Lessons I am deprived of by his Death. This will be an Honour to your House, replied the Lady, I see no Inconsistency in it. She then prepared a final Repast, and order'd it to be served in; and in the interim she laid upon a very neat Table the Compositions of Chwang tse, to which she added the Book of Tan te, a Precint from the famous Lao tse, and came with them herself to Wang fun, who received them with his usual Politeness.

On one side of the Hall, where the Coffin stood, there were two Rooms that looked into it, which were appointed for the Lodging of the young Lord. The young Widow came frequently into the Hall to weep over her Husband's Coffin, and in retiring always spoke some Obsequious Things to Wang fun, who came forth to salute her. In these frequent Interviews they exchanged many Glances, which did not accord the Tenderness of their Hearts. Wang fun was already much immiten, and the young Widow quite in Love. She was greatly pleased they were in a Habit so little frequent, that a Failure in the Mourning-Ceremonies might pass unobserved; but
Tycn, or the Chinesc Matron.

But it not being decent for a Woman to make the first Advances, she sent secretly for the old Servant, and making him drink some Glares of Wine, asked him if his Master was married. 

"Not yet, replied he. 

"Well, continued the, what Qualifications does he require in a Wife?"

The Servant, cheated with the Wine, presently answer'd: I have heard him say, that if he could meet with one like you, it would be the Height of his Wishes. This thameless Woman replied immediately: "Don't you tell me a Story to persuade me he spoke in this Manner?"

- Would an old Man as I am, replied he, be guilty of Lying? Or have the Assurance to impose on a Person of your Merit?"

"Well, continued the, you are a very fit Body to bring about a Match between your Master and me; nor shall you lose your Labour: Speak of me to him; and if you find that he likes me, affright him I shall look upon it as the greatest Happiness to be his."

"There is no need of founding his Inclinations, said the Servant, because he has told me, that his Marriage would be with an ugly Wife; but that he thought it impractical, at least indecent, as he was a Disciple of the Dead."

As This Object is in a more Trivial, replied the amorous Widow, your Master was not actually a Disciple of Chwang tuo, he only promised to be so: Besides, being in the Country, and in a Bye-Place, who can ever talk of our Marriage? Go, and if any other Obstacle lies in the Way, you have Ingenuity enough to remove it, and I will gratify you liberally for your Service." Then having filled him several Cups of excellent Wine, he promised to undertake the Business: But as he was going, she called him back, "Hark ye, said the, if your Lord accepts my Offers, bring me the News as soon as possible, whatever Hour of the Day or Night it be, for I shall expect it with Impatience."

As soon as he was gone, she grew uneasy, and made several Pretexts to go into the Hall; but in Reality it was to get an Opportunity by the Window belonging to the young Lord's Chamber, flattering herself she might hear something relating to the Affair she had to much at heart. Then pausing near the Coffin she heard a Noise, and starting, "Bless us! said the in great Emotion."

"Is it the Decedent come to Life again?" We need not be in so much fear, replied the Ser vant, and taking up the Lamp went to see what was the Occasion of the Noise; when they found the old Dome-stretched along the Table (placed before the Coffin for burning Perfumes and setting Offers at certain Hours) sleeping him self sober, after the Wine which she had given him. Any other Woman would have refuted such Irreverence to the Dead; but the dwarf not complain, nor even awaken the drunken Son: She therefore lay down to Rest, but was still from taking any.

The next Day the met the Servant walking about carelessly, without offering to return her an Answer; and being extremely perplex'd at the Fellow's Silence and Coldness, she called to him, and taking him into her Chamber, "Well, said the, how goes the Affair that I entrusted you with? There is nothing to be done, replied he daily."

"Alas! Why so? said the, doubtless you forgot what I desired you to say on my Behalf, or have misinterpreted it."

"I forget nothing, replied the Servant; and my Master is even satisfied. He acknowledges the Offer is advantageous; and thinks your Reply to the Objection of his being esteemed a Disciple of Chwang is sufficient, so that this is no longer an Obstacle: But he told me there are three insupportable Difficulties, which he was unwilling to dissemble to you.

"Let me hear, replied the Lady, what these three Obstacles are? They are those, continued the old Fellow, as it may be read from my Master related them: 1. The Coffin of the Deceased being a very mournful Scene, how can one rejoice or celebrate the Nuptials in the Hall while it stands there? 2. As the illustrious Chwang loved his Wife tenderly, and she had testified the like Affection for him on account of his Virtue and great Capacity, I have reason to fear that her Heart will always be united to her lost Husband, especially when she finds it impossible to find a Man equal to him in her Heart. 3. If these Furniture, or Money, how shall I make the Nuptials? These are the Three Things that hinder him.

"Thee three Obstacles, replied the amorous Lady, may be removed in an instant, and with- out much thinking. As to the first Article of the mournful Coffin, what does it contain? A lifeless Corpse and flinking Carcass, from which there is nothing neither to hope or fear. I have in a Corner of my Ground an old ruined House; and some of the neighbouring Peasants, whom I shall lend for, will soon carry the Coffin thither, never to be seen any more: Thus then is one Obstacle removed.

As to the second Article, alas! sure enough my late Husband was what he appeared to be, a Man of uncommon Virtue, and great Capacity; for before he married me, he had married his second Wife, which was a very good Step, as you may judge. The Fame of his Reputation, which was well grounded, caused the late King of Tschou to send his rich Presents, with an Offer to make him Prime Minister; but he, who was conscious of his own Incapacity, and knew that it would appear in such an important Post, fled away, and came to hide himself in the solitary Place. About a Month after, as he was walking alone at the Foot of the Mountain, he met a young Widow fanning the Top of her Husband's Sepulchre, because he had promised not to marry again till it was dry. Chwang accosted her, and to ingratiate himself, took the Fan from her, in order to dry the Tomb with more Expedition. Afterwards he kept the Fan as a Pledge of her Kindness, and brought it hither; but I snatched it from him, and tore it in pieces. Being at the Point of Death, he mention'd this Business again, which increased the Difference between us: What Kindness have I received from him? And what Preceds has he given me of his Affection? Your Master is young, loves Study, and will certainly become famous in Literature: He is already illustrious by his Birth; being de- stined, as well as I, from Royal Progenitors; so that there is between us such Conspicuous Conformity of Circumstances, doubtless Heaven itself has conducted him hither to unite us, and
and this is our Destiny. As for the 3d Obstacle, relating to the Trinkets and Nuptial Feats, I will take care to provide them: Can you think I have been so simple as not to have sav’d something? Here, take 20 Talis, and give them your Master to buy new Clothes. Make what Haste you can, and tell him all I have said; if he gives his Consent, I will go and prepare every thing for celebrating the Marriage this very Evening."

The Servant took the 20 Talis, and informed his Master of the whole Discourse; who, at length, gave his lo-much-wish’d-for Consent. When the Lady was told the agreeable News, she discover’d her Joy a hundred Ways. She forthwith threw off her Mourning-Habit, dress’d, adorn’d, and painted herself; then, the Coffin being removed by her Orders into the old ruin’d House, the Hall was immediately cleared, and ornamented for the Ceremony of the Interview and Nuptials; at the same time a Feast was getting ready, that nothing might be wanting on the Occasion.

In the Evening, they prepared the Nuptial-Bed with exquisite Perfumes, the Hall was illu-minated with a great Number of fine Lanterns, and on the lower Table stood the great Mar-rioner; whose every thing was ready, Wang fun was stand in a Habit and Ornament for the Head, that greatly set off his beautiful Shape and Features. The Lady came soon after to meet him, dress’d in a long Silk Gown richly embroidered. Then placing themselves before each other, over-against the Nuptial-Torch, they made a charming Appearance; for being thus lasci-ated they added to each other’s Lustre, just as precious Stones and Pearls enhance the Beauty of Cloth of Gold, and shew more splendid themselves.

After making the usual Compliments, and wishing each other all kinds of Prosperity in their Marriage, they went hand in hand into the inner Apartment; where they perform’d the Grand Rite of drinking after each other in the Cup of Alliance, and then sat down at the Table.

When the Feast was over, and they were just going to Bed, the young Bridegroom fell into horrible Convulsions; his Face appeared all over deformed, his Eyebrows were rai-as and contracted, and his Mouth dreadfully distorted. He could not walk a Step; for endeavouring to get upon the Bed, he fell on the Floor, where he lay extended, thumping his Breast with both his Hands, and crying out so loud as he could, that he was sick to Death at his Heart.

The Lady, who was delicately enamour’d with her new Spouse, without considering where she was, or the Condition she was in, cried out for Help; and throwing herself upon the Body of Wang fun, embraced him, and rubbed his Breast where his Complaint lay, asking what was the Nature of his Diftemper. But Wang fun was in too great an Agony to make any An-swer, and seem’d just ready to expire.

His old Servant running in at the Noife, took him in his Arms, and shook him. "Has my dear Wang fun, cry’d the Lady, had any of these Fits before? " Several times, replied the old Servant: There seldom pass a Year but he is attack’d by this Diftemper; and it is only in the Power of one Remedy to cure him.” Tell me quickly, replied the Bride, what that Remedy is. "The Physician to the Royal Family, continued the Servant, has found out an infallible one, which is, to take some of the Brains of a Man newly killed, and drinking it in warm Wine, his Convulsions will immediately cease, and he will be well. The first time he was feiz’d with this Disorder, the King, who is his Relation, cauf’d a Criminal to be executed for fakc of his Brains, which cured my Master in an Instant: But, alas! how shall we come at such a thing at present?"

But, replied the Lady, will not the Brain of a Man that died a natural Death have the same Effect? " Our Physician, replied the old Valet, told us that, in Cafe of absolute Neces-sity, the Brains of a dead Man would do; provided the Brain was yet moist, and retain’d its Virtue."

If it be so, cried the Lady, you need only open my Husband’s Coffin to find the salutary Remedy. "I thought of it myself, replied the Servant, but durst not propose it, left it should fill you with Horror. For what Reason, replied she, is not Wang fun my Husband at present? If it required my own Blood to cure him, should I think much to give it him? And shall I scruple to meddle with a vile Carcasse? Immediately leaving Wang fun in his Servant’s Arms, she took a Hatchet in one Hand, and the Lamp in the other, and running hailily toward the ruin’d House where the Coffin was, turn’d up her long Scevcs, then lifting the Hatchet with both Hands discharged a Blow with all her Might upon the Lid of the Coffin, and clave it in two.

A Woman has not Strength enough to break one of the common Coffins: But Chezang tse, third-excel lente Fondoiss for Life, had order’d that the Boards of his shou’d be very thin, because he had heard that many came to life again who were suppos’d to have been quite dead. The Lid being flirt at the first Blow, a few more knock’d it quite off: But the extraordinary Motion having put the Lady out of Breath, as she slept a Moment to recover herself, she heard a very deep Sigh, and casting her Eye towards the Coffin perceived her Husband to move and fit up. One may judge what a Surprise the Lady Tsue was in; who, feiz’d with Fear, gave a great Shriek: Her Legs failed her, and she was so confus’d the lid the Axe fall out of her Hands.

My dear Spouse, said Chezang to her, help me to get up. When he was out of the Coffin, he took the Lamp, and went toward her Apartment: The Lady follow’d, but with trembling, and sweating large Drops; because she had left Wang fun and his Servant there, the knew her Husband must come upon them.

When he entred into the Chamber, every thing appear’d gay and splendid; but Wang fun and his Servant had fortunately left it. This put her a little in heart, and made her think of giving
giving a Turn to the Affair: wherefore calling a kind Look upon Chwang tie, Your little Slave, said she to him, here is nothing Night and Day face you died but think of you. At length hearing a Noise proceed from the Coffin, and calling to mind the Stories I have been told of dead People returning to life, I flutter'd myself that you might be of this Number: Hereupon I ran as fast as I could to open the Coffin; and, thanks be to Heaven, my Hopes are not deceived! What a happiness is it to me to regain my Dear, whose Loss I continually bewailed!

"I am obliged to you, replied Chwang tie, for such extraordinary Affection to me. I but is ditto-
have, however, one short Question to ask you: Why are you not in Mourning; and how come you to be drested in a rich Brocade?"

The Answer was ready. As I went, said she, to open your Coffin with a secret Foreboding of my Happiness, the Joy I ought to have on that Occasion did not require a melancholy Dress, nor was it fitting to receive you alive in a Mourning-Habit, for which Reason I put on my Wedding-Gown. "Very well," said Chwang tie, let us pass over this Article: But why was my Coffin placed in the old House, and not in the Hall, where it ought to have been?" This Question put the Lady to a Stand, and she could not tell what to answer.

Chwang tie calling his Eyes upon the Dishes, Plates, and the other Signs of Rejoicing, view'd them very attentively; and, without discovering his Thoughts, asked for some hot Wine to drink, and swallow'd several Cups without speaking one Word, while the Lady remained in great Perplexity. After which, taking the Paper and Pencil, he wrote the following Verfes:

- Unfaithful Spouse, is it thus you return my Tenderness:
  If I should consent to live with you, as a good Husband ought to do with a Wife,
  Should not I have reason to fear you would come a second time to break open my Coffin
  with a Hatchet?

This wicked Wife having read the Verfes, suddenly changed Colour, and was so confounded the dart not open her Lips; while Chwang tie went on and wrote four Verfes more:

- What have I gained by giving so many Proofs of the most tender Affection?
  An unknown Perfon no sooner appears, but I am forgotten.
  They came and afflict me in my Tomb with great Blows of a Hatchet:
  This shows much greater Eternity than drying the Tomb with a Fan.

After this Chwang tie said to the Lady, Behold these two Men who are behind thee, pointing to them with his Finger: On which she turned about, and perceived Wang fun and his old Servant coming into the House. This was a new Terror to her: But turning her Head a second Time, she found they were gone.

In short, this unhappy Woman finding her Intrigue all discover'd, and not being able to sur vive the Shame, retired into a private Place, where taking off her silk Girdle, she fastened it to a Beam and hanged herself. A deplorable End! to which commonly those come, who abandon themselves to a shamefull Passion. For her Part she is really dead, without any hopes of returning to Life again.

Chwang tie having found her in this Condition, cut her down; and, without farther Ceremony, mended his broken Coffin, and laid her in it. After this, making a Tintamar on the Pots, makes a Dishes, and other Vessels that had been used at the Marriage-Feast, he fung the following * Song, sung on the Occasion, which was flung on one side of the Coffin.

Huge Lamp, without a Soul! Hi, hi, in thy Life-time we were tied together:
But was I ever rightly thy Husband? Hi, hi, or ought I to consider thee as my Wife?
More Chance brought us together, I know not how: My unhappy Destiny placed us under
the same Roof.
The Term is at length expired; I am rid of thee.
If we once were joined, we are now eternally separated,
Perfidious and ungrateful!
As soon as thou thoughtest I was dead, thyickle Heart went over to another:
This was what it was; But was it ever one Moment mine?
But a few Hours ago, swimming in Joy, thou gavest thyself to a new Husband.
Durst thou make thyself away, to meet this Husband in the Mansions of the Dead?
What a pleasant Burial you honour'd me with!
Thou regaled me with the Stroke of a Hatchet.
This is a Funereal in earnest;
And for thy Confutation I made this Song, with its Symphony.
The whizzing of the Hatchet found its Way to my Ear,
And awakened me out of a deep Sleep.

* This Song is in Blank Verse: Some of the Lines are short, like Lanterne in a Ballad; but we have put it here in entire

compiling only of four Characters. Hi, hi, is the Barden, much the left Couplet.

Vol. II. Y y
The Accents of my Voice in this Concert
Ought of right to reach thee.

I am bursting with Indignation and Joy: Let us break in Pieces these earthen Pots and Dishes, the burlesque Instruments of this Tintamar.
The Feast of my Obsequies is finished. O how was it possible to know thee thoroughly!
But thou art not at present to know me.

Obwang tse having done singing, mused for a Moment, and then made these four Verses:

Be bold thou art dead! Nothing remains but to bury thee.
When thou diest think I was dead, you said I will marry again.
If I had been really dead, what a noble Feast would have ensued!
What delicate jests you would have made that Night at my Ex pense!

This done, Obwang tse burst into loud Laughter; and laying about him, to the Right and Left, among the Utensils, broke them all. Nay, he did more: For he set fire to the House, which was cover'd only with Stubble; so that the Whole was presently reduced to Ashes, and thus became the Funeral Pile of the unfortunate Tjen, who was entirely consumed. Nothing was preferred from the Flames, except the Books of Tau te, which were taken up by the Neighbours.

After this Obwang tse set out once more to travel, fully determined never to marry again; and meeting at length with his Master Lau tse, remained with him the rest of his Life, which he spent agreeably in his Company.

The History is closed with these four Verses:

The famous U transported with Jealousy kill'd his Wife: This was Brutality.
The illustrious Syun almost d'ed with Grief for the Loss of his Wife: This was Folly.
But the Philosopher Chwang, who diverted himself with the Concert of Pots and Glasses, and chuses Liberty and Joy,
He shall be my Master, if ever such an Adventure as his should happen to me.
CHAU SHI KU EUL:

OR, THE

Little Orphan of the Family of CHAU.

A CHINESE TRAGEDY.

ADVERTISEMENT.

As I have observed, elsewhere, [p. 299, Vol. I.] that Plays generally accompany the Entertainments of Ceremonies given by the Chinese Mandarins, and rich Persons, no doubt the Reader will expect to see a Production of this kind, thereby to judge of their Taste for Theatrical Performances: And by good luck I am able to gratify his Curiosity in this Part, a Chinese Tragedy, faithfully translated by P. de Premare, having fallen into my Hands: But be not, I beg, for the three Units, of Time, Place, and Action, nor yet the other Rules observed by us, to give Regularity and Grace to this sort of Works. 'Tis not above an Age since our Dramatic Poetry was brought to its present Perfection; and it is well known, that in more distant Times it was very rude and unpollished. We ought not therefore to be surprised, if our Rules are not known to the Chinese, who have always lived, as it were, separate from the rest of the World. The whole Design of their Dramatic Authors is to divert their Countrymen, and move their Passions; to infuse them with the Love of Virtue, and an Abhorrence of Vice.

As they think it sufficient for them, if they succeed thus far; it is enough for me to give a Specimen of their Taste in this story, how different fuses it may be from our own. This Tragedy is taken from a Book intitled Ywen jin pe chong, which is a Collection of a Hundred of the best Plays, composed under the Dynasty of the Yuen, and contains forty Volumes, divided into four Tans. This Piece is intitled Chau shi k'ul (A): that is, The little Orphan of the House of Chau. It is the 85th of the Collection, and at the Beginning of the 35th Volume. As the Chinese, according to P. de Premare, make no distinction between Tragedies and Comedies, this is intitled a Tragedy only on account of the tragick Incidents. Their Works of this kind do not differ from their Novels, excepting that Persons are introduced speaking on a Theatre; whereas in a Novel, 'tis the Author who relates their Dilemmas and Adventures.

In the printed Plays the Name of the Person who speaks is seldom set down, because (as the Reader will find) he always begins by telling the Spectators who he is himself, and the Part he is to act.

A Company of Comedians consists of eight or nine Actors, who have each their proper Parts allotted, much like the Italian Comedians and French Brothels: Frequently the same Player acts several different Parts; otherwise, as the Chinese represent every Incident, and in the Dialogue form, the Company would be too numerous! In the following Tragedy there are but five Actors, though there are near a dozen Persons who speak, if we reckon the Guards and Soldiers. It is true the Actor, as has been observed, begins always with declaring who he is; but the Spectator, who sees the same Person acting two very different Parts, might be somewhat puzzled. This might be remedied by a Mask, but Masks are seldom used, except in Interludes, and are worn only by Villains and the Chiefs of Robbers.

The Chinese Tragedies are interspersed with Songs, and they often break off singing to recite two or three Paraphrases in the usual manner of Speaking. It shocks us to see an Actor full a' singing in the middle of a Dialogue; but it must be considered that among the Chinese the Singing is to express some great Emotion of the Soul, such as Joy, Anger, Grief or Despair: for instance, a Man who is filled with Indignation against a Villain, sings; an author, who animates himself to Revenge, sings a third, who is ready to make himself away, likewise sings.

The Songs in some Plays are difficult to be understood, especially by Europeans, because full of Allusions to things unknown to us, and Figures of Speech which we have much ado to comprehend: for the Chinese Poetry has its Peculiarities as well as ours. The Acts belonging to the Songs of the Chinese Tragedies are but few, and in the Impression they are placed at the Head of the Songs, which are printed in large Characters, to distinguish them from Prose.

The Tragedies are divided into several Parts, which may be called Acts: The first is named Syk t'ie, and resembles a Prologue or Introduction; the Acts are called Che, which may be divided, if one will, into Scenes, by the Entries and Exits of the Actors.

(A) The irst Word is spelled Eul in the Original.

Dramatic Personæ.

T'ungan ku, Prime Minister of War.
Chau tsun, Minister of State, a Mute Person.
Chau so, Son of Chau tsun, and Son-in-law of the King.
The King's Daughter, Wife of Chau so.
Ching ing, a Physician.

Han gui, a Mandarin of the Army.
Kong l'un, an Ancient Minister retired into the Country.
Ching p'wey, a young Lord, who pretends for the Physician's Son, and is adopted by T'ungan ku.
Wey fong, a great Officer of the King.

There are eight Persons, though but five Actors.
Chau-shi Ku Eul, or the Little Orphan of the House of Chau.

The Prologue

Scene I. To ngan ki alone.

A man never thinks of hurting a Tyger, and yet a Tyger is always meditating Michie against a man. If we do not make ourselves easy when Opportunity serves, we are sure to repent. I am To ngan ki, Prime Minister of War in the Kingdom of Tjia. The King, my Master, had two Servants in whom he placed entire Confidence: One to rule the People, that was Chou tan; the other to govern the Army, that's my self. Our Employments have made us Enemies, and I have always longed to destroy Chou, but could never decide to do it. One day, my Delight, and I, having put the Entrails of a Sheep in the Belly of it, I threw them to the Dog, and he falling in pieces, he soon took the Image in Pieces, and devoured the Entrails as at first. This Nurse was repeated a hundred Days, at the end of which I went to Court, and said publicly to the King, Prince, there is a Traitor here, who has a Design upon your Life. The King demandly who the Traitor was: I replied, the Dog your Majesty gave me knew him. At this the King seem'd greatly pleas'd----. Formerly, said he, in the Reign of Yau and his son, I had a Capacious Cemetery, but not by Accident, shall I be so happy as to see something like it in my Reign? Where is this wonderful Dog? I brought him to the King at such time as Chau tan told of his final Death. As soon as Chau tan saw him, he fell a barking; whenceupon the King ordered me to let him loose, saying, Must not Chau tan be the Traitor? I then let him go, and he pursu'd the Dog all over the Royal Hall. But unfortunately my Dog affronted a Mandarin of War, who killed him; as for Chau tan he fled out of the Palace, with a Delight to get into his Chateau and Four Horses. Now I had caus'd two of them to be taken out, and one of the Wheels to be broken, that it might be of no use: But there appeared a flout Fellow, who supporting the Chasire with his Shoulder, and driving the Horses with his Hand, made his way through the Mountains, and fared the Life of Chau tan. Who was this Fellow? Why, the very same whom Chau tan had kept from flourishing myty, I reflect upon the King and, telling him what I was going to do for his Service, without Delay caus'd all the Family and Domesticks of Chau tan to the Number of three hundred to be murder'd. There only remains Chau fu, with the Princes his Wife; but as he is the King's Son-in-law, it will not be proper to put him publicly to death: Being convinced, however, that to hinder a Plant from growing again, it is necessary to pull up even the smallest Root, I have counterfeited an Order of the King, and sent to Chau fu, as from him, three things, a Cord, poisoned Wine, and a Dagger, leaving him the Liberty to choose which he thinks fit. My Commands will speedily be executed, and I wait for an Answer.

Scene II.

Chau fu, the Murderer, the Princess, and the Wife.

Chau fu: I am Chau fu, and I have such a Mandarin. Who would have thought that To ngan ki, spurr'd on by Jealousy, which always divides the Military and the Literary

Mandarins, should deceive the King, and induce him to put to Death our whole Family to the Number of three hundred Perfons? O my Princes, hasten to your Husband's last Words: I know you are with Child, and if it happens to be a Daughter, I have nothing to fay; but if it should be a Son, I'll give him a Name before he is born, and would have him call'd the Orphan of Chau. Bring him up with cars, that he may one Day revenge his Kindred.

The Princess: Also you over-whelm me with Grief.

An Emoy from the King enter'd, and fays:---

I bring from his Majestly a Cord, Poison, and a Dagger, and I have Orders to deliver these Presents to his Son-in-law; he may choose which of the three he pleases, and after his Death, he must deliver up the Princes, his Wife, and turn her Palace into a Prison. The Order imports, that there must not be a Moment's Delay: (Perceiving the Prince, he fay)---must at once, kneel down, and receive the King's Order: (be ready to do as your Family in general isジ neighbour on, I have caus'd all that belong to it be executed, excepting yourself; But remembering that you are his Son-in-law, I was not willing to put you publicly to Death; I have therefore sent these Presents, chuse you one of them. (The Murderer continues and fays) The Order farther directs, that your Wife be confined in this Palace, that she be not suffer'd to get out of it, and that the Nephew of Chau may be quite extinct. The King's Order admits of no Delay; therefore Chau fu obey, make haste and dispatch yourfelf.

Chau fu: Alas! is my Prince, what is to be done in this unhappy Case?

The Princess: O Haven! I take Pity on you, they have caus'd our whole Family to be massacred, and the unfortunate Wretches left unburied.

Chau fu, faying, I shall have no Grave any more than theirs. Prince, bear well in Mind what I have recommend'd to you.

The Princess: I shall never forget it.

(Chau fu repeats to the Prince, faying, the last Advice that he gave her, and kills himself with the Dagger.

Alas! my Spouse, You cause me to die with Grief.

Majesty. Chau fu has stab'd himself, and is dead: His Wife is imprisond in her Palace, I must therefore go and give an Account of my Commission.

(Then he repeats two or three Perfoins, and ends the Prologue.

The First Part.

Scene I.

To ngan ki and Attendants.

I fear that if the Wife of Chau fu should bring forth a Son, that Son, will cause a formidable Enemy to me, for which Reason I keep her confin'd in the Palace as in a Prison. It is almost Night, how comes it to pass my Master designs to star.

I doe not see him return.

Enter a Soldier, who brings him News.

The Prince is bought to Bed of a Son, who is named the Orphan of the Family of Chau.

Is he not truly what? Can this little Uchen be call'd the Orphan of the Family of Chau?

I will let a Month pass, for I shall always have Opportunity enough to make away with a little Orphan: I'll send Orders to have the Entrance of the Palace where Chau fu's Widow lives, and carefully examine every Thing that comes out. If any one should be so daring as to conceal this scheme, I will put him to Death and all his Generation. This Order shall be set up everywhere, where the inferior Mandarins shall have Notice of it; whoever affracts to it shall be deem'd guilty of the same Crime.

Scene II.

The Princes holding their Son in Arms.

It seems as tho' the Misfortunes of all Mankind were included in my Heart: I am Daughter to the King of Tjia; that To ngan ki has deliorth'd all my Family except this poor Orphan I have in my Arms. I remember that his dying Father left these Words with me: Will my Prince, if you can bring him to me, the Orphan of the House of Chau, and take great Care of him, that when he comes of Age, he may revenge his Father's injuries. How shall I converse with this Orphan? There comes a Thought into my Head: I have now no Richardion living, there only remains Ching ing, who is of my Husband's Family, and by good Luck his Name is in the Lift, when he comes, I'll trust him with the Secret.

Scene
Ching ing | I am the poor Physician, Ching ing.
Han qu | Whence come you? Whither do you go?
Ching ing | I come from the Princeess; I have been to carry her Physic.

Han qu | What Physic have you given her?
Ching ing | That which is proper for Women in Child-bed.

Han qu | What have you gotten in that Chef?
Ching ing | 'Tis full of Medicines.

Han qu | What Medicines?
Ching ing | Such as are usually taken.

Han qu | Is there nothing else in it?
Ching ing | No, nothing else in the World.

Han qu | If what you say be true, you may go on about your Business. (He goes out; she calls him back.)
Ching ing, Ching ing, come back and tell me what is in your Chef.

Ching ing | Medicine.

Han qu | Is there nothing else?

Ching ing | Nothing at all.

Han qu | Go your ways then. (He goes, Han qu calls him back, and he also goes.)

Ching ing | You have certain formulas, some up, some other concealed there; for when I bid you go, you fly, and when I call you back, you seem scarce able to move a step. O Ching ing, do you think I don't know you? (He fings) You are of the Family of Chaos, and I am sub- ject to Tu Ngan ku; you must needs have gotten the young 

Ching ing | You have nothing in 

Han qu | Who is this little man who is coming to the Court? I see he is a poor creature, and have no small respect for him. (He fings) I will not take a look at him, if you do not call him, don't come. 

Ching ing | We will obey your Commands.

Han qu | (He opens the Chef.) O Ching ing! You said there was nothing here but Medicines, and behold here is a Man-child.

Ching ing | Quite confounded, fall upon my Knees.

Han qu | Jings over the Infant, while he looks upon it.

Ching ing | My Lord, be not angry, but permit me to tell you the Cause of it all. Chaos was one of the King's most faithful Subjects, Tu Ngan ku was jealous of him, and would have had him devoured by a Dog. Chaos was made his escort and got him out of the Palace, but the Charitot was not in a Condition to travel, the hot Ling ch'e, calling to mind the Favours he had received from that Minirth, carried him into the Mountains, and it is not known what is become of him. The King believing the Colleges of Tu Ngan ku, the Son of Chaos had orders to kill himself; and the Princeess was confined to her Palace, where she had been called the Upright, the Moral but the Child being without any Assistance, the Princeess has trusted him with her Son; I have taken him to myself, and I hope you will not blame me for it. But fire to pluck up this poor little Shoot, and quite extinguish the Family.

Han qu | Ching ing, you are sensible that was I to carry this Child to Eternity, there are no Riches or Honours which I might not obtain: but Han qu has too much Integrity to commit so base an Action. (He fings) ! Tu Ngan ku was to see this Infant. O Ching ing, I will close this demor Infant; if Tu Ngan ku asks me where he is, I'll answer for you.

Ching ing | How greatly am I obliged to your Lordship! (He weeps over the Child and melteth his way, returns and kneels down.

Han qu | Ching ing, When I bid you go, it was not to deceive you, therefore make off as fast as you can.

Ching ing | My Lord, a thousand Thanks.

Han qu | (He gets up, and returns back again.

Han qu | Ching ing, why return you so fast? (He fings) You are afraid I should deceive you: O Ching ing! If you have not Courage to expose your Life, what obliges you to save the Orphan against your Will? Learn, that every Loyal Subject is not afraid to die, and he who is afraid to die, is not a Loyal Subject.

Ching ing | My Lord, if I go out of this Palace, they'll send after me; I shall be taken; but this poor Infant will be put to Death; but I am determined; let them come.

Han qu | Go, my Lord, receive the Reward; all that I wish is to die with the Orphan of the Family of Chaos.

Han qu | You may only love yourself and the Orphan, but you are afraid to trust me.

Ching ing | (He fings to express his light Thoughts, and kills himself.)

Ching ing | Alas! What do I feel? ---Han qu has laid violent Hands on himself; shall any of the Soldiers give Notice of it to Tu Ngan ku, what will become of me and...
the Infant? Let us be none so fast as zelotis, we will put forward with a good Heart towards the Village of Tip-yong, and there we will take proper Mesurers.

The SECOND PART

SCENE I.

Tu ngan ku attended with Soldiers.

If we would have our Affairs to be attended with Success, we must not proceed too precipitately. When I was informed that the Princeps had a Son called the Orphan of Chau, I sent you to guard all the Avenues of the Palace, and have published an Order, importing that if any one should carry off, or conceal the Orphan, he and all his Family should be destroyed. ---Sure, this wretched Imp cannot fly away into the Air: I have had no News of him, which makes me uneasy. But I'll see how it is.

Enter a Soldier.

My Lord, I have very bad News to acquaint you with. Tu ngan ku. From what Quarter?

Soldier.] The Princeps has hunged himself in his Girdle, and Hau qui has stabbed himself with a Dagger.

Tu ngan k~. Has Hau qui killed himself? ---Then the Orphan is certainly carried off! --- But News truly! What is to be done? --- The only way I can think on is to counterfeit the King's Order, and command all the Children under six Months old to be brought to my Palace, where I will give each of them three Shilling with a Dagger; the Orphan will certainly be among them, and then I'll have sure to get rid of him. ---Halt them to obey my Commands, and fix up this Order, that all who have Male Children under six Months old bring them to my Palace, and if any one dares to disobey, he and all his Family shall be put to Death. I will destroy all the Children of the Kingdom of Yung. The Orphan shall be slain and lie unburied: though he was made of Gold and Jewels, he should not escape the Edge of my Sword.

SCENE II.

Kong lun alone.

I am old Kong lun, and have been one of the great Officers under King King-long, but being grown in Years, and seeing Tu ngan ku take the whole Authority into his Hands, I resigned my Employments, and retir'd to this Village, where I live at peace.

(He sings the better to express the Heart he bears to Tu ngan ku.)

[Ching ing.] What Reason have you to be so much a stranger? My little Matte, how dear art thou to me! Tu ngan ku, how mortally do I say that! I have consoled this little Infant without the Walls, I understand that Tu ngan ku knows of his Estate, and has ordered all the Children under six Months old to be brought unto him; and then without examining whether the Orphan be among them or not, he will dismember them, and cut them in pieces: where then can I hide this Infant? This is the Village of Tip-yong, whether King Kung or not. This old Gentleman was always a full Friend to Chau lun; he has left the Court, and lives quietly in this Retreat: He is a sincere and upright Man; so in his House I'll conceal my Treasure. I'll go this Infant, and make him my Chief I'll hide in this Bower of Banana Trees. --- My dear little Matte, wait for me here one Moment; as soon as I have seen King lun I'll return to you again.

Go acquaint your Matte that Ching ing wants to see him.

The Servant says that Ching ing is at the Door, Kong lun uneasies. Desire him to walk in.

[Servant.] My Master desires you to walk in.

SCENE IV.

Kong lun, Ching ing.

[Ching ing.] What Affairs, Ching ing, brings you hither?

[Ching ing.] Knowing that you had withdrawn your self to this Retreat, I am come to do my self the Honour of face ing you.

[Ching ing.] How do all the King's chief Officers since I read'd from Court?

[Ching ing.] It is not as it used to be when you were in the Government. Tu ngan ku rules all at present, and every thing is very much chang'd.

[Ching ing.] We should all join to acquaint the King with it.

[Ching ing.] My Lord, you know there have in all these times been such Misfortunes: Were there not four remarkable Villains even in the Reins of You and Chau?

[Ching ing.] He was, and towards the End mentions what happen'd to Chau then.

[Ching ing.] My Lord, Heaven has excellent Eyes, the Family of Chau is not without an Heir.

[Ching ing.] The whole Family to the Number of three hundred Persons have been slain: Chau to the King's Son-in-law hasfinish'd him'self, the Princeps his Wife hang'd herself; where then can this Heir be whom you speak of?

[Ching ing.] My Lord, since you are so well acquainted with the Man, perhaps you will not repeat them; but I'll tell you something which perhaps you don't know. The Princeps, during her Confinement in her own Palace, was deliver'd of a Son, whom the call'd the Orphan of the Family of Chau. This is the little Heir I spoke of; and my Fear is, lest Tu ngan ku should know it, and cause him to be taken: For, if he once falls into his Hands, he'll cruelly murder him, and the House of Chau will in reality be without an Heir.

[Ching ing.] My Lord, has any body say'd this poor little Orphan?

[Ching ing.] Where is he?

[Ching ing.] My Lord, you seem to have given great Com punctions to this Family, that I can hide nothing from your Lordship. The Princeps before the dy'd, gave her Son to me, and recommended him to my Care; till arriving at Man's Estate, he may take Revenge, or being Enemis of the Orphan, coming out of the Palace with my precious Trust, I found Han qui at the Gate, who let me pass, and kill'd himself in my Presence; I read with him, and the little Orphan, and could think of no safer Affidavit than your House. I know, my Lord, that you were an intimate Friend of Chau so and so, and I make no doubt but you will take Pity on his unfortunate Condition, and save his Life.

[Ching ing.] Where have you left this dear Infant?

[Ching ing.] Without, under the Banana Tree.

[Ching ing.] Don't be afraid, go and bring him to me.

[Ching ing returning.] Blest be Heaven and Earth, the little Prince is still alive!

[Ching ing.] The whole Support of the Family of Chau is in this Infant.

[Ching ing.] My Lord, I suppose you don't know that Tu ngan ku, finding that the Orphan has escap'd, will cause all the Children who are about his Age, to be slain. But my End in concealing him at your House, is to acquit myself of all the Obligations I had to his Father and Mother, and at the same time save the Lives of all the little Innocents in the Kingdom of Yung.

I am in my forty-fifth Year, and have a Son about the Age of our dear Orphan; he shall pass for little Chau, while you go and acclame me to Tu ngan ku, of having conceal'd the Orphan he is in quest of at my House. I and my Son shall educate the Orphan, and you shall educate the Heir of your Friend till he is old enough to revenge his Relations. What say you to this Consivrance? Is it not to your liking? I don't know how as you are you?

[Ching ing.] Forty-five.

[Ching ing.] It will be at least twenty Years before this Orphan will have any Condition to revenge his Family: You will be then sixty-five, and I shall be ninety; what Affliction can I give him at such an Age? O Ching ing? Since you are willing to give me your Son, bring him at once to your House, and you go, and inform Tu ngan ku, that the Orphan he is hunting after, is hidden at my House. Tu ngan ku will come with his Soldiers, and encompass the Village; I will die with them, and you shall educate the Orphan of Chau till he is able to revenge his whole Family.

This Scheme is better still yours, what do you say to it? Ching ing? It is like it very well, but it is too much for you to suffer. No, we'll direct your Son in Chau's Cloaths; you shall go and acclame me to the Tyrant; so I and my Son will die together.

[Ching ing.] I'm determin'd it shall be as I said; don't think to prevent me in it. (He laughs) Yet twenty Years and we shall be recompis'd: could I be so happy as to live so long!}

[Ching ing.] My Lord, you are yet strong and vigorous.

[Ching ing.] My Lord, I am not now what I was, but I will do as much as I can. Ching ing, follow my Counsel, and I, without knowing what I did, have brought this Evil upon you, for which I am exceedingly concern'd.
A Chinese Tragedy.

Kong lun.] Vain Talk! a Man of seventy, like me, must expect to die quickly; what signifies it whether an Hour sooner or an Hour later? [He fings; Ching ing.] My Lord, since you have undertaken this Affair, I expect that you will stand to your Word. Kong lun.] Of what use are Words that can't be depended upon? Ching ing.] If you save the Orphan, you will gain immor- talty. [Kong lun fings]. But, my Lord, there is one thing Bill to be considered; if Tu ngan ku takes you up, how can you undergo the Rack? You will have none, and I and my Son will for certain be put to Death; so that I am only concerned to see that the Heir of Chau will perish after all, and that I have involved you in this unhappy Affair. Kong lun.] I know the two Families are not to be reconciled. When Tu ngan ku has caus'd me to be freed, he will call me a thousand old Rogues, and old Villains; and tell you that I know your Orders, you have concealed my Enemy on purpose to oppose me. But fear nothing, Ching ing., let what will happen, I'll never retract. Do you go and take care of the Orphan; as for an old Man like me, his Death is a Matter of small Consequence. [He fings to rouse his Courage, and goes off. Ching ing.] As things are, there is no Time to be lost. I'll instantly my Son with all Speed to this Village, and with Joy will put him in Place of the Orphan. This is a kind of Justice, done from me, but it is Destruction to the generous Kong lun.

The THIRD PART.

SCENE I.

Tu ngan ku and his Train.

CANNOT little Chau escape me? I have caused a Decree to be fix'd up, that if he is not found in three Days, all the Children under six Months old shall be put to Death. Let somebody go to the Palace Gate, and if any one comes with an Information, let me have immediate Notice of it.

SCENE II.

Ching ing.] Yesterday I carry'd my own Child to Kong lun, and to Day I come to accive him to Tu ngan ku. [Aside. Let somebody give Notice that I bring Tidings of the Orphn Chau. Ching ing.] Stay a Moment before you, while I return to tell within of your coming. --- My Lord, (to Tu ngan ku) here is a Man who lays little Chau is found. Tu ngan ku. Where is this Man? Soldier.] At the Palace Gate. Tu ngan ku.] Come in, Soldiers, bring in the Man.

SCENE III.

Tu ngan ku, Ching ing and Soldiers.

Tu ngan ku. Who art thou? Ching ing.] I am a poor Physician, my Name is Ching ing. Tu ngan ku. Where doth thou say thou hast seen the Orphan Chau? Ching ing.] In the Village of Luu tope pig, and it is old Kong lun who keeps him conceal'd at his Houfe. Tu ngan ku. How came you to know this? Ching ing.] Kong lun is of my Acquaintance. I was at his Houfe, and finding by Chance in the Room where he lies a Child on a rich Carpet, I laid within myself, Kong lun is above five Years old, and that neither Son nor Daughter, whence then comes this Infant? Then discovering my Thoughts to him: Is not this Infant, said I, the Orphan which is so much sought after? The old Man chang'd Colour, and was silent; from whence, my Lord, I conclude, that the Infant which gives you so much Uneasiness is at old Kong lun's Houfe. Tu ngan ku. Take out this Rascal, do you think to impose on me in this manner? You have hitherto been no Grudge to that good Man Kong lun, how came you then to accive him of so great a Crime! is it out of Affectiion for me? Speak the Truth, and fear nothing; but if you tell me a Falldow, you are a dead Man. Ching ing.] My Lord, for one Minute refrain your Anger, and would fain give you my Answer; It is true, I have no Enmity to Kong lun, but when I understood that you had order'd all the young Children in the Kingdom to be brought to you, that they might be put to Death, I was not only now'd with Compunctions for so many innocents, but being forty-five Years of Age, and having a Son a Month old, consider'd that if the Orphan of Chau was not found, should be obliged to bring him to you, my Lord, and lose my only Heir; but the Orphan being once discover'd, the young Children throughout the Kingdom would be fare, and my Son in no Danger. These are the Motives which determined me to accive old Kong lun. Tu ngan ku.] I perceive you are in the right; old Kong was an intimate Friend of Chau lun, so that it is no Wonder he should endeavour to save the Orphan. Let none change Soldier, send out this Man. I'll go with Ching ing to the Village of Top ping, invest it, and seize old Kong lun.

SCENE IV.

Kong lun.

I confuted yesterday with Ching ing about saving young Chau, Ching ing is gone this Day to accive me before the cruel Tu ngan ku. [Aside.] Ching ing.] Is that it. Tu ngan ku.] Let the old Rascal be brought out hither. O Kong lun! Do you know your Crime? Kong lun.] I am guilty of no Crime that I know of. Tu ngan ku. I know, Wretch, that thou hadst a Friendship for Chau lun; but how couldst thou be so bold as to conceal the Remains of that Man? Kong lun.] Had I the Heart of a Tyger, I would not have attempted it. Tu ngan ku.] If he does not feel the Buttoon he'll confes nothing; let some body take a Battoon, and lay it on to the Purpoze. Kong lun.] (Jones while he is half asleep, and then fings.) Who is the Wretch of the Crime lay'd to my Charge? Tu ngan ku.] Ching ing was the first that acciev'd thee. Kong lun. (Jones.) This Ching ing has a very fanguorous Tongue, (then fings.) How dost thou to Tu ngan ku? Are you not con- cened with having put to Death more than three hundred Perfons? Would you yet depress a Poor Infant who alone remains? [He continues to fings.]

Tu ngan ku.] Thou villainous Old Fellow, where have you hidden the Orphan? Tell me quickly, if you would avoid a severe Punishment. Kong lun.] Where have I concealed any Orphan? Who has seen me hide him? Tu ngan ku.] Thou wilt not make a Confession yet I see; let him be battooned again. [They do it.] Sure this old Rogue is insensible! he has no feeling, he confes nothing. Ching ing, thou hast acciev'd him, take & Battoon, and give him a hundred Strokes. Ching ing.] My Lord, I am a poor Physician, and never learned to handle the Battoon. Tu ngan ku.] Hal! you don't know how to handle a Battoon! ---- Thou art afraid he should accieve thee for an Accomplice. Ching ing.] My Lord, I am going to lay him on. [He takes a Stich.

Tu ngan ku.] Ching ing, you have chosen such a small Battoon, that you seem afraid of hurting him; surely you apprehend he will escape a Discovery! Ching ing.] I'll take one that is thicker. Tu ngan ku.] Hold! at first you took a Twigg, now you are taking a Battoon, which will do his Business in two or three Strokes, and he'll die without confessing any thing. Ching ing.] You order me to take a Battoon, and I take a small one; then I take another, and you fay it is too big: what must I do in this Case? Tu ngan ku.] Take one of a moderate Siz, and lay it on this Rascal, so that he may feel it. You old Wretch, do you know 'twas a Robber who strikes you? Ching ing.] Confess all.

[He strikes him three times. Kong lun.] I am severely treated, and these last Blows fell heavily on all; Who gave them me? Tu ngan ku.] 'Twas Ching ing. Kong lun.] What! Could Ching ing best me thus? Ching ing.] My Lord, I don't mind this Old Fellow, he knows not what he fays.

Kong lun. (He fings.) Who has brough me to cruelty? O Ching ing! What have I done to you? Am I your Enemy, that you treat me in this manner?

Ching

179
Ching ing.] Be quick and confide the whole.

[Ching ing.] I am going to confide all.

[Ching ing.] Confide then instantly, if you are not resolved to die under the flowers.

[Ching ing.] It was thus, it was thus. (He Sung) We both confessed together in what manner to save the Orphan.

Tu a ngan ku.] That is as much as to say, he has an Accomplice—(He Sung) You say we; one thinks of yourself, but who is the other? If you speak the Truth, I'll face your Life.

[Ching ing.] You would have me tell you, and I am going to satisfy you of the (He Sung) His Name is at my Tongue's end, but I have sent it back again.

Tu a ngan ku.] Does not this seem to touch you, Ching ing?

[Ching ing.] (To Ching ku) Peace! you old Fool, don't you offer to seduce the Innocent.

[Ching ing.] O Ching ing! What hast thou to fear?

[He Sung] Tu a ngan ku.] You mentioned two, why don't you confess who the other is?

[Ching ing.] Because you ordered me to be baffoned! to do severely, that I am like one distracted.

[Ching ing.] If you will not declare, you shall be beaten without Mercy.

[Soldier.] My Lord, I bring you good News; searching a Cavern in the House we have found the Orphan.

Tu a ngan ku] laughing.] Let the ill-fated Brat be brought hither, that I may see it, and have the Pleasure myself of cutting it in Pieces—Well! you old Villain, you fain had not hide little Chau, who then is this that I hold?

[Ching ing.] (He Sung) reproaching the Tyrant with all his Crimes, and Joys.----His barbarous Heart will not be satisfied, he has piled the Blood of an Orphan.

Tu a ngan ku.] The very Sight of this Infant provokes my Anger.

[Ching ing.] The Tyrant is at peace, and the Tyrant joys.

[Ching ing.] I take this Dagger, one, two, three Strokes.

[Ching ing. is seized with Grief.] I take this cursed Sword, and plunge the Dagger in his Heart three times. Now I am at the Top of all my Wishes.

[Ching ing.]expressing his Concern, and Ching ing.

Tu a ngan ku.] I am not the most wicked of all Mankind. Take heed to thyself, for known, impious Wretch, there is over thy Head a Heaven, which feels all thy Crimes, and will not let them go unpunished. As for me, I defile Life; I'll end myself down thence forth. It is the kind of Death that I chuse.

[Soldier.] Old Ching ku has killed himself.

Tu a ngan ku.] lauguring aloud.] Since he is dead, let his Name be mentioned no more.

[He continues to laugh, and speaks to Ching ing.] You have done me a singular Piece of Service in this Affair, without my Assent, I had never done my Enemy.

[Ching ing.] My Lord, I have told you already that I had no particular Enmity to the Chau, and what I have done is to save the Lives of the little Innocents throughout the Kingdom, and amongst the right that of my Own Son.

Tu a ngan ku.] You are a Man fit to be trusted; come, live in my Palace, and you shall be honourably treated; you shall live so high as to bring up your Son; when he is of a proper Age you shall instantly him in Literature, and give him to me that I may teach him the Art of War. I am now fifty Years old, and have no Heirs, therefore I adopt your Son, and resign to me the Pelt to him, as soon as he is of Age and qualified for it: What say you to this?

[Ching ing.] Return you, my Lord, a thousand Thanks; I am not worthy of so great an Honour.

[Ching ing.] The Father that Chau was in gave me much Discontent; but now the whole Family is extinct, and I have nothing farther to apprehend.

The Fourth Part.

Scene I.

Tu a ngan ku.

About twenty Years since I killed the Orphan of Chau with my own Hands, and adopted the Son of Ching ing, by the Name of Tu a ngan ku, and he has gone through all his Exercises. I have taught him the eighteen Methods of Fighting, and he so well understands the Art of War, that none excel him but myself. He is now grown up, and at a short time I intend to make away with the King, and ascend his Throne. I will confer on my Son the great Employment I now enjoy, and thus all my Wishes will at length be accomplished. At present he is performing Exercise in the Camp, when he returns we'll consult about it.

Scene II.

Ching ing. with a Bell in his Hand.

Time fluently passes! Five years since Tu a ngan ku adopted, as he supposed, my Son. He has taken exceeding great Care of him, nor has his Care been thrown away. The Old Man loves the new Wretch, and but there is one very important Circumstance of which my pretended Son is yet ignorant. I am now in the Sixty-fifth Year of my Age, and if I should happen to die, who can discover the Secret to him? This is the only thing which disturbs me. I have painted the whole History in this Roll of Paper, and if my Son asks me to explain it, I'll do it from beginning to end, being certain that when he comes to know his real Parents, he'll revenge their Death. I go mule in my Library, and wait till he comes to see me.

Scene III.

Ching puuy, who presides for the Son of Ching ing, and is the adopted Son of Tu a ngan ku.

I am Ching puuy: my Father on this side is Ching ing, my Father on that side is Tu a ngan ku. In the Morning I apply myself to Arms, and in the Evening to Study. I am just come from the Camp, and am going to see my Father, who lives on this side.

[HeJing ing.] He is like a young Man who is skilled with his Condition.

Scene IV.

Ching ing alone.

Let me open this Roll a little: Ala! how many have Men have gled for the Family of Chau! It has cost me my Son; the whole is represented in this Picture.

Scene V.

Ching puuy and Attendants.

Ching puuy. Here, take my Horfe.----where's my Father?

[Soldier.] He is in the Library with a Book in his Hand.

Ching puuy.] Acquaint him that I am here.

[Ching ing.] He is in the Library.

Ching ing.] Desire him to walk in.

Soldier.] Walk in.

Scene VI.

Ching puuy, Ching ing.

Ching puuy.] Father, I am returned from the Camp.

Ching ing.] My Son, go and get something to eat.

Ching puuy.] You have hither, Sir, rejoiced at your Son's Return, but to day I find you very melancholy, the distress you feel from your Sons----what can be the Cause of this?

[Ching ing.] If any one has dared to offend you, let your Son know who it is.

[Ching ing.] Intend soon to let you know the Cause of my Tears. My Father and Mother are not Mothers. Go and refresh yourself.

[When he is gone, he says.]

Alas! I am quite spent.

[Then the figure of a man, with a Horfe, is seen, and the following Interrogative.]

My Father, who has offended you? I am perplexed; if no body has displeased you, why are you so penive, and refuse to speak to me as usual?

[Ching ing.] My Son, stay here and flately: I am going into the back Apartment, and will be with you again presently.

[He leaves the Roll as though he had forgotten it.

Scene VII.

Ching puuy alone.

My Father has forgotten his Roll of Paper: perhaps they are some Disparations, I will open them and see.----Ha! they are Pictures!----and really something very extraordinary.

Here is a horfe in red; lets a great Dog upon another in black. That Man kills the Dog; and this supports a Chariot which wants a Wheel. Here's another beating out his Brain against a Cherry-Tree. What means all this?

As the Figures have no Name, I can make nothing of them.

[He sings] Let me look over the roll of the Roll: Here's a General, and before him a Cord, poisoned Wine, and a Dagger. He takes the Dagger and kills himself; but for what?

Next is a Physician with a Chef of Medicines, and a Lady, nursing him before, and offering him a Child the has in her Arms. What means this? and of strangling herself
A Chinese Tragedy.

Carried him a great way out of the City. Who do you think this Sort? Man was? It was Lige chie, the fame whom he in black met with under the Mulberry-tree.

Ching puwy. I have not forgot him, 'tis Lige chie, whole Life was lost over black.

Ching iny. The very same.

Ching puwy. Father, this Man is red is a great Villain, and a wicked Monster, What is his Name?

Ching iny. Son, I have forgot it.

Ching puwy. Then who is he in black?

Ching iny. As for him, 'tis Chan tun, a Minister of State; it concerns you very nearly, my Son.

Ching puwy. I have heard it said there was a Minisfer of State named Chan tun, but I took no great Notice of it.

Ching iny. My Son, I'll tell you this as a Secret; lay it up dicky in your Memory.

Ching puwy. There are other Figures in the Roll, which I intend you will remember too.

Ching iny. The Man in red de cider the King, and caused the Family of Chan tun, above two Perions, to be malcontented; there only remained a Son of Chan tun nam'd Chan fu, who had married the King's Daughter. He in red counterfeited the King's Order, and sent him a Cord, Poison, and a Dagger, that he might cut one of the three to digest himself. In effect he sends his Wife being big with Child, Chan declared his left Will, and said: If after my Death you have a Son, you shall call him, the Orphan of the House of Chan, but I reserve the title of the Orphan of the House of the Infant's Escape. The Prince had a faithful Subject, who was a Physician; his Name was Ching iny.

Ching puwy. Shall not that be you, my Father? Ching iny. How many People are there in the World of the same Name! The Prince concerned his little Orphan to his Trust, and kept him in her Closet. This Ching iny was induced up the Child, put him in the hands of a Merchant, gave him of Medicines, and going to the Door, in order to make off, there he met with Han gui, who discovered the Orphan; but Ching iny having talk'd to him in private, he took a Knife and stol him.

Ching puwy. This General who so nobly sacrificed his Life for the Father of the Orphan, Chan, is it not, my Father, and I shall be sure to remember that his Name is Hang puwy.

Ching iny. Yes, yes, it is Hang puwy, but the worst is yet to come. These Tidings soon came to the Ear of the King in red, who ordered all the Children born in the Kingdom, under six Month old, should be brought to him, with a Delign to murder them, and by that means get rid of the Orphan of Chan.

Ching puwy. [in a Poisen.] Can there be in the World a more wicked Man than this?

Ching iny. There is a notorious Villain.----This Ching iny had a Son about a Month old, whom he decri'd in the Orphan's Closet, and carried him to the Village of Toy tun, to the House of old Kong lin.

Ching puwy. [in the Song Paln.]

Ching iny. He was one of the chief Friends of Chan tun.

The Physician fai'd to him, My Lord, take this poor little Orphan, and guard and accommodate him; that I have hidden the Child he is in search of. I and my Son will die together, and you may take care of little Chau till he is of age to revenge his Father. Kong lin reply'd, I am old, but if you have the Courage to forward your own son, bring him hither to be decri'd in the Cloaths of the Orphan of Chan, and go accuse me to the Perion in red; your Son and I will die together, and do you conceal the Orphan till he shall be in a Condition to revenge his Father.

Ching puwy. How I had this Ching iny the Courage to give up his own Son?

Ching iny. As you were in Danger of losing your Life, what Difficulty could there be in yielding up that of an Infant? This Ching iny took his Son, and carried him to Kong lin, whom he informed in the Cloaths in red to receive him. They inflicted a thousand Torments on this good Old Man, and at length discover'd the Child they sought after, when the horrid Wicked Wench of his Father, with her own Hand, and Kong lin throwing himself down from some Stairs broke his own Neck. It is now twenty Years since this happened, and the Orphan of the House of Chan must be of the same Age, and is yet alive, he has since then procured his Parents. What then does he think of? He is well----is above five Foot high, and very expert in Literature and Arms: What is become of his Grandfather and Chan lin? All the Family have been miserably butcher'd, his Mother hang'd herself, his Father hanged himself, and no Revenge has yet been taken: Surely he wrongfully poays少 of Men of Courage.

Ching puwy. My Father! you have talk'd to me a long while, and methinks I dream, for I cannot comprehend what you mean.

Ching iny.
A CHINESE Tragedy.

Ching pwey.] I have the King's Order to take Tu ngan ku and revenge on him the Death of my Father and Grandfather. This Villain carries it very heartily (he fings) I'll stop here, for he must return this Way to his Houfe.

Scene III.

Tu ngan ku and Ching pwey.

Tu ngan ku.] I have been all this Day in the Palace under my Care, and am now returning to my own Houfe: Who's there, fay your Selves in good Order, and march flately. Ching pwey.] What do I fee? is not this the old Villain?

Tu ngan ku.] Tu-ching, my Son, what have you been doing?

Ching pwey.] Thou old Rogue, I am neither tu-ching nor thy Son; I am the Orphan of the Houfe of Chou. It is twenty Years fince you caufed all my Family to be maffaclred, and now I will take thee, and revenge on thee my Father and Mother, who were flain by thy Orders.

Scene IV.

Ching pwey enters to them.

Ching pwey.] Fearing some Harm might happen to my young Maffer, I have fupported to affift him. Bleffed be Heaven and Earth! he has fecured Tu ngan ku.

Ching pwey.] Hold, Villain, which art thou going? (He fings, and as he is about to fteal him, Ching ing comes up.)

Scene V.

Wey fong.

I underftand that Ching pwey has fecured Tu ngan ku; let somebody go and fee if he is coming, and as he comes let me have Notice.

Scene VI.

Ching pwey, Ching ing, Wey fong.

Ching pwey. My Father, let us go both together to the King (he pretends Wey fong.) My Lord, take Compulfion on our Family, I have fupported and bound Tu ngan ku.

Wey fong.] Let him be brought in. Thou Traitor, thou Destroyer of the King's belt Subjects, thou, in the Hands of Ching pwey. What haft thou to fay for thyfelf?

Tu ngan ku.] 'Tis for the King's Sake that I am ruin'd; but fince it is so, all I defire is, that I may be put to a Speedy Death.

Ching pwey.] My Lord, take my Caufe in Hand.

Wey fong.] O Tu ngan ku, thou wouldft fain die flately, but I am for putting thee to a lingering Death. Take this Villain, and extend him upon a wooden Afs, then cut him by degrees into three thoufand Pieces, and when neither Skin nor Tfeath is left cut off his Head; but above all take fpecial care that his Death be slow.

Ching pwey repeats the fame thing, finging.

Ching pwey.] My young Maffer, now you are ruin'd, and your Family is ruin'd again; but mine is left without a Prop.

Ching pwey fings, and fays what he will do for Ching ing.

Ching ing.] What have I done to deserve the hundredth Part of the Favours promised by my young Lord?

(He fings, and magnifies the favour.)

Wey fong.] Fall upon your Knees, Ching ing, Ching pwey, and hear the King's Order.

Tu ngan ku has put feveral of my good Subjects unjuftly to Death, he has embroil'd my Government all manner of Ways, and has malfeafured the whole Family of Chou tu, which was innocent. These are Crimes which Heaven never forgets. By good Fortune the Orphan of this Houfe has acquifed much Glory: He has cut off the Head of the Traitor Tu ngan ku, and my Will is that henceforth he bc call'd Chou son, that his Father and Grandfather be rank'd with the Grandees of the Kingdom, and Han qu' as a Generalifimo. I give to Ching ing a large and fine Estate of Inheritance, and order a magnificent Tomb to be erecled to King lun, that the whole Kingdom be renewed, and extoll without ceafing the Virtue of the King. (Ching pwey fings, and thanks the King, repeating one after another all the Favours receiv'd from him.)
The ART of MEDICINE among the CHINESE.

System of the Human Body, &c. according to the ancient, but erroneous, Anatomy of the Chinese.

It cannot be said that Medicine has been neglected by the Chinese, for they have a great number of ancient Authors who treat of it, having applied themselves thereto from the foundation of the human frame, it is no wonder they have not given us one name Progress in this Science. They have been very minute in their Study of Medicine, and have always been great Reformers and Examiners. The Chinese have always been greatly exacted by this Nation: Not only because it is useful for the Preparation of Life, but also in their Knowledge of the Physical Vitals, as well as the Blood and the Blood of the Vessels, and the Vessels of the Blood. They have made a great many of their Knowledge from Father to Son. The Chinese make three Divisions of Principles: Life, Yang or vital Heat, and Yin or radical Moisture; of which the Spirits and the Blood are the Vehicles. They have made a great many of their Names from the different Parts of the Body, and by joining together the Strokes which compose them, they have formed the Character or Figure that stands for the Name of Man; in which sense the Figures and Separation of these two Strokes destroy the Figure of the Name of Man, for the Division of these two Principles likewise destroys the Life of Man.

The two Principles of Life, according to them, are lodg'd in all the principal Parts of the Body, and in all the Members, and Intelligences, in order to give them their Life and Strength. They divide these Divisions of the Body: The Body is divided into the right and left Part, to each of which belongs an Eye, an Arm, an Hand, a Shoulder, a Leg, and a Foot. The Body is divided into four Parts: the Head, the Body, the Hands, and the Feet. The Body is divided again: The Heart, the Liver, and the Kidney, are on the left Side; and the Mouth, the Spleen, and the Kidney, which lie as the Gate of Life.

The Intelligences, or Entails, in which they place the vital Heat, are three: one, which is the Vital Guts, or the Small Guts, or Pericardium, the Gall-bladder, and the U-rects; three on the Right, the Great Guts, the Stomach, and the third part of the Body.

The Chinese, as all Philosophers, believe there is a certain kind of mutual Relations among the Members and the Intelligences: As between the Small Guts and the Heart, the Gall-bladder and the Liver, the Urrets and the Kidney, which are the right Kidneys, and the Liver and the one of the Kidneys; three on the right, as the great Organs, the Brain, the liver, and the other Kidney, which lies as the Gate of Life.

There are the Parts of the Body, which, according to them, are the natural Seats of the vital Heat and radical Moisture, which pass from thence into all other Parts of the Body, by means of the Spirits and Blood, the Circulation whereof seems to have been known to them from the time they were first acquainted with Phygic, about four hundred Years after the Navel.

They likewise suppose that the Body, on account of the Nerves, Muscles, Veins and Arteries, is a kind of Latticework of fine Strings, which are interspersed over the whole Body, with different Sounds, or rather, they have certain a kind of Temperament peculiar to themselves, by reason of their Figure, Situations, and various Parts, and the different Pulses, which are like the different Sounds and their Intervals, are inarticulable Signs whereby to judge of their Dispositions, in the same manner as a String, which is touch'd in different Places extenuates or increases, gives different Sounds, and shows whether it be too slack or too tight. After they had establish'd their twelve Springs of Life in the Body of Man, they fetched after outward Signs, whereby to discover their Dispositions of those twelve Parts. They think they have found in the Head, which is the Seat of all the Springs that perform the animal Operations; and supplying necessary Relations between these Springs and the Sources of Life, infer that there is a Congruity between the Tongue and the Heart, the Nipples and the Lungs, the Mouth and the Spleen, the Feet and the Kidneys, the Eyes and the Liver. They think likewise that from the Colour of the Vagina, Kidneys, Nipples and Ears; from the Sound of the Voice, and the Relish which the Tongue either feels or defies, they call forth with Certainty concerning the Temperament of the Body, and the Life or Death of a Man. As I have observed that they make the Heart, the Liver, the Spleen, the Lungs, and the Kidneys the Seat of radical Moisture, and the Intelligences, that they are necessary for the Life of the Body, it is necessary to explain in what Manner they think this radical Moisture and vital Heat are communicated to other Parts of the Body. For doing this they have establish'd twelve Ways or Canals, by which they refer the vital Radical Moisture passes from the Heart to the Hands, and they call it Shou Shun in kin. By the same Ducts the Viscera, which are united to the Heart, convey the vital Heat, and this Canal of Heat is called Shou Tony Yang king. These two Origins join, and make one of the Sources of Life. The Liver sends the radical Moisture to the Feet; and the Canal through which it passes, is called Shou-kw-in king; But the vital Heat is convey'd to them from the Gall-bladder by a Duct called Su Shou Yang king. The Kidneys convey forth the radical Moisture through another Passagie, and the Ureters the vital Heat: These Canals keep up the Communication of Life in the left Side of the Body. On the right Side the Lungs convey the radical Heat to the Heart by a Duct called Shou Tony king, and the Great Guts the vital Heat by the Canal Shou Yung Ming king: From the Spine the radical Moisture goes by a Duct to the Heart by a Duct called Tony Shou yang king, and the vital Heat from the Stomach, by Su Shou king.

From the Gate of Life (or right Kidney) the radical Moisture goes to the Hands, by Shou-kw-in king; and the vital Heat of the third Part of the Body to the Feet, by Shou Yang-shou king.

It is in this, according to the Chinese, that Life and Vigour are distributed throughout the Body; and to be esteemed as a Learned Physician among them, a Man must be well acquainted with the Life and Vital Parts; which are conveyed and the Alterations to which they are liable. When this Knowledge of the Structure of a Human Body (which is conformable to the ancient Anatomy of the Chinees, and, as plainly appears, not very accurate) is acquired, they then proceed to the Knowledge of the exterior Bodies, which may caufe Alterations in the Body of Man.

These Bodies are the Elements, which, according to them, are five in Number, the Earth, Metals, Water, Air, and Fire: All these Elements united in compounding a Human Body, which is disposed in such a manner, that one Element prevails more in some Parts than others: Thus Fire predominates in the Heart, which lies in the South; and the South is the Point of the Heavens which particularly hath respect to these Parts, because Heat reid there: They also observe the Affections of the Heart in Summer. The Liver and the Kidneys belong to the Water, and correspond to the North; whence Winter is the most proper Time to obverse their Indications. The lungs and the Great Intelligences are governed by the Metals as well as by the West, and the Autumn, which is the Time of their Indications. Lastly, the Liver and the Stomach participate of the Nature of the Earth, and are refer'd to the middle of the Heavens, between the four Cardinal Points; and the third Day of every Season is the particular Time of their Indications.

The Gate of Life and the third Part of the Body are subject to Fire and Water, and receive the Impulsions of the Heart and Kidneys, which they communicate to all the other Parts.

They reason much in the same manner as we do, concerning the Agreement and Disagreement of these Elements with the Body of Man, to account for the Alterations andDiseases incident thereto.

By the different Kinds of Puls, they pretend to discover fallibly the Condition of each Part of the Body, or the Condition of each Part of the Body, according to the following Principles: It is Motion, say they, that makes the Pulse, and this Motion is caused by the pulsation of the Blood and Spirits, which are convey'd to all Parts of the Body by the twelve Canals before mentioned.
The Chinese Art of Medicine.

Every thing that moves, continues they, puts some movable Body in Motion, and every thing that is moved either yields or resists: Thus as the Blood and Spirits, being in a continual Motion, push against, and press the Vesicles in which they are conveyed, there must necessarily arise a beating of the Pulse.

By a thorough Knowledge of the Pulse's Temperature and Perceptions, the Disposition of the Body, and the Affections which the Pulse expresses, is discovered. By these Bedtings and Heuristics, you may judge of the Nature of the Distemper; and whether there is a Skillful Physician, or one skilled in false Medicine, to regulate and reduce them to their due Temperament.

In the Motion of the Pulse there are two things to be observed, whether it is perceptible, and its Duration.

This has obliged the Chinese Physicians to pointout the Places where the Pulses may be examined, and the Time of its Motion.

Blood-lifting is very rarely practiced among them, although they are acquainted with it; but they learned the Use of Clysters from the Peruvians of Ma-hu. They do not condemn this Remedy, but, because it came from Europe, they call it the Remedy of Barbarians.

The whole Science of Medicine among them consists in the Knowledge of the Pulses, and the Use of Simples, which they have in great Plenty, and recommend as Species in different Distempers.

They pretend, by the Beatings of the Pulses only, to discover the Cause of the Diseafe, and in what Part of the Body it resides: In effect, their able Physicians predict pretty exactly all the Symptoms of a Diseafe; and it is chiefly this, that has rendered the Chinese Physicians so famous in the World.

When they are called to a Sick Person, they first seat a Pillow under his Arm; then placing their four Fingers along the Artery, sometimes gently and sometimes hard, they take a considerate Time to examine the Beatings, and distinguish the minutest Differences; and according as the Motion is more or less quick, strong or weak, uniform or irregular, they discover the Cause of the Diseafe. So that without asking the Patient any Questions they tell him where the Pain lies, whether in the Head, Stomach or Belly; and whether it be the Liver or Spleen, which is afflicted. They likewise foretell when his Head shall be easier, when he shall recover his Appetite, and when the Disorder will leave him.

I speak not here of those Quacks who profess the Art merely to get a Livelihood, without either Study or Experience: But of the skillful Physicians, who, it is certain, have acquired a very extraordinary and surprising Knowledge in this Matter.

Among many Inferences that I could bring to put this Affirmation out of doubt, I shall relate but one: A Millionary falling dangerously ill in the Prison of Nan-king, the Chinese, who perceived they were in danger of losing their Patron, prevailed on him to order them to make him one Visit. After he had well considered the Patient, and felt his Pulsæ, with the usual Ceremonies, he off-hand made up three Medicines, which he ordered him to take, the Morning, the Afternoon, and the Third in the Evening. The Patient found himself worse the following Night, lost his Speech, and was thought to be dead; but next Day, the Physician, going to see him, said, 'Tis a Change, that the Physician, after feeling his Pulsæ, allowed him that he was cured, and that he need do nothing more than observe a certain Regiment, till he had thoroughly recovered his Health, which he did by this Method.

Some Physicians when they visit their Patients bring in their Chair, or by a Servant who follows them, a Child with several Drawers, divided into above forty small Compartments, well furnished with Roots and Simples, which are administered, according to the Nature of the Distemper, and are either Sudorifics, or proper for purging the Stomach and Humors, for strengthening the Stomach, for digesting Vapours, or stopping Fluxes, or giving a gentle Purge.

There are others who carry no Chair, but prescribe Physic, leaving their Patients at liberty, either to take it of them, or buy it of the Druggists, who are to be met with in almost every City of China; whether great Shops furnished with very excellent and costly Medicines. Some think it beneath them to dispense Physic, and these commonly expect much more for their Visions without them, than for their Visits with them.

One meets also with a kind of Quacks, who pretend to cure Distempers by means of a Parcel of Receipts which they pick up, agreeing to be paid conditionally that they recover the Patient.

But that which makes the Fortune of many Physicians is their curing Mandarins of Difficult Complaints, or other rich Persons; for, unless being fed every Visit, they receive very confident Payments.

The Chinese Physicians, after refuting Health by simple Decotions, in order thoroughly to extinguish the Diseafe, make use of their Cordials, which they have of all Sorts, and are generally compos'd of Herbs, Leaves, Roots, Fruits, and dried Seeds.

They have Variety of Simples, which are sold in every City of the Empire; one Province is supplied from another with what it has not itself. There are Fairs where nothing else but Medicines is sold, and Shops filled with nothing else.

The Chinese Physicians allow their Patients to drink Water, but order it to be boiled: As for other Nourishment they are commonly debauched from it, nor are they suffered to eat more than a very small Manner, be their Hunger ever so great. The Reason they give is, that the Body being insensibly, the Stomach is not to perform its Functions whence there is a bad Digestion.

The Fees required for these Visits, and for their Medicines, is very moderate. After the first Visit they never attend the Patient any more, unless they are sent for; so that he is as liberty to choose another Physician, if he is not pleased with the Medicines given by the former, which frequently happens.

At the most remarkable part of the Chinese Medicine is the Skill of the Physicians in judging of Distempers by the Pulse, and knowing the Nature of the Simples whereby they compose their Remedies, the Reader doubtless will be well pleased to learn of the Chinese themselves, wherein the Secret of the Pulse consists, and what use they make of their Simples. In order therefore to bring him acquainted therewith, I shall give, first, a Treatise on the Pulse, made by an ancient Chinese, translated by the Author of the Chinese Herbal; and, thirdly, diverse Receipts prescribed by the Physicians for different Distempers.

All this being well known to the Author of this Treatise of the Pulse to be Wing-shi-ba, who lived under the Dynasty of the T'ien, that is, some hundred Years before Christ.

P. Hierocles, an ancient Missionary in China, who has taken a particular Study of the Pulse, and the Chinese, says, it will be a Collection more than a Treatise made by the same Author.

However, it is certain that this is the best and most ancient thing of the Kind in all China.

The Secret of the Pulse. Part I.

Translated from the Chinese.

To understand Distempers, and judge whether they are mortal or not, the best way is to examine the Pulse.

In Diseases of the Heart, the Pulse of the Left Wrist must be consulted.

In those of the Liver, the left Hand must likewise be taken; but it must be examined precisely at the joining of the Wrist with the Bone of the Cubit.

In Diseases of the Stomach, examine the Pulse of the right Wrist; and in those of the Lungs, examine the Pulse in the Joint of the same Hand.

In Distempers of the Kidneys the Pulse must be examined above the Joint, at the end of the

Cubit; the right Hand for the right Kidney, and the left Hand for the left Kidney.

Commentary. The right Kidney is otherwise called Afng-men, or, the Gate of Life.

Note. The Chinese Physicians commonly suppose, and often say, that the Change of the Pulse is the Seminal Referent, and that this is the Reason of its being called the Gate of Life. I have read one of them, which acknowledges the Origin of this Name nowhere, and pretends that the Change of the Blood into Seed is to be ascribed principally to the right Kidney.

Nothing is more easy than to distinguish the different Places for feeling the Pulse in the Distempers of the five noble Parts above-mentioned: Notwithstanding which the Examination of the Pulse is very difficult in many respects. The
Every Season of the Year has its proper Pulses.

In the first and second months, the Pulse of the Liver is predominant, the Pulse of the Heart is of lesser degree, and that of the Kidneys, which corresponds to the Earth, is moderate. In the third, fourth, and fifth months, the Pulse of the Heart is strongest, and that of the Stomach, which corresponds to the Water, is moderate. In the sixth, seventh, and eighth months, the Pulse of the Stomach is strongest, and that of the Spleen, which corresponds to the Earth, is moderate. In the ninth, tenth, and eleventh months, the Pulse of the Spleen is strongest, and that of the Kidneys, which corresponds to the Water, is moderate. In the twelfth month, the Pulse of the Kidneys is strongest, and that of the Stomach, which corresponds to the Earth, is moderate.

The Pulse of the Heart is the pulse of the Sun, and that of the Liver is the pulse of the Moon. The Pulse of the Stomach is the pulse of the Earth, and that of the Spleen is the pulse of the Water. The Pulse of the Kidneys is the pulse of the Fire, and that of the Bladder is the pulse of the Water. The Pulse of the Intestines is the pulse of the Earth, and that of the Liver is the pulse of the Moon.

The Pulse of the Heart is the pulse of the Sun, and that of the Liver is the pulse of the Moon. The Pulse of the Stomach is the pulse of the Earth, and that of the Spleen is the pulse of the Water. The Pulse of the Kidneys is the pulse of the Fire, and that of the Bladder is the pulse of the Water. The Pulse of the Intestines is the pulse of the Earth, and that of the Liver is the pulse of the Moon.

The Pulse of the Heart is the pulse of the Sun, and that of the Liver is the pulse of the Moon. The Pulse of the Stomach is the pulse of the Earth, and that of the Spleen is the pulse of the Water. The Pulse of the Kidneys is the pulse of the Fire, and that of the Bladder is the pulse of the Water. The Pulse of the Intestines is the pulse of the Earth, and that of the Liver is the pulse of the Moon.

The Pulse of the Heart is the pulse of the Sun, and that of the Liver is the pulse of the Moon. The Pulse of the Stomach is the pulse of the Earth, and that of the Spleen is the pulse of the Water. The Pulse of the Kidneys is the pulse of the Fire, and that of the Bladder is the pulse of the Water. The Pulse of the Intestines is the pulse of the Earth, and that of the Liver is the pulse of the Moon.

The Pulse of the Heart is the pulse of the Sun, and that of the Liver is the pulse of the Moon. The Pulse of the Stomach is the pulse of the Earth, and that of the Spleen is the pulse of the Water. The Pulse of the Kidneys is the pulse of the Fire, and that of the Bladder is the pulse of the Water. The Pulse of the Intestines is the pulse of the Earth, and that of the Liver is the pulse of the Moon.

The Pulse of the Heart is the pulse of the Sun, and that of the Liver is the pulse of the Moon. The Pulse of the Stomach is the pulse of the Earth, and that of the Spleen is the pulse of the Water. The Pulse of the Kidneys is the pulse of the Fire, and that of the Bladder is the pulse of the Water. The Pulse of the Intestines is the pulse of the Earth, and that of the Liver is the pulse of the Moon.
If it is To, weak, and So, in a hurry, there is great Heat in the Stomach; if it is Hyen, long and tremulous, and Wha, jippery, the Stomach has taken Cold.

If it is Wey, or small, the Heart is, as it were, oppressed with Pulifh.

If it is Chiu, deep or jippery, a Weight and heavy Pain is felt in the Region of the Diaphragm, and this proceeds from Repletion; whereas if it be Syn, soft, and, as it were, moiff, 'tis there to be a Swelling in the lower Parts, from the Reins to the Feet, it proceeds from Emptiness, and being exhausted: wherefore the watry Hums of the Heart, are diffipated as soon as possible.

Lastly, if the Pufle at the Joint is Jow, or finking low, and coveating itfelf, there is a Dif- order at the Orifice of the Stomach, which is carry'd off with a Purge.

With refpect to the Pufle at the Extremity of the Cubitus: If it be Wha, or jippery, and found in a Woman, it is a Proof of her Menfes are not regular; if in a Man, the latter Difgeftions are imperfect.

If it is Syn, long and very low, the four Digeftions are imperfect.

If it is Wey, or small, there is a violent Choli- cick; if it be To, or weak, and Wan, moderately low, there is an Excess of Heat in the Ventsicle, and a Disorder at the Stomach.

If it be Chiu, or jippery, and very low, the Syn, or lowe Fire-place and Stomach have fuffer'd from Cold; in this Cafe there is Nauf- fet, and fometimes a Vomiting.

If it be Se, or jippery, or rough, there is a Ten- fion in the Belly, and fometimes in the Scro- tum.

If it is fometimes Hyen, or long and tremulous; fometimes Kir, or jippery, and tremulous; the Pain is in the Belly itfelf.

If it is Oin, or deep, the Diforder is in the Kidneys.

Lastly, if it be Syn, or jippery, and, as it were, moiff; or, in a hurry, Fre, superficial; or Kir, empty in the middle, like the Body of a Flute, the Urine is red and sharp. Thus exa- mining every thing accurately, it will be hard for any thing to escape Notice.

Note. The Chinese diftingue in the Body, or what we call the Trunks, three Syn, or Fire-places of natural Heat, of which the Commentary will fpeak hereafter. The Author is explaining here various Pulles found at the Wirf, the joining of the Wirf with the Cubitus, or at the Extremity of the Cubitus, with their Indications, makes no Dilftinction, as be does in other Places, between the left and right Hand: as if that Dilftinction, which is of fuch Importance on so many other Oca- sions, has in his Opinion nothing to do with the Indications above-mentioned.

When the Pule of a Woman is felt at the Extremity of the Cubitus, and found to be con- fantly Wha, or jippery, it is a Sure Sign that she is pregnant.

If you find the Pufle Hong, or finking low at this Place in the Right Arm, she is with Child of a Daughter, if the Left with a Son, and if in the fame in both, she carries Twins. He who is expert at this Method will never be de- ceived.

To know if a Patient will recover, you must carefully examine the Motion and Duration of the Pufle.

If its Motion be hard and keen, and at the same time very quick, as if the Beatings were to
The Secret of the Pulse.

187

so many Strokes of an Arrow, or Stone swiftly repeated; If on the contrary it is slow, not unlike a String which is spinning; if it pecks, as it were, like the Beak of a Bird, and this Motion is interrupted, all of a sudden; if it be slow, like Drops of Water falling leisurely through a Crevise, so that it seems fora time to be quite gone, and then begins anew; if it is embarrassed, much like a Frog in certain Weeds, insomuch that it seems unable to get backwards or forwards; if it frisks like a Fish that dives every Minute, and then comes up again, sometimes to flow that one would think the vessel held by the Tail, and yet makes its Escape; Also the left of these Pulses is worth nothing at all. Had a Physician the Philosopher’s Stone, he could not recover such a Patient, who must resolve to die.

But there are certain Diffemters, wherein the Patient, tho’ free from such Pulses as we have just mentioned, has his Intelllects disturb’d, loses his Speech, or has hardly any Voice. Sometimes also one cannot perceive any Motion of the Pulse, either at the Wrist, or at the Palm: If however it be felt at the Extremity of the Cubitus, if the Beating and Intervals have much the fame Extent, and if the Motion continues pretty regular for some time, tho’ the Patient seems to be at the left Extremity, he will not die; at least a skilful Physician may save him. This is the Sense of an ancient Text: The Tree is without Leaves, but the Root is still alive.

The Manner of feeling the Pulse.

On the Left, the Heart, the small Guts, the Liver, the Gall, the left Kidney: On the Right, the Lungs, the large Intestines, the Orithe of the Stomach, the Stomach itself, and the right Kidney.

Com.] The Pulse of the Left Wrist is the Index of the Heart, and small Intestines; that of the Joint discovers what relates to the Liver and Gall; and that at the Extremity of the Cubitus (the left Still) has Reference to the left Kidney and Bladder; for if the Text has not mentioned theBladder, ’tis because it could not be brought into the Verse.

Note.] I must observe, that not only this Place, but almost all the ancient Texts, are incorrect; for being nothing else properly but an unadjudged Collection of Poems in technical Verses.

On the Right (at the Wrist) the Lungs, the large Intestines; (at the Joint) the Orithe of the Stomach, and the Stomach itself; (at the Extremity of the Cubitus) the Right Kidney.

Com.] We must add to the left Kidney the three Thymus, or Fire-places, which are omitted in the Text, because incompatible with the Verse.

Note.] What three thymus are, will be shown hereafter.

The same Doctrine will hold in examining the Diffemters in Women, with this Difference, that in Females the Pulse of the Cubitus in its natural and healthful Condition is contrary to that of Men.

Com.] It is strong in Women, and weak in Men; when otherwise, they are diffemter’d.

It requires Attention and Accuracy to examine and trace each of these Pulses: the Physician himself should be healthy, and in a State of Tranquillity. As for the Situation of his Hand, it depends on the Situation of the sick

Petition: For if the latter be so placed, that the Back appears, and not the Palm, the Physician should turn the Back of his own.

Nine How result from these three Pulses, which you should be accustom’d to distinguish rightly with the Fingers, and at the same time imprint each upon the Mind as distinctly as a Seal.

Com.] The Wrist, the Joint, and the Extremity of the Cubitus, are the three Places where the Pulse is felt, by applying the three longest Fingers to them; and these are called the three Pu.

Now in these three Places the Pulse is either very superficial, or very deep, or between both; and in three times three makes nine; and all these are the Text calls How.

The Function of the large Intestines, and the Lungs, has a Tendency to push forward, conduct, and evacuate; The Function of the Heart and small Intestines tends to receive, contain, and meliorate or improve.

Com.] The large Intestines send forward and evacuate the gros and impure Fluids, whereas the Lungs do neither receive nor evacuate anything. But as the large Intestines are in the Region of the Lungs, and as it were subject to them, therefore the Text joins them together.

Note.] It is true, as the Commentator says, that according to the Chinese Art of Medicine, the Lungs sympathize with the large Intestines, as well as the Heart with the small Intestines; but methinks he is in the wrong to say that this Dependence or Subordination is the same, for which the large Intestines are mention’d, as tho’ they neither send forward nor evacuate; for do not the Lungs impel the Blood, and evacuate Phlegm with other Matters?

The Commentator is still more to blame in what he says of the Heart, and the small Intestines, for the Text may admit of this Sense, viz. That the Function of the small Intestines is to receive the Aliments, in order to digest and convert them into Chyle; and that of the Heart is to receive the Chyle, to disperse, and turn it into Blood.

The Function of the Orifice of the Stomach, and Ventricles, which are contiguous, is to lend their mutual Assistance in administering the five Grains (that is to say, Aliments): the Function of the Kidneys and Bladder is to filter and evacuate the Liquid Matters.

What they call the three Thymus, that is, Heart’s or Fire-places, are not sensible and distinct like Viscera; but have their Situation assigned to them with respect to the other Parts, to which they correspond.

Com.] There are three thymus: The Superior, the Middle, and the Inferior.

The Superior belongs to the Region of the Heart; its principal Effect is to retain and contract, without which how could the Heart and Lungs govern the Blood and Spirits? Or could they otherwise govern the Blood and the Air? For the Character admits of both these Sense.

That of the Middle is in the Region of the Stomach; it neither retains nor forwards; its Effect being to connect: For without it how could the Stomach digest the Aliments?

The Inferior is in the Region of the Navel, and an Inch below that Part; its Effect is to separate and puli forward; without which how could the Liver and Kidneys separate the Liquors as they usually do.

The Liver and Bladder are both employ’d in the Filtration of Humours; there is a great Correspondence between them and the Eyes, which depend very much upon these Viscera.

A Man of Judgment, who thoroughly considers the natural Situation and due Temperature of the five noble Parts, with their several Relations, will very easily attain the Knowledge of Diffemters.

There is a Bone which sits at the joining of the Arm with the Hand; and there the Pulse must be felt, which is called the Gate, or the
the Joint; before this Joint is that which we call the Month or Inch long, Tun kew (the Wrist). Behind the same Joint, is what we call the Cubit or. The Wrist is termed Tang, and the Cubit, In, in the Language of Physicians.

In feeling the Pulse at these three Places, great Care must be taken to lay the Fingers upon the Veins precisely where they ought to be.

Notes 1. C. H. E signifies the Bone which goes from the Hand to the Elbow; this bone Chnuffufy and Woman's also a Foot, or a Cubit, because the one was the Measure of the other.

The Wit is casted Tun kew, which signifies a Month or Part of the length of an Inch, because it is the Tenth Part of the Cubit. This is taken from the Chnuffufy themselves.

Tang and In are two Terms applicable, and always apply'd by the

In, in distinguishing two Things, one of which gives Place to the other in any respect; for instance, in Perfection, Rank, &c.

If you discover at the Tang (the Pulse of the Wrist) that which is called Hyan, (or a long tremulous Motion, as in the Strings of the Instrument Tang) you may be sure there is a Pain in the Head.

If you find the same Motion at the In (the Pulse at the Extremity of the Cubits) the Patient has a Pain in the Belly.

If the Tang is in a hurry, there is an Inclination to vomit, and a Pain in the Head: If this In is then very small and flender, there is a Motion of the Entails, and a Diarrhea.

If the Tang is full, the Face will appear red and bloated: If at the same time the In is small, and flender, there will be those malignant Sweats, said to come as it were by Stealth, and in insipient Phthisis, or Consumption of the Lungs.

When the Tang is full, strong and flippery, there is a Difficulty in speaking. If the In is then in a hurry, there is a great Heat in the Stomach, and the Breath has an ill Smell.

When you find the Tang small, superficial, and weak, there is want of Warmth in the Heart. If at the same time the In is flippery, the Aliments do not digest well, the Stomach being out of Order. Thus to look for the different Indications of the Pulse by this simple Diffinition of In and Tang, is a pretty good Method.

Notes 1. The Commentator gives to these three Lines a different Sense from that of the Translation; he premises that we must consider the fore and hind Part of the Joint together, which are indicated by Yang and In, and see if this Yang and this In are both Yang, or both In, understanding by this second Yang a high Superior Pulse, and by this second In a low inferior. If both are Yang, that is, if at the Wrist, or at the Extremity of the Cubit, the Pulse is superficial, the Source of the Diaphragm is what is called Pian, that is, the Exterior, the Skin, the Fireth, &c. If on the contrary they are both In, that is, if at the Wrist, or at the Extremity of the Cubits, the Pulse lies very deep, the Diaphragm is what they call Li (that is, the five noble Parts, &c.)

I cannot determine whether what the Commentator says be true or not, but these two sorts of complicated In and Yang are not in the Text, nor does it speak of the Pian or Li, nor of the superficial or the deep; and these Lines seem to me to be nothing but a general Conclusion from what went before, for which Reason I have omitted the Word huy, translating the Text.

When the Pulse is natural, and the Perfon in perfect Health, in the space of one Respiration, which confits of an Inspiration and anExpiration, there are four Pulses. One Pulse more prelages nothing bad: But if there wants one, it indicates a defect of natural Heat; and if two be wanting it is a bad Sign.

If in the same Space there are four Pulses, there is an excess of Heat; if seven, the Excess is considerable: But if they amount to eight, the Danger is very great; and if they exceed that Number the Patient is a dying.

If in the Space of one Respiration the Pulse beats but once, the Diaphragm is then come to a great height, and dangerous; but it is much worse, if it beats but once in the Space of two Respirations, for 'tis a Sign Death is not far off.

Too many Beatings of the Pulse proceed from excess of Heat, and too few from excess of Cold. This is a constant Tradition received in all Ages; the various Degrees thereof are set down in the Book of the eighty-one Difficulties.

In Spring the long tremulous, Hyan; in Summer the overflowing, Hang; in Autumn the softness of Hair or Peathers; in Winter the hardness of Stone: It is necessary to distinguish these Seafions into Tjye-k'it.

Com. By the Character Tjye is here understood the subdivisions which are made of the four Seasons, each of which has six Tjye: By the Character K'it is meant the different temperatures of the Air.

The Explanation of the Pulse. S檄e, called the Fever Pianau.

Notes 1. That is to say, the Fever externals, because they are in reality more external, or sensible than the rest, which we shall speak of hereafter.

FEW is, when laying the Finger gently, without refting or pressing it on the Place, the Pulse is perceived, and conveys a Sentiment like that of the Blade of a small Onion.

Notes 1. I call it in the Translation superficial.

KONG was, when you distingiuish, as it were, two Extremities, and an empty Space in the Middle.

Notes 1. As if the Finger was put upon the Hole of a Place, which Comparison is taken from the Chnuffufy themselves.

HU is as if one touched or fanned Pearls with his Finger; they move backward and forward very quick, being smooth and flippery.

Notes 1. This is what I call in the Translation a slippery Pulse.

SHE is as it were a Property of the Fcew, superficial; and as if the Blade of a small Onion was full and solid within.

Notes 1. I call it in the Translation a full Pulse.

HTEN is like the Strings of the Tsang.

Notes 1. I call this a long tremulous Pulse.

KIN is, like the Strings of the Instrument Kin.

Notes 1. I call this a short tremulous Pulse.

HONG is when the Pulse rides the highest, and beats strong.

Notes 1. I call it strong; and the Chinese Character has this Sense.

There are the seven Pian, which are Tang, and like the beet side of a Stuff with relation to the
The Secret of the Pulse.

KE is when it is found firm and smooth, like the Head of a Drum.

Note: Elsewhere this Pulse is called hard, and that is the Name which I give it.

These nine Sorts, must be well distinguished, which is not a very easy Matter.

Note: I have been assured that at present scarce any Chinese Physician examines these nine Sorts, confining themselves to the seven Pulses called Poyne, and the eight named Li; nay there are some who reject them, undertaking to judge of the Nature of the Difeemper the bell they can, by the Height or Depth, the Slowness or Quickness of the Pulse.

In the sequel of this Book all the Pulses are explained over again; and to some of them are given different Names from what they have here, as well as an Explanation different with respect to the Terms: Though very nearly the same as to the Sense. These Differences and Repetitions alone afford grounds to judge that this Book was not the Work of one Author, but a Compilation from many.

Indications of these several Pulses.

The superficial, (Fea) indicates Windsinef, The King, which has two sensible Extremities, and a Space in the Middle, indicates a Want of Blood.

Note: The (Chen) does not express whether there is a Defect or Excess of Blood: It is after the Commentary that I determined the Sense in translating.

The slippery Pulse (Win) indicates abundance of Phlegm.

The full (Shu) indicates Heat.

The long-tremulous (Hyen) Latitude.

The short-tremulous (Kin) sharp Pain.

The overflowing (Hong) too much Heat; The small (Wey) too much Cold: Both these indicate Obftructions in the Lower Belly.

The deep (Chum) denotes Pain proceeding from interected Air, or elfe from the interruption of the Spirits: The Term admits of both Senses.

The flow Pulse (Win) when it ought not to be so, indicates a kind of Rheumatism in the Breast.

The sharp Pulse (Se) indicates Barrenness, or a Disposition that way, both in Men and Women.

The fluffif (Chi) shoots want of internal Heat.

The flying-low (Fu) denotes a considerable Obfturation, which fluids up, as one may say, the Passages of the Blood.

The soft or fluid (Su) indicates spontaneous Sweats, and a Disposition to a Phthisis or Consumption.

The feeble Pulse (To) shews a great Waffing, and dull Pains, as it were, in the Bones.

The long (Yan) indicates the Spirits to be in good Quantity and good Order.

The short (Yan) is a sign that they fail, or are troubled. When the Pulse is flender like a Hair, it denotes Failure of the Spirits.

When it is (Tai) variable, they are in disorder.

The Pulse which is embarrasf, confined, and as it were in a Strait (Tai) indicates exceflive Heat.

The empty Pulse (Hyu) is commonly followed by a great lot of Blood; and is accompanied with vain Fears, and convulsive Motions.

The precipitate or hurryng Pulse (Sh) (which is not put before among the nine Sorts) denotes Inquiites of another Kind, and a Delirium, at which time the Difeafe is confiderable and dangerous.

Cec
The hard Pulsc (Ksr) indicates a loss of the
seminal Liquor in Men, and of Blood in
Women.


The Resemblance and Difference be-
tween divers Pulses.
The superficial Pulse (Few) resembles the
Pulse named Kong, excepting that the latter
seems empty in the Middle, the former not.
The superficial (Few) also resembles the over-
flowing (Hing) they differing only in respect of
Strength; the overflowing being very strong,
the superficial very weak. The superficial (Few)
is even somewhat related to the empty Pulse
(Hyo) in that they both cause a slight Sensation
in the Finger; but this proceeds from very
different Causes: For in the empty Pulse 'tis
owing to want of Strength, whereas in the su-
perficial, it is the effect of not being pressed;
the nature of this Pulse being such, that in lay-
ing the Finger on without pressing, it is per-
ceived, but if it be pressed, it disappears.
The slippery Pulse (Wha) and the moveable
(Tong) have nearly the same Conformity, as
Pears moved in a Vessel, and Stones moved in
the Water; one is more difficult than the other.
The slippery (Wha) has also some Analogy
with the bursting (Su): But the bursting (Su)
has most Beats in the Space of a Respiration.
The full (She) resembles pretty much the hard
(Kye); but the hard never changes by be-
ing more or less pressed: Whereas the full Pulsc
becomes stronger, and continues longer, if the
Finger be applied more firmly.

The long-tremulous (Hyen) and the short-
tremulous, have an Agreement: The latter ex-
presses the essential Character of Tremulousness,
which is common to them both; the former ex-
presses its Condition with much greater Strength.
The overflowing (Hing), and the great or
strong (To) are very near alike; but the over-
flowing (Hing) though pressed hard always pre-
serves its Strength, which the Pulse (To) does not.

The small, Wey, and the sharp, Sr, have some
Agreement, but the sharp is more short and flug-
gish than the small. (Syre) the flender or fine is
properly the small (Wey) become fine as short
Hair or Down.
The deep (Chin) and the flying (Fw) have a
great Conformity; the latter being only more
depth, or difficult to be discovered.
The flow (Wen) differs from the fluggish
(Chi'), only in that it is moderately slow in com-
parison of the other. The fluggish (Chi) and
the sharp (Sre) have some resemblance: But the
fluggish (Chi) has no more than three Beats in the
Space of anExpiration and a Respiration,
whereas the sharp (Sr) has a fourth, though a
little embarrased.
The weak (To) and the soft (Syw) have a
very great Resemblance: The latter is small, soft,
and seems moitis; the former has only jut Strength
enough to be perceptible under the Finger.
The three Pulses above-mentioned, Kye, Tfu,
Tay, that is, the embarrased, the confined, and
the variable, have a Difference as well as Con-
formity: The first has a due Slowness, whereas
the second is in a Hurry; the Beats of the sec-
ond are not regular, but those of the third are.
the scattered Pulse (San) resembles the Pulse
(Tu): The Difference is, that the first is more loofe,
flow, and wholly superficial, whereas the second
is of some confinse even within.

Seven Cautions to a Physician about feeling
the Pulse.

1. He must be in a calm Disposition of Mind.
2. He must be as attentive as possible, and
free from the least Distracilion of Thought.
3. With respect to his Body he should also
be in a state of Tranquillity, so as to find his
Respiration free and regular.
4. Afterwards applying his Finger gently,
and touching lightly the Skin or fine in the Places
undermentioned, he should examine what regards the
fix Fw.
5. This done, let him lay his Fingers harder,
moderately pressing the Flesh to examine how
that which is called the Pulse of the Stomach
stands affected; the Situation whereof, says the
Commentary, ought to answer to the mo-
derate Temperature of the four Seasons.
6. Next he should press so hard as to feel the
Bonds; and let him examine what relates to the
five Fs.

Seven Fats or Pulses which indicate danger
of Death.

When the Pulse, being felt in the Morning,
seems to bubble under the Fingers irregularly like
Water over a great Fire, one may be assured
that the Patient will die in the Evening; that is,
has very little Time to live.
It is a strong Death is equally near if the Pulse
seems like a Fih, whose Head is stopped, and
cannot move, but frisks with its Tail not very
regularly. The Caufe of the Difterner lies in the
Kidneys.

When the Pulse, after beating in a hurry,
changes all of a sudden, and becomes very flow
and fluggish, there is likewise danger of Death,
but it is not altogether so near.
If the Pulse, by the Hardness of its Beats,
resembles in some sort a Bullet of Stone or dried
Earth shot out of a Cross-bow, both the Lungs
and Stomach want Spirits; For this is a tran-
fient Failure, but a rooted Difterner.
In like manner, if the Pulse seems like Drops
of Water that fall into a Houfe, through some
Crack or little Hole in the Roof, and in its
return is scattered and disorder'd, much like the
Twirls of a Cord which is unravell'd, the Bones
are dried up even to the very Mawrow.
Alfo, if the Motion of the Pulse, at the Ex-
tremity of the Cubitus in both Arms, resem-
bles the Pace of a Flog embarrased in the
Wheels, or that of a Toad, Death in all these
Cases is certain.
The Secret of the Pulse.

If the Motion of the Pulse resembles the hafty pecking of the Beak of a Bird, there is a failure of Spirits in the Stomach: one may also conclude that the Heart performs its Functions but ill, and that the Blood is in no good Condition.

Com.] The Pulses that indicate Danger of Death, are not confined to these: for there are three which I shall mention for the more ample Instruction of those who apply to their Matters.

The first of these Pulses is called Fu fei, the bubbling of the Kidneys, or elastic Tongue-feeling, the bubbling Spring: This is, when the Pulse always seems to issue forth, not unlike the Bubbles which rise on a boiling Liquor. When the Pulse of a Patient is like that of this State, he will not let us come near him, so that it is needless to give him any Remedies.

The second is called Feng hs, the Union, or Continuity of Waters; that is, when the latter Beat increases upon the former, like the one Wave getting Ground of another before it is fallen. This is called Tsan fei, the State of a Bullet in a Gravelly Bead: This is, when the Pulse, coming, as it were, from between the Bones, beats hard and dry against the Fingers.

The fourth is called Chie-fo, the pecking of a Bird, and is when the Pulse beats three, or four times. It is a hard and sharp manner: Of all the Fingers, then, causing a little return after the same Fashion like a Bird picking up Grain.

The fifth is called Fei fea, a Croaking of the Waters of Stomach: That is, when the Pulse, after it has ceased for some time, beats feebly again, like a small Drop that flies thro' a Chink. This Pulse and the precedent denote the Stomach, Heart, and Lungs to be in a very bad Condition.

The sixth is called K'iao fei, a String that is unstrung: And is, when the Pulse dilatering is frequent, that one cannot perceive it to return to any regular Motion: Then the five Tjung are in a bad State.

The seventh is called Yi Tjung, the Drizzling of Fish: This is, when the Beatings of the Pulse, being mostly superficial, are mixed with deep ones; it is felt, and then goes away, nor can one tell what is become of it. In this Case the Kidneys cannot perform their Functions.

The eighth is called Hsia you, the Pace of a Toad: That is, when feeling the Pulse gently, 'tis not perceived for some while, because it is deep (Chin), and at a distance; there is felt a very shallow Sinking (Feu), but which, presently ceases, and after a considerable time returns in the same manner again: The Stomach and its Obligees are very much out of Order.

The ninth is called Yen ten, and sometimes Syen ten, the Strokes of a Knife following each other: that is, when the Pulse by its quick and tender, like a fibre trembling, has no remembrance of a former Beat, but is cut, Rebels hand and cutting Beats, like the Stubs from the Point of a Knife or Needle.

The tenth is called Chou hung, rolling Puffs: This is, when the Beats are pretty strong, very short, hard and sharp. In this Case the Spirits of the (San yun) these three Principles absolutely fail.

Note.] I have not yet found in any Book what it is to be understood by San yun, or these Principles.

The eleventh is called San fei, scattered Leaves, when the Motion of the Pulse imitates the irregular Falling of Leaves from Trees.

The twelfth is called Wey tu, Earth throwed thence: this is, when both Hardness and Empire are found at the same time in the Motion of the Pulse. Wey tu is another Name for the Pulse Ke, which is explained elsewhere.

The thirteenth is called Hsin yung, deep and dangerous Impotence: And is, when the Pulse feels under the Finger like the prick of an Impotence signifying Difficulty. The fourteenth is called Wei yung, or a little Bright and Full; that is, when the Pulse is so slippery, that if the Fingers do not fall directly upon it, it will escape.

The fifteenth is called P'ye fei, red puffing a Puff; that is, when the Beats are at the same time very high and full.

The sixteenth is called Fu-chii, (a) like the Breath of a Man who puff and blows: That is, when the Pulse seems always to issue outwardly without ever returning in again.

The seventeenth is called P'ye fei, the rolling of Thunder; that is, when the Pulse, being at first pretty full, falls of a sudden into a hurry of Beatings, and then disappears, much like a Storm that is dispersed.

The eighteenth is another Pulse named L or overcoarse; that is, when at the Wrist the Blood; instead of proceeding in its proper Road, seems to turn out of the Wrist, and get upon the surface of the Body, which is the Extremity of the first and largest Bone of the Thumb joining to the Wrist. (a) In the French Jutelouis.

Lastly, there is the Pulse Fu, or turning Acid: That is, when the Blood, instead of polling freely the usual Way by the Joint of the Wrist and Cubitus, returns, as it were, backwards, and renders the Pulse Slippery. Fu and Hseu, at the Extremity of the Cubitus. This Pulse is also sometimes called Soan ka, Grate at the Palfage: doublets to express the Obstruction in the Palpae.

Instructions for feeling the Pulse.

He who is to feel the Pulse, takes the left Hand of the Patient if a Man, the right Hand of a Woman.

Note.] I have been several Physicians feel the Pulses of Men in both Arms.

He begins by placing the middle Fingers exactly where the Wrist-Bone locks with the Cubitus, then clasps the two next Fingers, one on each Side. At first he presses but gently, then a little harder, and at last very hard, taking Care that his Fingers be rightly adjusted; after which he may proceed to examine the Pulse in the three Places appointed, laying it down for a Principle, that a regular Pulse beats four, or at most five, times to one Respiration.

He must also well remember the natural and healthy State of the capital Pulse, (viz. the Pulse of the Seafon, the Pulse of the Stomach, and the Pulse proper to each of the five Tjung, and six Fu,) when he goes upon examining the Pulse of the Distemper.

During the Spring the three Pulses of each Arm incline to the Hyen, long tremulous; in Summer to the Hing, overflowing: In Autumn they partake of the Feu, superficial; and in Winter of the Chin, deep.

The Pulse at the End of every Season, commonly called the Pulse of the Stomach, is equally and moderately flow, and felt by a moderate Preffure.

The natural and healthy Pulses proper to each of the Tjung and Fu, are as follow: That of the Heart, Feu, Ta, San, superficial, strong, and scattered; of the Lungs; Feu, Se, Ts'ou, superficial, sharp, and short; of the Liver, Hyen, Chang, Feu, long tremulous; but equal enough; of the Stomach, Wan, Th, Ten, moderately flow, strong, and hard; of the Kidneys, Chin, Tham, Wha, deep, very hot, Slippery. When these Pulses are in a due Temporament, it is a Sign of Health; if there be an Excels or Defect, it is a Distempe.

In Excess, when the Pulse beats full and strong, it is an outward Distemper; when small, Wey, and as it were empty, Hys, the Disease is inward.

Note.] Neither Text nor Commentary explain what is here meant by outward Distemper, we shall have before taken Notice of it, and we shall meet with hereafter.

To a long Wryt you need not apply the Finger several times, but on a short one there must be a good number of Trials, and very close to each other.

At every Tryal there are all three Ways of distinguishing the Pulse; for either you press very gently, or very hard, or moderately: In each Circumstance examine the Pulse in order to discover the Seat of the Malady.

We are able to examine in the Pulse what they call offending, defending, coming, retiring, beating, ceasing. With respect to the Pulse, we go from the Extremity of the Cubitus to the
The Chinese Art of Medicine.

If he be delirious, has a Diarrhea, and the Pulse be (Hurtful) empty and small, 'tis mortal.

In Swellings of the Belly, the Pulse Few ta, superficial and strong, is good; but if Hun yau, empty and small, it portends Death.

In malignant Fevers, either proceeding from Heat or Cold, the Pulse Hong ta, over flowing and strong is good; the Chin yee, deep and tender, mortal.

In the Diftemper Syau ko, unnatural Hunger and Thirst, the Pulse Su ta, hurrying and strong is good; but Hun yau, empty and small, mortal.

In Hemorrhagies at the Nose, the Pulse Chin yee, deep and tender is good; but Few ta, superficial and strong, mortal.

In Shortness of Breath the Pulse Few who, superficial and slippery is good; but Tuan fe, short and foamy, mortal.

In Diarrheas and Dysenteries the Pulse Wey, small is good; the Few hom superficial and over flowing, mortal.

In a Cough the Pulse Few yee, superficial and soft, is good; but Chin yee, deep and tender, mortal.

In Cardigises the Pulse Chin yee, deep and tender, is good; but Few ta, superficial and strong is mortal.

In superficial Swellings, (perhaps such are meant as are caused by the Air or intercitary Wind) the Pulse superficial and clean, Few ta, is good; but small and tender, Wey yee, mortal.

In spitting of Blood the Pulse Chin ya, deep and weak, is good; but She ta, full and strong, is bad.

In vomiting of Blood the Pulse Chin yee, deep and tender, is good; but Few, hom, few, ta, superficial, over flowing, full and strong is bad.

In a Woman newly brought to bed, the Pulse Wan who, moderately few, and slippery, is good; but Ta, tyen, fu, strong tremulous and hurrying, mortal.

In internal Repulsions the Pulse Hong yee, overflowing and full, is good; but Chin yee, deep and tender, is bad.

In Diarrheas and obflinate Fluxes the Pulse Wey yee, small and tender, is good; but Few hom, superficial and over flowing, is mortal.

In excessive Sweats the Pulse Huy yau, empty and small, is good; but Yuen, sii, ti, tremulous, close and hoarse, is bad.

In hot Indispositions after Child-bearings the Pulse Wan who, moderately few and slippery, is good; but Yuen ki, tremulous and quick, mortal.

When a Person is inwardly warmed the Pulse Chin yee, deep and tender, is good; over flowing and strong, Hong ta, is bad.

If he waifes both inwardly and outwardly, the Pulse She who, full and smooth, is good; but Sii ki, deep and tender, is bad.

A violent Cholick much resembling what is called in the East-Indies, Morasfum, the Pulse Few hom, superficial and over flowing, is good; but She who, tender and few, is mortal.

In Wounds by Steel the Pulse Wey yee, small and tender, is good; the close and quick, Sii ki, is mortal.

In a Consumption of the Lungs the Pulse Few...
The Secret of the Pulse.

Of the Pulse at the Extremity of the left Cubitus.

When the Disease proceeds from Hym, Inanition, and resides in Psam, the Outside, this Pulse is superficial, and weak; attended with involuntary and malignant Sweats, Deafness, a painful Weight in the Bladder, and a Strangury.

If the Disease comes from She, a bad Repletion, and resides in Psam, the Outside, this Pulse is full superficial, but strong: Then there is a Difficulty of making Water, a Pain in the Urethra, and the Urine is red and thick.

When the Disease proceeds from Hym, Inanition, and resides in Li, the Infide, this Pulse is deep, and weak; the Kidneys want Spirits, Cold predominates, there is a Gout or a painful Rheumatism, especially in the Reins and Knees, with Pain in the Scrotum.

Of the Pulse of the Right Wrist.

When the Disease comes from Hym, Inanition, and resides in Psam, the Outside, this Pulse is superficial, but weak, attended with spontaneous Sweats, great Heat, in the Back, especially, an Itching in the Skin, and Running at the Nose.

If the Disease comes from She, a bad Repletion, and resides in Psam, the Outside, this Pulse is still superficial, but strong: The Patient perceives great Heat in his Body, and has the Head-ach, attended with a Stupor and Vertigo.

When the Disease proceeds from Inanition, Hym, and resides in Li, this Pulse is deep and weak.

If the Disease comes from She, Repletion, and resides in Li, the Infide, this Pulse is deep, but strong: Peccant Humours abound in the Viscera; the Patient has frequent Fits of Coughing, much Phlegm that cannot be brought up, a Shortness of Breath, and Oppression.

Of the Pulse of the Joint of the Right Wrist.

When the Disease comes from Hym, Inanition, and resides in Psam, the Outside, this Pulse is superficial, but weak: The Patient cares not to move his Arms or Legs, is heavy and drowsy; sometimes too the Face and Eyes are swelled.

If the Disease comes from She, a bad Repletion, and resides in Psam, the Outside, this Pulse is likewise superficial, but strong: The Belly swells, and the Breast and Diaphragm are greatly oppressed.

When the Disease arises from Hym, Inanition, and resides in Li, the Infide, this Pulse is deep and weak: The Kidneys are dry, performing their Functions ill, and secreting but little Urine; the Patient feels a great Load in his Reins, sometimes an acute Pain, and is not able to turn himself.

If the Disease comes from She, a bad Repletion, and resides in Li, the Infide, this Pulse is deep but strong: The Patient has taken Cold, there is a Pain in the Scrotum, which extends even to the Reins, and sometimes Lienency.

Note.] As nothing is said relating to the Pulse at the Extremity of the right Cubitus, something seems to be omitted.
Of the Pulses of the Seven Passions or Affections of the Mind.

In joy the Pulse is \( \text{Hsin} \), moderately flow; in Compassion, \( \text{Tsoum} \), short; in Sadness, \( \text{Shu} \), sharp or rough; in Phrenzy, \( \text{Ke} \), very irregular; in Fear, \( \text{Chin} \), deep; in a sudden Fright, fluttering; in Anger, close and hurrying.

Differencess of the Pulses according to the Sex.

In a Man the Pulse of the Drift should always be brisker than that of the \( \text{Chubin} \); if the contrary happens, it is unnatural, and indicates a Defect in the Kidneys. On the contrary the Pulse of the Woman at the \( \text{Chubin} \) ought always to be brisker than that of the Drift, otherwise it is unnatural, and indicates a Defect in the \( \text{Hsin} \), the superior Stove or Fire-place.

Differencess of the Pulses according to different Ages.

In an Old Man the Pulse is naturally slow and feeble; in the Bloom of Life firm and full; the contrary indicates a Disease: However, there are some Exceptions to be made. 1. First some Old Men have naturally a Pulse strong and pretty quick, yet firm, and not skipping: This shews a robust Constitution, and is called \( \text{The Pulse of Long Life} \); but when the Pulse of an Old Man is strong, quick, and at the same time skipping as if disturbed, all his Strength is outward; he has not much within, nor can he be left long. 2. A Man in the Flower of his Days sometimes has a Pulse flow and slender, but gentle and even, and pretty uniform. In the three Places where it is usuall felt: This is not much amiss; it is a natural Pulse, but delicate, and proper to Persons who have been brought up tenderly; but if his Pulse is so fine and slender, that it rises up, and as it were grows hard by Intervals, if it is not the same at the Drift as at the Extremity of the Cabitis, but very different, he cannot live.

Of the Constitution and Stature.

In feeling the Pulse, regard ought to be had to the Stature and Habit of Body, and the natural Slowness or Activity of the Patient; if the Pulse correspond thereto, it is good; if not, bad.

Note: Neither the Text nor the Commentary discover in what this Correspondence consists.

The Complexion of the Patient ought to agree with the Pulse.

If the Complexion of the sick Person agrees not with his Pulse, it is a bad sign; a good one, if it does. But this is to be observed, that in cafe the Colour according to its kind overpowers the Pulse opposite thereto, if the sick Person dies, it will be thick; whereas if the Pulse, according to its kind, overpowers the Complexion contrary thereto, the sick Person dies, yet he will linger for some Time. But if the Patient escapes, this further Observation is to be made, that if the Pulse alters agreeably to the Complexion, the Cure will be speedy: On the contrary, it will be flow, in cafe the Complexion chang'd, and becomes agreeable to the Pulse; but when the one and the other quadrate as they ought, the Danger is over.

When it is known in which of the noble Parts the Disease lies, one may judge by the Patient's Pulse when he will die.

When the Distemper is in the Liver, the Pulse is commonly tremulous; but if the Tremblings are hard, strong and quick, like so many repeated Stokes of a Blade whetted, at the proper Place for feeling the Pulse of the Liver, the Patient will not live above a Day: He'll die the next Day, between 3 and 7 in the Evening.

In Diseases of the Heart the proper Pulse is \( \text{Hong} \), overflying: If you find also Vibrations like the Head of a Drum when beaten, knowing from other Signs that the Distemper is in the Heart, you may be certain that the Patient will die the next Day, between Nine in the Evening and One in the Morning.

When the Disease is in the Stomach, the Pulse generally proper is \( \text{To} \), feeble: If besides you find the Motion like that of Water falling Drop by Drop through a Crack, or if without the leaf Skipping it is flabby, like a small Vein of Water, the Patient will die the next Day between One and Five in the Morning.

When the Disease is in the Lungs, the Pulse proper is \( \text{Shu} \), sharp or rough; but if you find it mixt with a certain flight short motion, such as is that of the Feather's Hair of Animals when they are put in Agitation by the Wind, the Patient will die the next Day between Nine in the Morning and One in the Afternoon.

When the Disease is in the Kidneys the Pulse is \( \text{Ke} \), hard; but if you find, over and above, that its Motion imitates that of the Beak of a Bird in Pecking, the sick Person will die the next Day between Nine and Eleven in the Morning, or else between One and Three in the Afternoon, or between Seven and Nine in the Evening, or between One and Three in the Morning.

If there are sick Persons who, in these Càses, past the Times fixed, their Stomach is naturally good, and they are able to eat to the very last.

The Aphorism, That any one of the five noble Parts being deftute of Spirits the Perfon will die at the end of four Years, is not admitted; but an ancient Book says, that if the Pulse of any Perfon after forty succefsive Beats omits one, it is because one of the noble Parts, called \( \text{Hsi} \), is deftute of Spirits; and Death will follow four Years after in the Spring.

All those who have fine treated of the Pulse, say, that when it beats fifty times succesfive, without stopping, the Perfon is in perfect Health, and good Constitution: If after fifty succefsive Beats one, fails, one of the noble Parts is deftute of Spirits, and Death will follow five Years after: If at the end of thirty Beats, three Years after.

If the Liver fails in its due Functions, Death will ensue in eight Days; if the Heart, in a Day at most; if the Lungs, one may survive three Days; if the Stomach, two; if the Kidneys, four Days: This is attested in Books of credit. But when we read that, in case one of the noble Parts becomes deftute of Spirits, Death will not happen.

(a) I think the Correspondence must be in its Slowness or Activity.
The Secret of the Pulse.

WOMEN have usually a pretty full Pulse at the Extremity of the Cabinets, but stronger in the right Arm than in the left; and if you find in them the Pulse of the Kidneys, which is that of the Extremity of the Cabinets, small, sharp, fez, and yet superficial, fez, or if the Pulse of the Liver, which is the Pulse at the Joint of the left Wrist, sharp, and hurrying, it indicates an Obstruction, and the Terms irregular: Likewise when the Pulse at the Extremity of the Cabinets is slippery and intermitting, or small and flow, the Terms come but once in three Months.

When a Woman, otherwise in good Health, has a Pulse regularly superficial or deep, as it ought to be, in the three Places where it is usually felt; if her monthly Purgations fail, it is a Sign that she is with child: Another Sign, is, when the Pulse at the Extremity of the Cabinets is high, and more vigorous than ordinary.

If the Pulse at the Extremity of the left Cabitis be overflowing and high, or overflowing and full, she will have a Son: If at the Extremity of the right Cabitis the Pulse be overflowing and high, or cutting, a Daughter, and

Another Rule: When a Woman is of a weakly and delicate Constitution, if, at a time that she hath not her Courses, the Finger be pressed hard upon the Pulse of the Cabitis, and the Beasts continue to be felt, it betokens Pregnancy: The same thing may be said of a Woman whose Courses cease, and whose fix Pulsæ are in their natural Situation; otherwise, she would be sickly.

The ancient Book gives this plain Rule: When the Pulse is superficial, or deep, as it ought to be, in the three Places of each Arm, and, the Finger being pressed upon it, the Beasts continue to be felt, the Woman is with child. In the first Months of Pregnancy the Pulse of the Wrist is often small, and that of the Cabitis quick; if, in pressing it with the Finger, it seems to disappear, she is three Months gone; but if it does not disappear, but keeps its usual Confidence, she is in her sixth Month. When the Terms cease after Conception, if the Pulse be long-tremulous, 'tis a false Conception; in the fifth or 5th Month of Pregnancy, if the Pulse be full, hard, and strong, 'tis a good Sign; if deep and flender, the Woman will have hard Labour, and die in Childbed.

The ancient Book of the Pulses says, When a Woman with child, who is otherwise in good Health, has a deep but full Pulse in the left Arm, she is big with a Son; when she has a superficial and high Pulse in the right Arm, 'tis a Daughter: If the Pulse be deep but full in both Arms, she is big with two Boys: If superficial and high in both Arms, with two Daughters.

The ancient Book of the Pulsæ speaks thus:

Some Moderns have preferred Rules to discover whether a Woman goes with three Boys

If the Cause of the Disturbance be in, and the Pulse Tong, the Patient, if taken proper Care of, will not die: If the Cause be Tong, and the Pulse In, he dies.

This is the most important Observation relating to the Prognostics of malignant FEVERs in the Winter; and whoever comprehends these few Words, knows more than half of the "Methods laid down by some for this Purpote."
or three Girls, or with a Boy and a Girl: If they are sometimes right, it is mere Chance; but as for myself I never regard such ridiculous Fancies.

Next: Warf Pho is, who lived under Yeh Phu, who, that famous Burner of Books, makes mention here of several Tracts of the Pule, which in his time be distinguished into ancient and modern: At prefent Warf Pho is himself the millt ancient Author on this Subject.

If a Woman has the Pule at the Extremity of the Cardinal, mostly small, weak, and sharp, the likely generally cold, and the be subject to violent Shivering; the over to young, she may be even the will never have a Son; but if she be advanced in Years, the will have neither Son nor Daughter.

The Secret of the Pulse. Part II.

Translated from the Chinese.

Of the Pulse of the Heart.

The Examination of the Pulse, with respect to the Heart, requires close Attention, and just Differencement: If the Heart is attacked, and the Distemper proceeds from the, a bad Repletion, the Patient has frightful and troublesome Dreams: If the Disease proceeds from the Heart, Inanition, he dreams of Smoke, Fire, Light, and such like Things.

In a quick Pulse of the left Arm, the Heart is extraordinary in the Heart. There commonly arise small Ulcers on the Tongue, and Chaps in the Lips; the Patient talks idly, sees Spirits, and would drink without Intermission, if permitted.

When the Pulse of the Heart is Kong, like a Hole in a Flute, there is a Loss of Blood, either by Vomiting or Urine, and sometimes by both.

When the Pulse of the left Wrist, otherwise the Pulse of the Heart, is Kong, and flows back, as it were, on the Joint, the whole Body is full of Pain, which seems to pierce to the very Bone: The Heart perceives a parching Heat, causing great Anxiety, and the Head, especially the Face, is all inflamed.

When the Pulse of the Heart is high and full, it indicates extraordinary Heat; the Fire retained, and as it were embarrassed, produces Wind: These are the parching Vapours which cause Pain and Anxiety, and communicate to the Face the proper Colour of the Heart: But when the Pulse is small, it flutters want of Heat, and a Kind of Inanition, panick Fears, and Alternatives of Heat and Shivering: If the Pulse is in a hurry, there are Pains in the Entrails, and Suppression of Urine. If at the same time it be full and high, and allo slippery, the Patient is terrified, his Tongue falters, and he finds a Difficulty in Speaking; if only slippery, it is a Sign only of Simple Heat, without Danger; but if sharp, the Heart is in a weak State, and there is likewise a Difficulty of Speaking.

If the Pulse of the Heart is deep and close, a cold Humour is the Occasion of the Disorder, whence proceeds a Cardialgia; but if the Pulse is tremulous, a Palpitation ensues, with an irregular Appetite.

When the Patient's Face is inflamed, and his Heart uneasy, when he has Fits of Laughter, with an excessive Heat in the Palms of the Hands, and a great Dryness in the Mouth, the Pulse agreeable to that State, is close, full, and somewhat what quick: If, on the contrary, it is deep and labby, the Distemper is very difficult to heal.

Of the Pulse of the Liver.

"The Pulse of the Liver (at the Joint of the left Wrist) in its usual and healthy Condition is long-tremulous; when it is superficial and short,


The Secret of the Pulse.

Of Pi, the Pulse of the Stomach.

When the Stomach is found, the Pulse proper, which is at the right Wrist, is moderately flow,  

Note.] The Chinese distinguish the Mouth of the Stomach from the Stomach itself; they call the first Pi, and they reckon the second among the five Yang, and the second one of the five Fo. This appears contrary to Reason, at first, if we adhere to the Abstraction of fame of the Moderns; who explain the first Character by another which signifies to retain, to fast up; and the second Character by another, which, according to the same Interpreters, signifies To, and Pufes; for it is plain, the Ventricle retains the Aliments more than the upper Mouth of the Stomach.

Thus, according to this Interpretation, there is reason to place the Ventricle among the five Yang, but its Mouth among the five Fo; however the Physicians, in their Practice and usual Way of speaking, almost always call the Pi and Wi.

If the Motion of the Pulse of the Stomach resembles that of Liquor swallowed without interruption, the Stomach has lost its found and natural Constitution. This may proceed from two different Causes; either Pulses, upon which they dream of Mushick and Divergions; or Inanimation, when they dream of Feasts. The Stomach dreads Moifure very much, and when it suffers by that, there is heard a Motion in it, and the Infections, and there ensues one of the five Fluxes.

Com.] The five Fluxes are, that of the Ventricle, the large Infections, the Mouth of the Stomach, the small Infections, and the Flux called Ya-fu. In the first of the five there is a Tension of the Belly, in consequence whereof the Aliments are returned by the Mouth; in the third, there is a Motion and Pain in the Ent- ricles, and the Stools are of a white Colour; in the fourth, there is likewise a Pain in the Entricle, but not violent, there comes away blood, and sometimes a bare Matter with the Stools; in the fifth there is a strong Motion to Stool, and the Patient goes off to no purpose.

Note. This last is called a Tenseflux in Europe: The Commentary calls it Ya-foo, a Name the Origin of which I am unacquainted with.

The Physicians of the present Age generally term it Ya-elonk, which shows that they ascribe this Dilatation to too great a Heat of the Intestines.

The Stomach is subject to a Dilatation called Pi-foo; it usually begins in the Winter, and is a Diffusion which forms a Tumour: This Diffusion is sometimes with a leathen, is followed with Jaundice, and a Decay of the whole Body.

This Swelling answers to the Pi of the Stomach, and appears there sometimes of the bignes of a small Plate turned upside down.

Note.] There are small Plates in China not above three Taches is Diameter.

In the Pulse of the right Wrist, proper to the Stomach, and thofe at the Joint and the Extremity of the right Cubitus, are all moderately flow; the Stomach suffers from excess of Heat. The Mouth then has an ill Smell, the Patient is subject to troublesome Nervous, but never vomits; the Gums are eaten away, the Hair turns dark, Cold and Heat often succeed by turns, and the Strength continually decays.

If the Stomach Pulse is She, full, and Foe, superficial, the Digestion is not good; the Mouth is usually dry and tho' the Patient eats and drinks, much he still is weak, and feels to be empty. But if the Pulse is only She, full, the Stomach is too hot; and tends up a thinking Breath. If it be See, sharp, it is no purpose to eat, for it does no good, nor does it ever cause the Per- son to thrive. If it be Kin, short-tremulous, there is a Pain at the Stomach, and dolorous Con-tradictions at the Joints; the Patient is troubled with continual Nervous, and would faint vomit but cannot. If this Pulse is Huyen, long-treme-

lous, there is an excessivc Heat in the Liver, which spoils the Digestion of the Stomach. If it be extraordinary full, the Patient is troubled with inward Pains, and dreadful Anxieties, as if he were possessed with a Demon: But you ought not to apply to Conjurers for a Cure.

Com.] Diminish, by Evacuation, the too great Heat of the Heart, and the Diseafc will disappear.

In certain Difeases of the Stomach, which are pretty often accompanied with Pains at the Joints, wherein the Countenance becomes yellow, and the Body heavy, there is an Indigestion and a Diarrhea: As troublesome as this Condition is, if the Pulse be Chin, deep, Wan, moderately flow, She, tenderer, fine, and Wey, small, there is hopes of Recovery; but if it is Kin, short-tremulous, and Ta, strong, Death is unavoidable.

Of the Pulse of the Lungs.

As the small Infections sympathise with the Heart, in like manner the large sympathise with the Lungs; and any Alteration in that Part is soon felt also in the Nefo. To speak too much, and drink too much Wine, are hurtful to the Lungs, cause a Cough, the Face is bloated, and sometimes full of Pimples.

There is a Dilatation of the Lungs called Yee-foo; it begins in the Spring, and is commonly felt near the right Armpit.

Com.] It is a Diffusion which causes a Swelling, that sometimes feels as large as a small Cup turned upside down.

Note.] The Cups used in China for Wine are very small.

Com.] The Origin of this Dilatation is a vitiated Blood sent from the Heart: The Lungs make an effort to throw it off, either to the Liver, or back to the Heart; but if the Lungs, thro' Weakness, cannot get rid of it, an Obstruction and Swelling follow; if Nature or Medicines do not quickly disperse it, there arises a Fever, which will be hot and cold by fits, and followed with an Ulcer of the Lungs.

When the Lungs are found, their proper Pulse, at the Joint of the right Wrist, is Foe-foo, superficial, sharp and full, therefore, when it is Ta long Huyen, strong, overlying, and long-tremulous, they are not perfectly found; if it is dis- ordered by She, a bad Repulsion, the Patient dreams of Arms, Soldiers, Guards and Centinel, if by Inanimation, of marshy Lands, and difficult Roads.

If at the three Places of the right Arm, where it is usually felt, the Pulse is Foe, superficial, the Lungs have suffered, and do suffer from the Air or Wind; hence proceeds running at the Nose, viscid Spittle mixt at length with Foe; then the Patient is very fearful of Cold, keeps himself as warm as possible, and feels a super- ficial Pain almost throughout the Body, but espe- cially a dry Tenion of the Forehead, and a painful Heavenflies in the Eyes, from whence proceed Tears by fits.

When the Pulse proper to the Lungs is Foe and She, superficial and full, the Thorax becomes dry, and is sometimes inflamed; the Body is bound, the Sounds are retching, and the Sense of Smelling usually fails. But if it is She and Wey, full and flippery, then the Skin and Hair thrive and wither, the Eyes are full of Tears, the Spittle virous, the Throat dry, and apt to be inflamed: All this is increased in the Autumn, if care be not taken in the Summer. Bleeding is proper.

E e  

Note.]
The Chinese Art of Medicine.

The Pulse of the Kidneys.

If the Pulse proper to the Kidneys be deep and flippery in the Winter, it is in its natural State.

NOTE. The Pulse at the Extremity of the Cuffs of the right Arm has reference to the right Kidney, and the same in the left Arm to the left Kidney: Here the Text speaks of both contiguously.

If the Pulse be superficial and slow, the Kidneys are disordered, and the Cataract of the Dilemper is in the Stomach.

It happens thro' Cold that some Persons are always pointing, and this draws off the Humidity necessary for the Kidneys, from whence ensues a troublesome Distemper.

There is a Distemper called Patera tur, a kind of a Tumour or Swelling which is present in the umbilical Region, the Cause whereof is an Obstruction, and which commonly ends in a universal Palsy.

When the Kidneys are in a diseased State, if it happens thro' Repletion, there is perceived a Weight in the Loins, especially in the Night when a Person comes to lie down; if it be caused by Inanition or Weakness, the Urine is apt to come away insensibly when the Person is asleep.

If at the three Places where the Pulse is usually felt it is found to be sluggish, the Kidneys are disordered with Cold, and there is Heat and Roughness in the Skin; the Patient when asleep often dreams he is falling into Water, and when awake he is thoughtful, anxious and melancholy.

If the Pulse proper to the Kidneys seems to be digerated, or if the Person makes Water too often, or too plentifully, or affected with is a simple Gonorrhœa, then there is a Pain in the Region of the Loins, and in the Knees; there even sometimes arise sudden and cold Sweats without any apparent Cause: In short, the Pulse above-mentioned is so much the worse, if it does not exactly indicate any of these particular Distempers.

If the Pulse proper to the Kidneys is full and flippery, it is an inapproachable Sign of a Dytyrion; the Urine is reddish and very hot.

If the Pulse be sharp, there is a troublesome Gonorrhœa, the Patient is subject to a thousand extravagant Dreams, often imagining himself to be walking over Waters, and has frequently a Swelling in the Scrotum and the right Testicle.

If the Pulse be full and strong, there is a Heat in the Bladder, whence ensues a Suppression of Urine, or at least a Difficulty of making Water.

If the Pulse is flippery, and long-tremulous or else deep and short-tremulous, in both these Cates there is a Pain in the Loins, and Feet, which swell; but in the two Cates the Cause of the Pain is not entirely the same.

In either Case the Pain is caused by humid but not Windy, in the second Case by cold Winds.

When the Pulse proper to the Kidneys is superficial, and short-tremulous, the Alteration in them is perceived in the Ears, which become deaf. When the Kidneys are so affected that the Countenance becomes livid, and Cold feizes the Legs and Feet, the Dilemper is very dangerous; however, if the Pulse is then deep, flippery, and inclinable to be long-tremulous, 'tis not
not incurable; but if the Pulse be then flow
and strong, there is very little Hope.

General Observations on the Pulse, wherever
it is felt.

1. In whatever Arm and Place the Pulse is
felt, regard ought to be had to the Season. 2. The Pulse of a healthy Peron beats at least forty
five times incessively, without any considerable
Intermission. 3. When the Pulse is perceived
under the Fingers to be long, hurried, or in a
hurry, or overflowing, or short, or tremulous, one
may judge in general that there is an Excess of
Heat and Wind. 4. When the Pulse becomes
deep and slender all of a sudden, the Cause
of the Diffemper is Cold, and it attacks the
Spirits. 5. When the Pulse imitates the Motion
of Water dropping thro' a Crack, or the Peck-
ing of a Bird, we may pronounce the Diseafe incurable.

Observations on the Pulse of the Left WRIST,
which is proper to the Heart.

1. Is after 45 natural Beats it alters or ceases
for a short time only, there is no great Danger.
2. When after 31 Beats it sinks, and is remark-
able awkward in returning to its first State, and
in the Spring-Season, the Patient will die the
following Summer; the fame may be said, in propor-
tion, with respect to the other Seasons.

On the Pulse of the Joint of the Left WRIST,
proper to the Liver.

1. If this Pulse makes 50 natural Beats, or at
least 45, without any remarkable Intermission,
the Liver is found. 2. If after 26 proper Beats
it sinks and becomes deep, but returns quickly to
its former State, there are great Heat and Wind
in the Liver. 3. If after 29 proper Beats it
becomes sharp, and feems to conceal itself; the
Liver is in a very bad State, and there is a
remarkable Obftrufion; the Joints are affected with
it, and commonly proceeds from bad to
worse, till Death ensues. 4. If after 19 pro-
per Beats it sinks, rises, then sinks again, the
Liver is quite decay'd, unable to perform its
Functions; all Human Affifiance is to no purpose.

On the Pulse of the Extremity of the Left
CUBITUS, proper to the left Kidney.

1. If there be 45 proper Beats without In-
temper, the Kidney is found. 2. If when
preffed by the Finger, it feems to be in a hur-
ry, or long-tremulous, the Kidney suffers from
Heat and Wind. 3. If it becomes very low
all of a sudden, the Diffemper is extremely dan-
gerous, and demands Speedy Aid; it generally
proceeds from Cold, and will require much
Trouble and Expence to make the Kidney found. 4.
If after 25 proper Beats it sinks, the Kid-
neys are wait'd, and unable to perform their
Office; all the Physician's Skill will not save the
Patient, the moft that can be expected is a Re-
prieve for a short time.

On the Pulse of the Right WRIST, proper to
the Lung.

1. If it makes 45 proper Beats without In-
temper, th' Lungs are found. 2. If it is in a great
hurry, the Lungs have suffered by external Air.
3. If it becomes considerably low after 20 Beats,
the Lungs want necessary Heat; get a speedy

Remedy, else it will sink, and sink again, so that the
feble Patient will some Morning not be a-
ble to quit his Bed; the Lungs will no more be
able to perform their Office. 4. But if after 12
Beats it disappears, or undergoes any remarka-
able Change, the sick Perfon will soon have a
troublefome Cough, accompanied or followed
with purulent Matter, his Strength will fail, his
Hair brifte up, and the celebrated Tina
pyea (c) should arise from the Dead to precribe
for him, it would be in vain.

On the Pulse at the Joint of the RIGHT
WRIST, proper to the Stomach.

1. If this Pulse makes 45 proper Beats without
Intermission, the Stomach is found. 2. If it falls
into a great hurry, Excess of Heat will pre-
cvent Digestion. 3. However the Stomach most
commonly suffers thro' defect of Heat, indicated
by the extreme Slowness of the Pulse. In this
Condition, which is common, there are Nauseas
and Vomiting, and the Patient cannot live a-
bove ten Days.

On the Pulse at the Extremity of the RIGHT
CUBITUS, proper to the right Kidney.

1. If it makes 45 proper Beats without In-
temper, this Kidney is found. 2. If after 19
healthy Beats it sinks, then sinks again, 'tis a
great Sign of Death; one in a hundred does not
escape. 3. If it is strong, hurry, and in-
clinable to be tremulous, this Kidney is trouble-
ded with Wind, which may be cured by proper Me-
dicines. 4. If after 7 agreeable Beats it sinks,
and sinks again, without rising till long after the
Patient has but a few Hours to live.

On the seven PULSES called Pyaiu,
that is, the external and more fen-
sible in comparison of the reft.

1. Of the PULSE called Few, superficial or
Swimming, and its different Indications.

1. The superficial Pulse is that which preffed
hard by the Finger is not felt at all, or but very
little, and which, on the contrary, is very fen-
sible when gently preffed. 2. In general when
this Pulse is superficial at times and places when
it should be otherwife, as has been explained
elsewhere, there is either a Cough, or Difficulty
of breathing, or cold Sweats, or Latitude and
Weight in the Back, or unquiet Sleep, or else a
Complication of these different Symptoms. 3.
When upon preffing with the Finger this Pulse be-
comes scarce fensible, and then upon feeling
exceeding lightly it becomes very fensible; and if upon repeating this twice, the fame thing
happens exactly, then the Blood is too hot, and
yet the noble Parts, or some of them, have not their
due Degree of Heat. The Cure must be effected
by reforing the Spirits, and reducing the Heat
and Cold to a just Temperament. 4. When this
Pulse is superficial both in the right and left
WRIST, the Patient is disorder'd by the external
Air, and there is Pain and Heat in the Head.
5. If this Pulse is the fame at the Joints of the
WRIST, the Stomach is at it were exhausted, and
a Swelling or at lefl' a Tenfion of the Belly en-
titles. 6. If it is the fame at the Extremity of the
CUBITUS, the Air has hurt the Lungs,
The Chinese Art of Medicine.

whereupon enuces Dryness or Roughness in the great Intestines, and consequently Coffincoensure.

II. Of the Pulse called Kong, and its Indications.

1. It yields a Sensation under the Finger like that of a Hole of a Flute; when it appears at a Time, and in Places disagreeable to its Nature, it generally indicates a Tenion of the small Intestines, a constant Defire to urine, but making it Drop by Drop with Pain; however by the Help of certain Pills and Potions these Disorders may be cured. 2. If this Pulse is perceived at the Wrist, there is an Obstruction, Stoppage, and perhaps a Defluxion in the Breast. 3. If this is found at the Joints of the Wrist, it indicates an Abfeees in the Intestines. 4. If it is found at the Extremity of the Cubitus, the Kidneys are exhausted, and a Sharp Blood is excited by the urinary Passages, or even thick purulent Matter.

III. Of the Pulse called Wha, and its Indications.

1. If, in the Places where the Pulse is usually felt there be perceived, under the Finger, some what like a Pearl, and if when pressing a little harder it sinks without going backward or forward, this kind of Pulse is called Wha, slippery; when it is found in the three Places usually felt, the Kidneys are disordered, there is a Tenion in the small Intestines, a Weakness in the whole Body, alternately hot and cold Fits, the Urine is sharp and reddish; all this proceeds from too much Heat, which being mitigated these Disorders cease. 2. This Pulse, found only in either Wrist, indicates frequent Vomiting. 3. When it is in either of the Joints, the Stomach is cold, and cannot digest. 4. When it is found at the Extremity of the Cubitus, the Belly about the Navel is as cold as Ice, and, according to the Commentator, makes the Patient thirsty, and he never drinks but a Grumbling in the Belly is heard.

IV. Of the Pulse Sue, full, and its Indications.

1. It differs from the superficial in that being pressed hard it still continues to be felt, tho' it is more so when but lightly pressed. 2. If this Pulse is found in the same in the three usual Places, it indicates excessive internal Heat, which causes Inanition in the Stomach or its Mouth, and tho' the Patient eats sufficiently, he still feels a Lassitude and constant Lowered of Spirits; in this Case he must use gentle Medicines, neither too hot nor cold. 3. When this Pulse is found in the Wrist at proper times, there is an Excess of Heat in the Breast. 4. If it is found at the Joints of the Wrist, there is Pain in the Hypochondria, and the second of the three Tyva, or Stoves, is out of order. 5. If it is found at the Extremity of the Cubitus, and feels under the Finger like a Cord, it indicates Swelling in the Belly, and a Dyssy.

V. Of the Pulse called Hyen, or long-tremulous.

1. It has this in common with the Few, superficial, that when pressed hard with the Finger, it is scarce perceptible, whereas when gently pressed it is very sensibly felt; but it differs from the merely superficial, in that there is observed in it, with short Intervals, a kind of Inequality or Trembling, much like that of the Strings of the Instrument called Tjong. 2. If this fort of Pulse is found at the three usual Places, it indicates Spontaneous Sweats, Lowsness of Spirit, and threatens a Consumption; the Hands and Feet feel numbed, and full of Pain; the Skin and Hair wither: The Indication of Cure in this Case, is to maintain the natural Heat in the Tan tyen, which is three Inches below the Navel. 3. If this Pulse is found in the Wrist, there is sharp Pain in the Region of the Breast; if at the Joints, the Stomach is attacked with Cold, and the natural Heat of the lowest Stove, Tyan, is as it were extinguish'd by the Waters which flagnate in the lower Belly.

VI. Of Kin, the short-tremulous Pulse.

1. It is something of the Nature of the superficial and over-flowing, but has this peculiar to itself, that tho' the Finger be pressed hard, it is still felt, but laying it lightly, a considerable Acceleration is perceived. 2. When in all the usual Places it is found as has been described, there are malignant Vapours kindled by an internal Fire, and Madness is near, and will soon discover itself by extravagant Words, sensaless Threats, Songs, and irregular Motions, and, unless a skilful Physician be called, there is no Cure. 3. If this Pulse is only found at the Wrists, there is a Pain in the Head. 4. If it is only at the Joints, the Pain is perceived, and increases by little and little, at the Region of the Thorax. 5. If this Pulse is at the Extremity of the Cubitus, the Pain is in the lower Belly, and so violent, that the Patient holds his Hand there incessantly.

VII. Of Hong, the overflowing Pulse, and its Indications.

1. It is always found to be very sensible tho' pressed ever so hard, but more so when gently touched. When this Pulse is found at the three usual Places of each Arm, there is a superficial Heat and Pain throughout the Body, Dryness of the large Intestines, Coffincoensure. Thirst. 3. If this Pulse is predominant in Summer, it indicates Excess of Heat, but not dangerous, it will cool of itself; but if in the middle of Autumn, or Winter, the Dieter requires a Remedy; the Patient ought immediately to sweat, then, taking a laxative Medicine, the Excels of Heat will cease. 4. If this Pulse is only at the Wrists, the Excels of Heat is in the upper Parts, from the Head to the Breast. 5. If it is only at the Joints, the Stomach is overloaded, and a Vomiting ensues. 6. If it is only at the Extremity of the Cubitus, the Heat is in the small Intestines, which is communicated to the Kidneys; the Urine is sharp and reddish, and there is an obtuse Pain in the Legs.

Observations upon the Eight Pulses called L.1, more internal and less sensible.

I. Of the Pulse called Wey, small, and its Indications.

1. It is distinguished by pressing gently, but is very small; then pressing somewhat harder, it is still perceptible, and that is all. 2. If it is found in the three usual Places of each Arm, it indicates that the Spirits are greatly exhausted; and
The Secret of the Pulse.

and when it continues so long, it is followed by a simple Gonorrhea, the Vilege becomes livid, and, in length of time, the Bones grow dry. 3. If this Pule is found at the Wrists, a malignant Humour attacks the Head or Breast.

II. Of the deep, sinking Pulse, Chin, and its Indications.
1. It is discovered by pressing strongly, and feels flow and loose, like a Piece of woven out and half-roven Stuff; and, if not pressed hard, it is not perceptible. 2. If this Pule is found at the three usual Places, it is a Sign of a Swelling or Oppression in the Region of the Armpits, and of Cold at the Extremities of the Body; the patient's Palms are exhausted, and the natural Heat of the three Stoves is not communicated as it ought, which caues Obstructions. 3. When this Pule is only at the Wrists, the Breast is loaded with Phlegm. 4. If it is only at the Joints, there is an Oppression, and an acute Pain from the Breast to the Navel, with a great Difficulty of Breathing, which is sometimes ready to stiffe the Patient. 5. If this Pule is only at the Extremity of the Cabi-

III. Of the Pulse Weak, moderately slow, and its Indications.
1. The third of the internal Pulses called Ls, lets sensible, is the moderately Slow: The only Difference between this and the Sluggish in the Degree; the Pule unnaturally slow generally indicates Dejection of Mind and Body, accompanied with Anxious, which shews that the Motion of the Spirits is not free. 2. When this Pule is found at the three usual Places of each Arm, the Kidneys are affected; a malignant Vapour is vitiated Humours affect the Head, and particularly the Ears, with a great Buzzing. Make an Aperture with a Needle behind the Head overagainst the lower Part of the Brain, repeat it three times, and the Pains will cease. 3. If this Pule is found at the Wrists, there is a Pain in the Joints. 4. If it is felt only at the Joints of the Wrists, the Patient can hardly stand upright for the Extremity of Pain. 5. If it is found only at the Extremity of the Cabi-

V. Of the Pulse Cold, pulseless, and its Indications.
1. The Characteristic of this Pulse, which requires pressing hard to find it, is a great Slow-

VI. Of the Pulse Fd, flying downwards, and its Indications.
1. This Pule seems when felt to fly away and hide it self, becoming insensible for a Moment; when you press it anew with the Fingers, and still harder, you meet with it again, but low and deep. If it is found at the three usual Places, it indicates occult Poison, and concealed Malady; the Body droops entirely, and the Extremities are cold; there is an inward Pain, and the secret Poison disturbs the Temperament of the Blood and Spirits. In whatever Scarcity this is found, it is necessary to procure a speedy Sweat, and from thence to begin the Cure of the Diseas. 2. If this Pule is only at the Wrists, there is an Obstraction in the Breast. 3. If it is found only at the Joints of the Wrists, there is an Obstruction in the Intestines, which afflicts the Eyes with a perpetual Twinkling.

Com.] If it be at the Joint of the left Wrist, this is true; but if it be at the right Wrist, 'tis the Stomach that is disordered, and the Diaphragm called the Patient's enemys.

4. If this Pule be only at the Extremity of the Cabin, there is want of Digestion, the Patient cannot reft fitting or lying, and has a Diarrhoea.

VII. Of the Pulse Syu, moist or liquid, and its Indications.
1. This is called moist or liquid, and seems like Water pressed under the Finger: It is commonly attended with troublesome Heat, a violent Pain in the Head, a great Noife in the Ears, and an external Cold in the private Parts. These and Symptoms proceed from worse Causas. The Brain and the Marrow of the Back are dried up, and likewise the seminal Receptacles: A malignant Fermentation boils, if I may so speak, the Bones in a Vapour-Bath; in a short time the five sjang are disordered, and certain Death ensues. 2. If this Pule is met with only at the Wrist, the Feet are subject to Sweats. 3. If at the Joints of the Wrist, the Spirits fail, and there is a Barrenness, or a great Disposition thereto. 4. If at the Extremity of the Cabins only, and is slender like a Hair, there is a malignanat Cold throughout the Body; the Fleth and the Bones are ready to separate, and no longer support each other.
VIII. Of the Pulfe Yo, weak, and its Indi-
cations.

1. This Pulfe is compared to the Senfation
caufed by a Piece of old Cotton, having this in
common with the refl, that after it is difcover'd,
and more strongly prefsed, it is no longer felt;
besides its Motion is slow, and usually embar-
riffed. 2. If it be found fuch at the three ufual
Places, 'tis a Sign of malignant and exceflive
Wind. If it be found in a young Man, the
Difeafe is mortal, in an old Man it is curable.
3. If this Pulfe is only at the Wharf, there is an
lnanition. 4. If it be only at the Joints of the
Wharf, there is a Difficulty of Repiration. 5.
If it is only at the Extremity of the Cribitus,
the Blood is fpotted: There is a Stiffness and
internal Pain, which is soon felt outwardly, and
(by the Commentator) fays the Patient will die of it.
Observations upon the Nine Pulfes called Tau, and
their Indications.

Note.] The Character Tau signifies, among other Things, Fa-
ftion, Manner, Read, &c. Perhaps the Intention is here to ex-
mine the Nine Sors, or Nine Properties, which may be found as
well in the Pyram, the external and more flendb, as in the Li, the
internal and lefl fufceptible Pulfe.

1. Chong long: That is, when the 3 Fingers
being applied to the three ufual Places it fceams to
be one continued Pulfe, the Pulfe of the Extre-
mity of the Cribitus paffing beyond its ufual
Bounds, as also that of the Joint: This Pulfe
in general indicates exceflive Heat and Reflref-
snes, as well awake as afleep: The Poifon or
Malignity of the Heat is communicated to the
noble Parts, and arifes from the Intemperies of the
three Stoves; this ought to be difppted by
Swearing.

2. Twan, fhort: That is, when the two Pulfes
do not exactly fill their ufual Places: This
indicates Inanition, whence proceed malignant
Shiverings, and cold Humours in the Belly, which
hinder the natural Heat from spreading as it
ought, and keep it as it were in Prifon, whence
proceed very imperfect Difeilions. The Method
of Cure is to evacuate thofe Humours.

3. Hy, empty, or exhausted: This is, when
the Fingers being prefsed hard, or laid on gently,
the Pulfe falters, and is as it were exhausted. It
indicates great Weaknefs, Fears, fainting Fits, and
a Difposition to the Epilepsy, effentially in Chil-
dren; but wherever it is found, if in the three
ufual Places, the Blood cannot attain the necel-
sary Perfection for the Nourishment of the in-
ternal and more efential Parts of the Body,
which, wanting their neceffary Supplies, under-
go malignant and troublesome Fermention.
The Method of Cure is to re-eftablifh, if it be
poftible, or at leat to fustain, the natural Heat
of the three Tsyau, Stoves.

4. Tju, the clofe, bulky: That is, when prefsed
little or much by the three Fingers it fceams all
in a hurry, but ftops as it were at the Wharf, in
fuch a manner that it omits, through Precipita-
tion, a fingle Beat, and then begins again.
This Pulfe prefages a dangerous Event; if it
changes foon for the better, the Patient may re-
cover; but if it continues in this Condition,
Death is at hand.

5. Ky, embrafled: That is, when the Pulfe,
being moderately low, fails in one Beat, then
returns again with an irregular Impetuouity, as
if it could not have proceeded without stopping,
if I may to fpeak, to take Breath, and dicen-
tangle itself. It indicates an Obftufion in the
Stomach, whence follow a Weight and Num-
berfs of all the Limbs, and often a violent Col-
lie: The Diisemper arifes from the Excess of
Heat in the three Tsyau, Stoves; correct this
Intemperies gently, and the Difefafe will vanilh.

6. Tay, which signifies Succelfion, Change of
Generation, Subftitution, &c. This is, when the
Pulfes feels irregular under the Fingers, and then
rifes of a fudden, and feems to move back in-
stead of proceeding forward: In this Cafe the
Face turns livid and fad, the Patient is not able
to fpeak, because the Vital Spirits are entirely
exhausted; a malignant Vapour has quite dis-
perted them; the Soul, (adds the Commentator)
has no longer any Place to lodge in.

7. Lan, hard: That is, when it cannot be
felt with a gentle Preffure, but is difcovered af-
wards by prefsing hard, but fo irregular and
indiflne, that it fometimes feems to incline to the
deep and flying, fometimes to the full and
long, fometimes to the small but tremendous at
the fame time, retaining always a certain Tenfion
or Hardnefs, which is its proper Characteriftic.

Note.] This is otherwise named Ky, and is compared to the
Senfation ariling from the Head of a Drum when touched.

It indicates an internal Peflora, kept in by
the troublefome Impreffion of external Cold
on the outward Parts, which were too much ex-
hausted to refift it, whence proceed internal Pains
as it were in the Bones: Soon after the Skin
changes Colour, and a Difficulty of Breathing
enfues; at length a continual Oppreffion in the
Breath, caufed by the Combat of the internal
Heat and external Mofure: This Cafe is de-
perate.

8. Tong, moveable: Not that it has any great
Motion, but becaufe it yields a Senfation under
the Fingers not unlike that of smooth Stones
felt under the Water. This Pulfe is not difco-
overed but by prefsing hard, upon which it re-
fits the Fingers a little, and when you repeat
the Feeling of it twice or thrice, it feems to beat
without prefsing forward, as if fixed in the fame
Place. This indicates a weak and exhausted Bo-
dy: There enfues a Flux and Lofe of Blood, of
long Duration, effentially in Women; and if the
Patient does not meet with a very fkillful
Physician, he falls into a Confumption, and dies
very foon.

9. Sy, fine, flender, when it feels like a very
fine Hair, and partakes alfo of the Wey, small:
This Pulfe fhews an accidental Reappearance of
the Brain and Spinal Marrow: The Body is
feefle, and the Legs feem to be alfleep; there
fometimes follows a Gonorrhese; the Counte-
nance changes Colour, and grows meagre; the
Hair and Skin wither. When this Difeafe hap-
pens towards the End of Winter, it fometimes
disappears in the following Spring, without
taking any Medicines.
The Secret of the Pulse. Part III.

Translated from the CHINESE.

What relates to the Heart, Liver, and Left Kidney, is gathered from the Pulse of the Wrist, the Joint, and Extremity of the left Cabitus. In the same Places of the Right Arm, and in the same Order, they examine with regard to the Lungs, Stomach, and Right Kidney, otherwise called, The Gate of Life.

This is the Correspondence of the five Tsang, and the five Fu: The Heart, which is the first of the Tsang, and the Small Intestines, one of the five Fu, have a Correspondence, with each other: There is likewise another between the Liver, one of the five Tsang, and the Gall-Bladder, one of the five Fu: Likewise between the Stomach, Pi, one of the five Tsang, and the Ventricle, Wei, one of the five Fu, to which it is contiguous: In like manner between the Left Kidney and the Bladder, the Right Kidney and the three Tsun, Stoves, and between the Lungs and Large Intestines.

The Pulse is usually felt in three Places of both Arms; at each Place it is distinguished into superficial or raised, deep, and mean, which yield nine different Combinations in each Arm; but the mean or middle Pulse is that which ought to direct the Judgment, with regard to the rest. He who feels the Pulse ought to be in perfect Tranquillity: He should likewise be very attentive, and even the Motion of the Syphole and Dihole ought in himself to be regular and just; then applying the Fingers gently to the Skin, without pressing, he is to examine: what relates to the fix Fu; then pressing a little harder, tho' not close to the Bone, he is to examine if he finds the Pulse in a just Moderation; then pressing hard upon the Bones of the Arm, he must examine the Pulses of the five Tsang; lastly he is to examine whether the Pulse has any Intermission or not, if it be quick or slow, and how many times it beats in the Space of one Inspiration and Expiration.

If the Pulse beat 50 times successively, without Intermission, this is Health; if it flows before 30 Beats, it is a Disease; and the Distemper is more or less dangerous, according to the Number of Beats before it flows.

If at the End of 40 Beats the Pulse stops, one of the five Tsang is vitiated: Thefe in this Cafe feldom live above four Years; if after 30 Beats the Pulse stops, three Years is the longest Period; if the Pulse stops at the End of 20 Beats, the Patient cannot live above two; but if it flows sooner than this, it is full work, and a Sign of imminent Danger.

But this Cafe, how dangerous soever, has its Degrees: For instance, if the Pulse stops after two Beats, the Patient commonly dies in three or four Days; if the Pulse stops after three Beats, he may live fix or seven; if, after four, the Patient hardly outlives eight Days; and so of the rest.

Prognosticks are likewise founded on the Opposition of the Pulse to the present State of the Health of the Perfon at the Time of feeling it; for instance, a Man may feel no Disorder, and even seem hail and strong, and yet have the Pulse of a sick Perfon, that is, superficial, short-tremulous, and sharp, and, according to the Commentator, be hastening to the Grave: He will fall sick, and very probably die. Again when the Pulse of one actually sick is like that of a robust Perfon, strong and overflowing, he is a dead Man, says the Commentator.

Fat People usually have the Pulse deep, and a little embarrased, but lean Persons, superficial and long: In People of a low Stature it is confined, and as it were pressed, but somewhat loose in thole that are tall.

Of the Distemper called Shang Han.

Note 1: Shang signifies to wound, to hurt; and Han, cold; that is to say, a malignant and dangerous Cold. This Distemper is very frequent in China; it is a malignant Fever, which has the Name of Shang han in Winters, and other Names in the other Seasons of the Year.

In this Disease, notwithstanding its Name, the Physicin in feeling the Pulse, and judging of its Indications, should follow the same Rule as in Distempers proceeding from Heat: Thus, when the Pulse is at the first what is called Few, superficial, and Kin, short-tremulous, but becomes by little and little Tu, strong, and Hang, overflowing, and is perceived to be so in the three usual Places of feeling, it is a good Sign; the Malignity seems ready to disappear, and there is room to hope the Patient will be out of Danger in seven Days time.

But if, on the contrary, the Pulse is Wei, small, Man, flow, and yet Teng, fracking, at times, and then, as it were, Tu, flying, and crouching below, the Patient is in great Danger: In this Cafe there must be an exact Knowledge gained of the Day and Hour that the Distemper began, that its Progress may be judged of by examining carefully the Changes of the Pulse, whether it be high or low, flow or trickle.

Note 2: Man and Teng occur only here, in other Places the Words Man or Lie are used to express the Symptoms of the Pulse.

Generally speaking, in the Distemper Shang han, as in whose proceeding from Heat, the Pulse ought to be high and overflowing; and when it is small, flender, and almost imperceptible, all human Means are uselefs.

When after Sweating, which is to be procured at the Beginning of the Distemper, the Pulse becomes fede, and the Fever ceasa, all goes well: But if after Sweating the Heat and Anxiety continue, and the Pulse is still irregular, there is no Hope left.

There are Difcase, [malignant Fever's] caused by a Poison, or malignant hot Ferment; others proceed from a Poison of a cold Nature. These are the different Diagnostics and Prognosticks, viz. In those which are caused by a hot Poison the Patient seems robust, is relift, boisterous, and convuls'd; the Face turns red, and red Spots appear in other Parts; the Sick grows delirious, and says a thousand extravagant Things, and sometimes thinks he sees Apparitions: These Symptoms are generally accompanied with a continual Leueden, and sometimes with profuse Sweats; the Patient opens his Mouth from time to
to time in an extraordinary Manner as if he were ready to expire: However dangerous his Condition be, let him not be given over, but make use of gentle Medicine, proper to his Diseasem; if he gets past the seventh Day, he will recover by degrees.

When the Poison is of a cold Nature, there is a Weight over the whole Body; the Back is still, the Patient feels insupportable Pains in his Eyes and lower Belly, the Lips turn bluish, the Heart is seized with a malignant Poison, which it cannot expel, the Extremities of the Body grow cold; there is a Nautae, Diarrhea, and Rattling in the Throat, and the Pulse is externally deep and slender: In this dangerous Extremity, the best Way is to give freely Affinity to the natural Heat three Inches below the Navel: If the Patient holds out six Days, he is safe.

Precipices of several Diseases by the Pulse.

In the Swelling of the Belly, if the Pulse is high and strong, the Distemper difperses; but if it be empty and small, the Danger is great, and to raise a successful Cure requires a great deal of Judgment.

In Dyenteries a small Pulse is good, a strong, and overflowing one very bad.

In Raving and Madness, a full and strong Pulse is good; but deep and slender, in the three usual Places, is a very bad Sign: I never heard that any Physician cured such a Diseasem.

In the Distemper called Syan ko, continual Thrift, the Pulse quick and strong is good; but if it be small, and as it were empty, it is dangerous, and difficult to be cured.

In the Aqueous Dropfly, when the Pulse is strong and high, the perished Cure be not effected, yet the Patient will not die very soon; but if the Pulse be small, and hardly felt, he must take his Leave, for Death is at Hand.

After the Symptoms of the Distemper called Kyo iawan, if the Pulse is small and very slow, there is a Failure of the Spirits, and the Patient is reduced so low, that he hardly can or will speak a Word. In this Case the Distemper is very difficult to cure; on the contrary, if the Pulse is high and overflowing, the Cure is easy, according to the Experience of all Ages.

**Com.** The Diseasem Kyo iawan, is a Distemper, and a War between Heat and Cold in the Stomach and Intestines; this Diseasem is caused either by some Irregularity in Eating and Drinking, such as a Debauch with Wine, eating too much cold and raw Food, or else by a Cold taken by freezing on the Ground, too much exposed to a high Wind, &c.

When the Symptoms of this Diseasem begin with a Sticken at the Heart, a Vomiting soon follows; when a Pain first seizes the Intestines, it is succeeded by a Diarrhea; and, as soon as it reaches the Extremities at once, these follow a Purging both upwards and downwards: During the time of these Symptoms and violent Pains the Pulse is very irregular, variable, and yet usually paraking of that called Fru, the Flying downward.

The Paroxysm being over, if the Pulse is strong and overflowing, the Diseasem is easy to cure; but if slow, small and slender, the Distemper is very dangerous, and hard to cure.

In Fluxes of Blood, whether by the Noce or Mouth, a deep Pulse is an Indicator of Cure: A high, fluent and tremulous Pulse shows that the Danger is great; but if it partakes of the hard root, the Patient will die, as says a Commentary.

In Cardialgies and Colicks a deep and slender Pulse, is good; but a high, tremulous, long and strong one is mortal.

**Com.** Upon this a Comment says, that Cardialgies or Colic may proceed from very different Causes, so that the Rule just now laid down is not infallible.

There are several Sorts of Epilepsies, but in a general a superficial and low Pulse is proper to this Distemper. A full, strong and hurrying one, is a very bad Sign, especially if the Epilepsy is of that Kind which violently fluts the Mouth, and clenches the Teeth of the Patient; for when this last Symptom is found complicated with the Pulse abovemention'd, the three Souls are Orphans, and Death is at hand.

Some Epileptic Persons are not troubled with this Symptom, but, on the contrary, gap all abroad, and puff their Breathe like a thick grofs Steam, their Faces appearing as red as if coloured with Vermillion; these, too difficult to cure, may linger on for some time.

As for those whose Hair is blood, who froth at the Mouth, and can swallow no Medicine; who are fat, blunt, reflcfs, rattle in the Throat like the Creaking of a Moor-hen, with strong convulsive Motions; such are incurable; especially if besides they have a blucriff Caff, the Oib of the Eye compressed, and the Ball enlarged, with a Swell and Attention to the bladder; Hair forms a kind of slimy Drop, that will not run off. It is worse sill when these Sweats are oiy; a Man ought not to throw away his Labour on such Patients.

There is a Distemper owing to an inward Pletora of malignant Humours, in which the Belly swells, with a Tension and Pain; the Patient feels a Hardness, Strain, and Dryness at the Pit of the Stomach, accompanied with Nausias and Vomiting, and at the same time an unnatural and troublesome Heat in his Feet and Hands. In this Case a deep and slender Pulse is a very bad Sign, and the Sick commonly dies, especially when the Stool and Urine are fretting.

There are other Diseasem caused by an outward Pletora, and an inward Heat, usually attended with Vomiting, which is no ill Pretage: but if there is a Diarrhea, and the Stools are very liquid, the Disorder is very great; and if the Patient escapes, he will have much ado to recover his former Sounds: But if with a Vomiting and Diarrhoea together you find a strong and overflowing Pulse, give him over.

There is a sort of Dropfly, which is a superficial Swelling, caused by a Humour, or ruling Vapour, commonly attended with a Difficulty of Breathe. The proper Pulse in this Case is a superficial and slippery one, but if it becomes all of a sudden small and slender, the Diseasem is mortal in spite of Art.

When the Patient has a dry Cough, makes bloody Water, and is dry and very lean: In this Diseasem, if you find a strong Pulse, consider well before you undertake the Cure, for it will be very difficult.

In Spritting of Blood a deep and weak Pulse is good, a full and strong one mortal.

In an Operation of the Breast, to whatever Distemper owing, the WHo, tippery, Pulse is good; but if on the contrary it be So, sharp, there is no Cure.

In the Distemper called Chong no, wherein there is a sudden Swelling of the Belly, the short-tremulous and slender Pulse is good, the superficial and strong, very bad.

**Com.**
The Secret of the Pulse.

If the Face is black, but the Eyes white, the right Kidney, called The Gate of Life, is quite muri’d; the Patient has not above eight Days to live.

When the Face is observed to change suddenly to a purple, and grows blacker by degrees, the Liver and the Kidneys no longer do their Office, says the Commentary.

When the Face turns red, the Eyes white, with a Difficulty of Breathing, the Fate of the Patient will be determined in ten Days: If he gets over them, he will recover: In this Case the Lungs suffer from the excessive Heat of the Heats, says the Commentary.

When the Infide of the Eyes turns yellow, black or white, and this reaches as far as the Nose and Moutb, it is a bad Sign: The Stomach, says the Commentary, suffers from the moist Di:erature of the Liver.

If the Face turns purple, and the Mouth yellow, the Patient generally dies in 2 Hours, or, if some other Circumstance indicate a longer Term, he survives not two Days at most.

When the Eyes are muddy, or the Teeth break and grow black, when the Face turns to a pale white, or the Eyes grow black, these are all bad Signs. The first, says the Commentary, shows a distempered Heart and Liver; the second, a depraved Stomach; the third, that the Lungs are affected; and the last, that the Kidneys are wasted.

When the Patient opens his Mouth like certain Fisli, and cannot shut it again, the Expiration being strong, but the Inspiration very weak, he is a dead Man. According to the Commentary, his Heart and Lungs are in good Condition, but the Liver and Reins cease from their Office.

When the Patient cannot bend his Back, his Eyes are fixed, and as it were immovable, looking only one Way, and his Lips dry, and as it were parch’d, his Face swelled, and blueish or black, the Distempe is very dangerous, and difficult to cure: If moreover there is a Delirium, unquiet and convulsive Motions, followed with the Lois of Speech, and accompanied with a cadaverous Smell, all Hopes are gone.

If the Sick perceive as it were an entire Repletion throughout the Body, and his Back turns of a purple Colour, he will not get over three Days: The Stomach, says the Commentary, is oppressed by the Di:erature of the Liver.

When the Feet and Legs fail, and the Knees are greatly swelled, the Distemper is very dangerous; the Patient commonly dies in ten Days.

If the Joints become stiff and motionless, the Distempe is mortal.

When the Lines in the Palms of the Hands are effaced, the Patient has but a short Time to live.

The Lips blackish, Teeth chattering, (another Version says, Chilliness in all the Body) involuntary Lois of Urine, Aversion to all Nourishment, are all bad Signs: If they meet at the same time, the Patient will live but four Days.

If the Nails of the Fingers and Toes turn purple, and then black, it is a bad Sign: If this continues eight Days, the Patient dies, at least the Distemper is very hard to cure: The Liver is decayed, says the Commentary.

When the Patient perceives a Weight on the Loins, Pain in the Back, Uneasiness through-
out the Body, the Diseased is in the Bones; he has but five Days to live.

If the Sick has a great Headache throughout the Body, with red Urine, and these Symptoms coming, the Diseased lies in all the flethy Parts; in six Days the Patient will die.

When the Nails of the Fingers and Toes become blackish, and the Patient is fickle, finding fault with every one that comes nigh him, and the Joints lose their Motion, he will hardly get over nine Days; but if the Hair bristle up, and become like Hemp, he has but half a Day to live; in short, when the Patient fumbles for his Garments, and talks of Death, it is in reality very near.

Diagnosics and Prognostics of the Dislemers of the fiv Tsang, independent of the Pulse.

Of the Liver.

The Face swelled with blackish Boils or Pimples, the Tongue crooked, and of a purple Colour, a Weakness throughout the Body, and especially in the Arms and Legs, a remarkable Dimness of Sight, Tears falling without ceasing, and without reason; all these indicate the Liver to be decayed, and the Patient will die on the eighth Day.

A Pain in the Region of the Armpits, red Eyes, frequent Anger, Vertigoes, Deafness, shew the Liver to suffer from Repulsion. This Entrain must be relieved by Evacuation, and the Cure may succeed.

A Stiffness in the Joints, and in the Region of the Armpits, Dimness of Sight, Fears, and Sighs without any great Cause, shew a Liver disordered through Inanition: The Intention must be to strengthen it, if a Cure is designed.

Of the Heart.

The Face of a deep Yellow mixed with Black, a Stiffness at the Shoulders, Eyes fixed on one Place, twofold Hands, the Lines of the Hands effaced, Talk extravagant, and at random, indicate a Heart oppressed and as it were fixated with Heat; in this Case the Patient will hardly live a Day.

If the Patient feels a Numhness and Pain in the Back, and yet laughs without Caufe, receiving from time to time an extraordinary Dryness in the Tongue; all this indicates a Heart suffering from bad Repulsion. Evacuations are necessary, and the Physician ought to take Care that he is not deceived in attributing the Disease to Inanition.

But if the Patient grieves, and is sad, soon frightened, and pale; if he feels a Stiffness at the Root of the Tongue, and a Pain reaching from the Lungs to the Back, the Disease proceeds from Inanition, in which Case Cordials and comforting Things are necessary.

Of the Stomach.

When the Feet and the Belly about the Navel swell, when the Face is yellow and puff’d up, the Excrments come away involuntarily, the Skin of the whole Body is rough, and the Lips as it were reveried; all this shews a Stomach entirely ruin’d, and the Patient will not live twelve Days.

A Swelling in the Belly, accompanied with Costiveness, a Palsy in the Feet, a Weight throughout the Body, when the Patient eats much without being refreshed; all this shews a Stomach full of ill Humours, and makes Evacuation necessary.

But when a Swelling of the Belly is attended with a Motion of the Entrails, Vomiting, continual Indigestion, and a Diarrhea, it shews a weak Stomach that stands in need of strengthening Medicines.

Of the Lungs.

When the Respiration is great, with little or no Inspiration, when the Lips are as it were revered, and the Lines of them disappear, when they become black, and like a Match half-burnt, when the Skin, Hair, and Nails are grown dry; all this shews an entire Decay of the Lungs, and the Patient has nothing to do but to prepare for his Exit.

A Pain in the Shoulders, Back, Thighs, a Cough, a Difficulty of Breathing, and windy Vapours ascending, shew the Lungs are stuffed with bad Humours, and it will be necessary to relieve them by Evacuations as soon as possible.

When the Respiration is weak, the Voice small, with Fits of Coughing, and what is spirt out is mixed with Blood, besides a great Weakness and Oppression, Strengtheners must be used previous to other Remedies.

Of the Kidneys.

When the Vifage becomes black, the Teeth ake, the Sight much confused, with spontaneous and plentiful Sweats, and a stooping in the Loins, when the Skin is always, as it were, soak’d, at the same time that the Hair becomes dry, then the Kidneys are quite decayed, and the Patient will die within four Days. A puffing up of the Belly, a Weight thro’out the Body, extraordinary Sweating at Meals, or immediately after; a quick Sensibility of the left Arm, the Face and Eyes black and livid, and when the Patient speaks unwillingly and faintly; there are Signs that the Kidneys are over-loaded with ill Humours, and freely Evacuation is necessary.

Extreme Cold felt in the Hypochondria, and a Pain down the Back, first a Noife in the Ears, and then a kind of Deafness, the Urine much varying both in Quantity and Quality, shews a Weakness of the Kidneys that ought to be removed.

Of Women with Child.

The Pule of the Whirl, Wey, small; of the Joint, Whin, slippery; at the End of the Cabinet, 8s, quick; and these for a time regular enough, except that, at Intervals, a few Beats seem like the Pecks of a Bird feeding, shews the Woman is with child, tho’ it does not appear outwardly.

If the Pule, felt very gently, be quick and slippery, and, if pref’d harder, it be small, the Woman is three Months gone.

If the Pule is barely quick, and not flattering or scattering, the Woman is five Months gone: If it be the Pule of the Left Hand, the Woman goes with a Boy; if that of the right Hand, she is big with a Girl. This is spoken of the Pule of the Whirl, and this Distinction of the right and left Hand must be applied to the slippery Pule of the Joint before-mentioned: As for that at the End of the Cabinet, it is enough.
When a Woman in Labour feels an extraordinary Weight, and has sometimes a Shivering, sometimes Heat, the under part of the Tongue hot, the upper cold, her Child is dead or dying, and she will die also without being delivered.

If a Woman in Labour has a red Face, and a purple-colour'd Tongue, she generally brings forth a dead Child, and survives; but when her Mouth and Lips are purple, and the froths at the Mouth, the Child dies. When the Face is purple, but the Tongue red, and the froths much at the Mouth, the Child comes alive, and the Mother dies.

For a Woman newly delivered a Pulse moderately slow and fopp'ry is good; but if it be full, strong, tremulous and cold, Death is at hand:

In like manner, if the Pulse be small and deep, it is good; if hard and firm, it is a bad Sign. Likewise when the Pulse of the Wrist is very quick, all in a Flame, and irregular, the will die: If it be flender and deep, infulueth that, when you press with the Fingers hard enough to feel the Bone, the Pulse continues still sensible, she will recover.

-An Extract of the Penttau kang mu, that is, The Chinese Herbal;

OR,

The Natural History of China for the Use of Physic.

This Work was undertaken and composed by a Doctor of the Ming Family or Dynasty, called Li the chin: But Death preventing him from putting the left Hand to it, his Son, after having revised and augmented it, presented a Petition to the Emperor Wan li, in the twenty-fourth Year of his Reign, upon which the Emperor gave Orders to the Tribunal of Li pu, or Rites, to publish the Work, and it was reprinted the twenty-second Year of the Emperor Kang hi.

The PREFACE, containing a general View and Division of the whole Work.

This History contains Fifty-two Books. The two first treat of the Pen t'au, or Hersbals compiled from the Emperor Shin nung, (first Inventor of the Chinese Physic,) down to Li the chin, and of all the Authors cited by him. They contain moreover several Fragments of the Works of the Emperors Shin nung, and Wang ti, who digested Physic into a System, that is to say, the Classical Books of Physic.

The 3d and 4th Books are Catalogues or Clasfs of various Remedies proper for all Dileases.

The 5th, 6th and 7th treat of three Elements, viz. Water, of which there are 43 Sorts, Iire, of 11 Sorts; and Earth of 60.

The 8th and 9th following discourse on Metals and Stones; of Metals 25 Sorts, and 3 Kinds of Stones: (1.) Precious Stones, 14 Sorts; (2.) Ordinary Stones, 71 Sorts; (3.) Fofills or Minerals, 20 Sorts; besides 27 other Sorts near akin to the former.

The 10th and following, to the 25th, treat of Plants under 11 Kinds; (1.) Of Mountain-Plants, 70 Sorts; (2.) Odorous Plants, 50 Sorts; (3.) Field-Plants, 136 Sorts; (4.) Venemous Plants, 47 Sorts; (5.) Ground-Plants, that need Support, 73 Sorts; and 29 Sorts, akin to the foregoing; (6.) Water-Plants, 22 Sorts; (7.) Plants which grow on Stones, 19 Sorts; (8.) Plants of the Nature of Mols, 25 Sorts; besides Plants of a mixt Kind, 9 Sorts, which are used in Physic, and 153 Sorts not used therein, tho' all known by their Names. (9.) Plants whose Grain serves for Food; as Wheat, Rice, Miller, Peas, Beans, &c. 44 Sorts; (10.) Plants of whole Grain they make Wine or other Drinks, 29 Sorts; (11.) Kitchen-Plants, 1. Such as have a strong Smell and Taffe, 32 Sorts; 2. Such as bear Fruit, as Cucumbers, Gourds, &c. 11 Sorts; 3. Thofe that grow in Water, 6 Sorts; 4. Thofe of the Nature of Mushrooms, &c. 15 Sorts.

The 26th and following Books, to the 37th, treat of Trees, which are distinguish'd into 12 Kinds, 6 of which bear Fruit, and 6 bear none. Of Fruit-Trees, (1.) Such as grow in open Field, 11 Sorts; (2.) Mountain-Trees, 34 Sorts; (3.) Wild Fruit-Trees, such as grow among the Barbarians to the East and North of China; (4.) Trees whose Fruit helps to seafon their choice Dishes, 23 Sorts; (5.) Such as bear Kitchen-Fruits, as Melons, &c. 9 Sorts; (6.) Aquatic Fruit-Trees, 6 Sorts, besides 23 Sorts akin to some or other of the preceding. Of Trees that bear no Fruit, (1.) Trees whose Wood is odoriferous, 35 Sorts; (2.) Large Forest-Trees, 52 Sorts; (3.) Shrubs, 50 Sorts; (4.) such as Plant Props for their Growth, 12 Sorts; (5.) Such as grow in Sprigs, 4 Sorts; (6.) Mixt Kinds, 7 Sorts.
The CHINESE ART of Medicine.

The 5th Book treats of old Garments and old Utensils, that are used in Physic; of Garments or Cloth, 2 Sorts, of Utensils 54.
The 4th Book and following, to the 46th, treat of Insects under 4 Kinds; 1.) Oviporous Insects, 43 Sorts; 2.) Such as breed from rotten Wood, 31 Sorts; 3.) Such as are engender'd from Moiture, 23 Sorts; 4.) Scaly Insects, of which there are four Subaltern Kinds; 1.) The Dragon and such like, 9 Sorts; 2.) Serpents, 17 Sorts; 3.) Fishes with Scales, 28 Sorts; 4.) Fishes without Scales, more than 30 Sorts; 5.) Tho'se defended with Armour, whether such as the Tortoise, Crawfish, Crab, &c. 17 Sorts; or like the Oysters, Mufcles, and other Shell-Fish, 29 Sorts.
The 47th 48th and 49th Books discourse of Birds under 4 Kinds; (1.) Water-Fowl, 13 Sorts; (2.) Domestic and Game-Fowl, 22 Sorts; (3.) Wild-Fowl, 17 Sorts; (4.) Mountain-Birds, 13 Sorts.
The 50th and 51st treat of Quadrupeds, under 4 Heads, (1.) Tame Animals, 28 Sorts; (2.) Wild, 38 Sorts; (3.) Rats and such like, 12 Sorts; (4.) Strange Animals, as the Ape, &c. 8 Sorts.
The 52d Book treats of the Human Body, and all its different Parts, that are of Use in Physic, in Number 35.

ADVERTISEMENT

THE 5th Pen tsau, or Herbal, mentioned in the Chinese Books, is the Emperor Shin nong's, which being divided into three Parts contains 560 Sorts of Medicinal Drugs, distributed into three Classes: Afterwards there were added as many more, and this was filed, The Second Herbal, or Pen tsau, which appeared under the Name of Lyang tau hong king.

After these two came out several others at different times, especially under the Family of the Tang, and under that of the Song, which were much larger: But because those sorts of Works, in multiplying, became confused and full of Fables, Li the thin, moved with a Defer to serve the People, compiled this Work, wherein he has suffered every thing that was good in the former, and added much of his own.

Besides, with intent to modernize it for ready Use, he reduced all the Plants to be treated of under Sixteen Parts, or Classes, which he subdivides into Fifty Kinds; and those under each Kind do distributes into three Orders, according to their Strength and Virtue.

And because Fire and Water are the two chief Elements, and as it were the two first Principles of all other Productions, this Work begins with these two Elements. 1.) He treats of the Earth, because the Earth is as it were the Mother of all things. 2.) Of Metals and Stones generated in the Bosphorus and Earth, and which are as it were Parts of it. 4.) Plants, Grain, Pulse, Roots and Trees which it produces out of its Bosphoros. 5.) Old Garments and Utensils, the Matter of which is taken out of the preceding Kinds. 6.) Insects, Fish, and other Kinds which have Scales, or are defended with Armour, of Birds and Quadrupeds. 7.) The Body of Man. So that this Class begins with what is whole and most common in Nature, and ends with what is most exalted and excellent.

After the Order, which the Author has kept in treating of every Kind, he begins with explaining the Name; and in regard several Sorts of Things have different Names, according to different Ages and Authors that have written about them, Li the thin has taken care to infer them all exactly, placing them near that which was most common in his Time, in order to preserve the Original of the Pen tsau or Herbal. He afterwards gives a Description of each, tells how and where it grows, and how it is to be kept or gathered. In short, he considers what is certain, doubts, or false with relation to each, and teaches how to prepare them for keeping or present Use, treating afterwards of their Nature, Qualities, Smell and Taste: He then speaks of their Virtues and Uses, or Effects; and finishes with Prescriptions and Doses of each: So that in the ancient Pen tsau are reckoned 2935 different Recipes, to which are added 1101 modern ones.

PEN TSAU TI I KUEN

The CHINESE HERBAL. BOOK I. SECT. I.

Of the Origin of the Pen tsau, or Herbal, and of all Herbals, antient and modern, down to the present.

It is a very antient Tradition, that there was an Herbal, in three Books, intitled Pen tsau king jan kau, its Author the Emperor Shin nong, but no Person is known to have seen that Work. If we may credit what is said by an ancient Author, Who say this life, this Emperor, in making Tryal of all Sorts of Plants and medicinal Herbs by the Taste, diacover'd, in one Day, 70 Sorts of a poisonous Quality: And this gave Rize to Practical Physic. In antient times, before the Invention of Letters, this Science defended from one Generation to another by oral Tradition, under the Name of Pen tsau, but since the Reigns of the two Families of the Hon, Physicians being vastly multiply'd, and new Preparations added to the old, it began to appear in Form of Books or Recipes, under the same Title. In a Book or Chronicle, intitled Ti wang ki fie ki, it is written that the Emperor Wang ti order'd Ki pe kau to examine the Savours of Plants or Trees, and from thence to compose a Pen tsau king, or Body of History, and draw up Preparations for all Diseases, which shews that the Term Pen tsau has been in use ever since the time of Wang ti. The Pen tsau of Shin nong contains the Materia Medica under five Classes, viz.: Precious Stones, ordinary Stones, Plants, Trees, Animals;
Account of the Pen

The Pen tsaú, or Herbs.

Animals, but the Clafs of Plants, being the largest, has given to the whole Performance the Name Pen tsan, i.e. The Origin or Root of Plants.

The Pen tsaú publish'd under the Regn of the Family of the H A N.

They reckon no less than 39 diferent Pen tsaú, including those of Shín nong and Li feh chün: This latter fays that the Pen tsaú of Shín nong comprises, under three Clafes, 365 Sorts of Medicles, a Number anfwering the Celestial Degrees, which 7aoy tao hong king doubling compos'd (3) his Pen tsaú, containing 730 Sorts in seven Books, and called Ming p'ye lu pen tsaú, becaufe thefe 365 Additions were taken from the moft famous Physicians that lived since the Han, and to diftinguish one from t'other, he mark'd the firft with red Characters. (3) Before this laft, there appeared one intitled T'fæ yō lu, i.e. A Trefte of Herbs and Remedies, in two Books, compos'd by T'ang hun, a Subject of Whang ti.

(4) Under the Regn of the Han appeared the Læwe kong yu tw, a Sort of Pen tsaú in two Volumes, made by Læw kong. (5) The Pen tsaú intitled Li feh yu lu came out in the fame Regn, in three Books, which was no other than the three Books of the Pen tsaú of Shín nong, corrected by Li tang ŧei. (6) Next came out, in one Volume, the Pen tsaú intitled U feh pen tsaú, the Author U. (7) The laft Pen tsaú publish'd under the Han, is intituled Læw kong pau chi lun, Author Læw kong, in three Books. It treats of the Nature of Medicines, and how to prepare them.

The Pen tsaú publish'd under the Family of the T A N G.

The Emperor T'ang, Head of the Imperial Family of that Name, employ'd 22 Perfons, the moft skilful in his Empire, to make (8) a new Pen tsaú, for that reafon called T'ang pen tsaú, or T'ang fen pen tsaú. It contains 53 Books, according to the Method of the Pen tsaú of Lyuāng tao hong king. Next appears a Trefte entitled T'fung kou, in two Books, the Author Cheh ch'antan knew. Then came out a new Herbal, intituled T'fung pen tsaú in four Books. (9) One Sun tfe myan compos'd 30 Books under the Title T'sen kim feh che. (10) Soon after appeared a Pen tsaú intitled Che hung pen tsaú, in 13 Books, the Author one Mong tsaú. (11) This was followed by another, intitled Pen tsaú feh i in 10 Books, compos'd by Chin tsang ki. (12) Under the Regn of the fame Family, Li jen made a particular Pen tsaú of the Plants and other Things of the Sea, contain'd in feven Books, with the Title Hay yō pen tsaú. (13) The 13th Pen tsaú is intitled T'few hun pen tsaú, and contains five Books, its Author Sun teung. (14) The Pen tsaú called Shan fan pen tsaú, in five Books, the Author Tang jwen chi. (15) The 15th is called T'fau in i, in two Books, Author Li ban quang. (16) Pen tsaú ting tie luey, by an anonymous Author, in one Book. (17) The Che ting pen tsaú, in ten Books, by Ch'ent h'ang. (18) Sun pen tsaú, in 20 Books, compos'd by the Doctors called Han king.

Under the Regn of the Song Family.

(19) The Kay pao pen tsaú, from the Name of the firft Emperor of the Family of the Song, by whose Order nine of the moft able Men in his Empire compos'd this Work, which, besides the Sorts of Plants and medicinal Things explain'd in the Pen tsaú of Shín nong, contains 121 new Additions, in Charâeters mark'd with black, to disinguifh them from the former, which are white. (20) The Kya yew pu chu pen tsaú, in 20 Books, compos'd by the Mandarin or Officers of the Shang lu tsē, an Office that has the Care of the Efpences of the Houhold. (21) The King pen tsaú, in 21 Books, where you fce all the Figures of Herbs, Plants, and other Medicinal Things, which the Emperor T'fong jin tsē, by Orders fent ftir through all the Empirr, ce's, had direc'd to be drawn, and feit to Court, (22) Ch'ing luew pen tsaú. Its Author called T'ang ŕun wi, having collect'd all the Pen tsaú of the preceding Ages, out of them compos'd his own, and prefent'd it to the Emperor Wei t'feng, who, charging the Title, called it Ta quen pen tsaú. (23) Pen tsaú p'fæe, its Author Ching ching. (24) The Je wha chu kya pen tsaú, in 21 Books, by Je wha. (25) Pen tsaú yuen i, in three Books, the Author Kung tseng ke. (26) The Kya ke chu chu nan, only one Book, by Kya ke, or T'fang yuen ju.

Under the Regn of the Y W E N.

(27) T'ang yu feh jang, in one Book; the Author, who liv'd under the Family of the T'wen, is call'd Li kan or Wha tong quen. (28) T'ang je pen tsaú, in two Books, the Author Vang wha ku. (29) Je yen pen tsaú, by U fei. (30) Pen tsaú ko ko, by Tien in. (31) Pen tsaú yuen i pu i, by Chin ching alius T'ang ki.

Under the Regn of the M I N G.

(32) The Pen tsaú fa wæ, in two Books, the Author Syu yen tsan, in the Regn of the Emperor Hong wi, the Founder of the Ming Dynasty. (33) The Kye wæ whag pen tsaú, in four Books. It was made by a Prince called Ching ching, who taking Pity on the People affil'd with publific Calamities, and eicially with Drought and Barrenfeed of the Earths, compos'd this Work, which contains 440 Sorts of Herbs or Trees) by the Affifance of the Peafants or Labouref, who having nothing to eat, went ranging about the Mountains among the Trees and wild Plants, for something to fupport their miserable Life, and every Day brought him some new Kinds. (34) King jin yi tse, in two Books, compos'd by a Prince, called Ning bey luong, in the Regn of the Emperor Sung te. (35) The Pen tsaú fe yam, in eight Books, its Author Kung lun, in the Regn of Hong chi. (36) The Cheh p'he pen tsaú, in two Books, by Vang li, in the Regn of Ching te. (37) The Che kya pen tsaú. These two Works treated of medicinal Aliments, and Aliments proper for every DiTemper. The Author was Ning yuen under the Emperor Kya tsing. (38) The Pen tsaú wæcyen, in 20 Books, by Vang chi, under Kya tsing. (39) Pen tsaú mong yuen, in 12 Books, by Chin kya meow, in the fame Regn. (40) The Pen tsaú kung mn. This Work was begun under the Regn, and by Order, of the Emperor Kya ching, by the Doctor Li feh chen, when he was Chi bey, that is, Governor of a City of the third Rank, and finifh'd under the Emperor Van be. The Author compos'd it of all that was...
was best and choicest in every Herbal, or other Books of Physic, ancient and modern, and enriched it with the Addition of 374 Receipts, the whole working contained 8160, to which there is annexed an Index of all the Kinds of Plants and other medicinal Things treated of in every one of these Pen tsan, and of the Number and Kinds which Li sfn chin selected from each to compose his own.

**Extract of the Pen tsan of the Emperor Shin long.**

> There are 120 sorts of Drugs or Remedies of the first Order, which maintain their Rank in Physic, and as it were fore-reign in their Office; these are of the nature of Aliments, and by their nourishing Juice serve to support Life, therein resembling Heaven.

As these Remedies have no venomous or malignant Quality, whatever Quantity you take, or how long forever you use them, they do no harm: In a Word, if you would have the Body active and light, preferve the Spirits in a just Equality, and keep yourself in good Cafe, even in old Age, use the Remedies contained in the first Book.

There are also 120 Sorts of Drugs or Remedies of the second Order, which do the Duty as it were of Servants or menial Officers in Physic: These beget a Disposition of Body more capable of the proper Functions of Nature, which they in some measure preferve.

Among these Remedies some have a malignant Quality, others are quite innocent and harmless; take Care therefore to know their Virtue and Use, in short, if you would weaken the Range of Diffempers, and restore decayed Strength, use the Remedies contained in the second Book.

As for those of the lowest Class, there are 125 Sorts, which in Physic do the Duty of extra-mental Officers, and these are particularly useful in curing Diffempers: They partake of the Nature of the Earth, and have all great Malignity, or some poisonous Quality; they must not be used long together: In a Word, if you would expel a Cold, unnatural Heat, bad Air, or a certain Malignity that may affect the Spirits, or if you would open Obstruictions, dispel Heat, and heal Diffeces, have recourse to the Remedies of the third Book.

Among Remedies some are in the Place of Kyan, or Sovereign; others in room of Chin, or demectific Servants; and others hold the Place of Tia fol, or extrametnal Officers; and the Goodness of a Medicine arises from a just Proportion and Temperament of these several Sorts of Remedies: The Kyan, or Sovereign, ought to be Sole; there should be two Chin, or demectific Servants; three Tia, or general Officers reifying abroad, and five Sbo, or subaltern Officers: One Kyan, three Chin, and nine Tia fol, are also a just Proportion.

Some Remedies partake of the Nature of In, and others of Yang, in mixing of which the greatest Care must be taken. Certain Remedies also have a mutual Relation, like Mother and Child, elder Brother and younger.

The Things used in Medicines are of several Sorts: Those taken from Vegetables are the Root, the Stalk, the Flower, the Fruit, the Leaves; those taken from Animals, are the Skin, the Bones, and the Fleece.

**Art of Medicine.**

> The Physician [16th ed.] says that in all kinds of medicinal Things, which have their Root in the Earth, the Part above Ground is formed by the Heat and Spirits which ascend into the Body of the Plant; and the Holes from whence the Old are removed are called Ken, or Holes: And the Part within the Earth is formed by the Juice and Spirits, which descend into the Body of the Plant; and its Branches which penetrate the Earth, are called Show, or Fibres.

For Plants, whose Diffemper lies in the Show fol, or Chong Show, that is, in the superior or middle Cavity of the Body, it is necessary to use the Ken, or Branch, that is, the superior Branch of the Plant; and for those whose Diffemper lies in the Inferior Cavity, or Hua Show, which is the lower Bole, it is proper to use the Show, or Branches of the Roots, that is, the lower Parts of the Plant: The Ken, or Branches, of the Plant ascend upwards, and the Show, or Roots, tend downwards.

The upper Half of the Body partakes of the Yang, and the Nature of Heaven; thus the Medicines suitable to that Part of the Body are the Head or Tops of the Plants; the Body of the Plant, that is, the Trunk, is for the Diffemper of the Chong Show, or middle Cavity; the lower Half of the Body of Man partakes of the In, and the Nature of the Earth, and consequently the Show, or Roots of the Plants, are proper for Diffempers lying in the lower Parts.

Medicines are distinguished into seven Sorts; some are simple, others compound: Among the latter some will bear no Separation; some lend mutual Assistance, some embrace; between others there is great Antipathy, some are opposite and contrary, whilst others even mortify or kill each other.

There must be great Care taken in compounding or using these Sorts of Medicines: You would do well to use such Remedies as cannot be without each other, and such as lend mutual Assistance; but beware of those which bear an Antipathy, and are of a contrary Nature: You may venture to use those that have a malignant or venomous Quality, provided they are mixed with such as have the Virtue to subdue this Malignity; but never compound such as bear a mutual Antipathy, or such as destroy one another.

**Note.** Pen Ching says: the Pen tsan of Shin long treats of 355 Sorts of Medicines or Drugs, of which 71 are simple, and admit of no Subdivision; 6 are Sorts cannot be without each other, 99 lend mutual Assistance: 78 Band in fear of one another, 60 have an Antipathy, 19 are contrary or opposite: and 70 kill or destroy each other.

Li fen chieh, Medicines are of 7 Sorts, differing in Qualities.

1. Simple which are taken alone.
2. Such which cannot be without each other.
3. Such which always go together; such are the Feng, Tung, Tia, Kher, the Wang, the Chi mu, [Sorts of Roots] and such like. 4. Such lend mutual Assistance: 5. Those which embrace; 6. Those which bore or hurt each other. 7. Such as are contrary or incompatible.

They differ greatly in their Drugs, or Materia Medica, by five several Classes: Sharp, Salt, Sweet, Bitter, and Strong: And by the four Qualities of the Air, according to which they are cold or hot, temperate and cool.

**Note.** Pen Ching distinguishes the Drugs, with relation to the Spirits, that is, the small Spirital Bodies, that proceed from them, and are the Vehicles of Smells: Thus they are divided into two Classes: those of a good, and those of a bad Smell.

They are further distinguished into two other different Kinds: those of a poisonous or malignant Quality, and those that have no ill Quality.

**Note.** The Physician [16th ed.] says, the Vegetables and new Beverages, and new Precipitations make these great and small: According to the Nature or Quality of Diffempers, either innocent Medicines are to be said, or such as have a malignant Quality. Remedies of great Malignity, if the Diffemper has ten Degrees of Efficacy, may diminish
In short, to avoid Errors in this matter, there must be regard had to the Nature of each Kind.

COM.} Hung ling says, That according to the Variety of Dilempters, Medicines must be administered either in Pills, Powder, or Potion, or mixed with Wine, or in the Form of an Eclioptical, pithy, prepared and herb'd, or of any other Form.

Who to say? That some Dilempters are cured with liquid Medicines, others with Powders, some with Cathartics, some with Emetics, and others with Sudorifics.

Liquid Medicines are proper to store the Entrails, and make the Blood circulate freely, putting In and Yung into a just Temperament. Pills serve to expel Wind and cold Indispositions from the Body, to open Obstructions, and to convey the nutritive Juice into all Parts.

Medicines given in Powder drive away the Malignity of the Air, Cold, Pains, and Fatigues; and in the Bowels, keep the Body open, and are friendly to the Stomach.

In Dilempters which require Cathartics, the Neglect of them causes a Failure of the Belly and Intestines, and a Puffing up near the Region of the Heart.

Where Sudorifics are necessary, if the Patient is not made to sweat, all the Parts of the Body are closed, Saphens enflamed, the Spirits inflam'd, and the Sick dies.

When the proper Use of Emetics is omitted, the Blist is puffed up, Respiration grows difficult, the Blood returns not equally distributed, and Death comes in the Read.

Kou says, That liquid Medicines, or Decoctions, are proper for curing great Disorders: Powders are proper for sudden Disorders: Pills for the Cure of slow Dilempters, which are a long Time in breeding.

Medicines prepared by Malification were formerly in Vogue, but proper Instruments were invented to convey them into the Body.

They then chewed the Simples they designed to use, puffed out the Juice, and gave it to the Patient: This sort of Preparation served to facilitate the Motion of the Humors upward, and to distribute them more effectually all through the Veins.

When the Cure of any dangerous Dilempter is attempted, the Drugs designed for use should be boiled in Wine, or given with Honey: When they are of a Nature and Taste stronger than ordinary, the Medicines in Powder need only be diluted with warm Water; but when their Nature and Taste are more exquisite they should be boiled, and given to the Patient with the Sediment: To dispel or evacuate viscous Humours from the lower Belly Pills are used, but they ought to be round and fumose; they should be of a moderate Size for the upper Belly, and very small for the Breast: that they may defend whole into the Stomach, and take up a longer Time there, otherwise they might pass through the thin Covering of Glew; and to prevent their palling off too soon, they should be given with Wine or Vinegar.

Vires et fa. When the Seat of the Dilempter is the Head, Face, or Skin, the Drugs designed for Use ought to be boiled in Wine; if it is between the Navel and the Neck, they need only be washed in Wine; if it refines in the lower Belly, they may be used unpared: these, however, which are of a cold Nature, ought to be infused in Wine, and then dried, to prevent them from doing Hurt.

When you undertake the Cure of any Dilempter, you ought first to inquire into the Cause, with all the preceding and following Symptoms: If you find none of the five Vitæra exhausted, nor any Irregularity in the Pule, nor the radical Moiture, or natural Vigour wanted, you may let the Patient on his Legs by the Help of Physick. When once the Dilempter is formed, you must expect to cure but half your Patients; but when the Disease is dangerous, it is very difficult to find a Remedy.

COM.} Hung ling says, Unless a Physician, however skillful, attends to the Voice and Compliance, how do you think it possible from the Pule only to know if the Periton be distempered?

Li the chin says, That in the first Age the Antients prepared Medicines, but seldom used them, their Health was so perfect: That in the middle Age, Vigour as well as Virtue being

That the Air has a decided Quality, which they call Cold; and this Quality is always present in certain Kinds of Vegetables, as some Grass, and Plants found in Fens, Praes, Herbs and Pule, provided a Periton does not run into Excels, there is no Danger to be feared from them.

The fame Author thinks that in Dilempters or Confusions able to refill Medicines of a poisons or malignant Quality, the Stronger must be the Dose; in a different Case the Dose is but small.

There are Simples proper to gather and prepare Medicinal Things, some of which are to be dried in the Sun, and others in the Shade.

COM.} Hung ling says, That the Time of Gathering is the Beginning of the Year, and that this has been the Custom since the Beginning of the Reign of the Han: Most medical Simples are gathered in the second and eighth Month, because in the beginning of Spring the Soil, rising in great abundance, is in its full Strength; and then only beginning to cause the Plants to bud, it is not yet delighted nor confumed, as it is afterwards, in the Production of the Branches and Leaves. In the Autumnal Season, the Leaves and Branches withering, the Juice or Sap returns downwards to its Origin.

In short, if Roots be gathered in the Spring, it should generally be done in the Morning; and if in Autumn, it should not be done in the Evening, for the fame Reason.

As for the Time proper for gathering Flowers, Fruits, Leaves, and the Stems or Trunks of Plants, this only Rule is to be observed, That they be crops in their perfect Maturity.

Sing to mens says, That the ancient Physicians, following the author of the Text of Shih nung, refer it to the Manner of gathering, preparing and drying the Drugs and Medicinal Simples, and using them according to the prescribed Method, out of ten Patients cured eight or nine.

But the modern Physicians, being ignorant of the Time of gathering and collecting Simples, as well as of the Nature of the Soil wherein they grow, and not knowing whether they are full of Juice or empty, out of ten Patients cannot set one foot on their Legs.

Ma chi says, Multitudes abuse the Practice of drying Drugs and Simples: For instance, the Physician is a Deer which just begin to spout, dried in the Shade, will rot, but dried by the Fire will be good.

In short, Roots taken before the ninth Moon ought to be dried in the Sun, and those which are taken after that Time, in the Shade.

Li the chin says, That as the same Plants differ, on account of the Diversity of Soil or Climate, or the Times, or Tropics, in which they grow, and with reference to the Roots and Stalks, so the Time and Manner of gathering and preparing them ought to be different, which is the Opinion of King chi ye, cited in this Place.

On this Subject, there is a common Proverb in the Market of Kuo ma, the sake of which is true enough, "six, 'Thow' or 'Tou' drugs and Medicines, and two 'Eyes'; that one is sufficient for those that administrate them, that is, the Physicians: but those who take them from the Hands of a Physician need none at all.

As to Drugs and Medicinal Things, there is a Method of knowing the Quality of the Earth or Soil, in which they grow, and to discern the true from the falso, the new from the old.

Drugs and Medicinal Things, as their Nature is different, ought to be prepared in different Manners; on this account some are proper to make Pills, and others only fit to be pounded and reduced to Meal or Powder: Some 'Kinds are better boiled in Water, and others in Wine; others again are to be fried in Oil or Fat. Some Kinds, such as Hogs Lard, may be prepared several Ways, and others ought never to be given prepared with Wine, or any other Liquid.

The Simples which are merely of the Nature of Aliments, such as Grain, and Plants found in Fens, Praes, Herbs and Pule, provided a Periton does not run into Excels, there is no Danger to be feared from them.

SIMILIS. Medicines of a moderate Malignity will diminish seven, and those which have very little Malignity will diminish eight; but Medicines of no malignant Quality will diminish nine. As for those Kinds which are merely of the Nature of Aliments, such as Grain, and Plants found in Fens, Praes, Herbs and Pule, provided a Periton does not run into Excels, there is no Danger to be feared from them.

That the Air has a decided Quality, which they call Cold; and this Quality is always present in certain Kinds of Vegetables, as some Grass, and Plants found in Fens, Praes, Herbs and Pule, provided a Periton does not run into Excels, there is no Danger to be feared from them.

The fame Author thinks that in Dilempters or Confusions able to refill Medicines of a poisons or malignant Quality, the Stronger must be the Dose; in a different Case the Dose is but small.
being deceased, when any Dificiety arise, of 10,000 Persons who were sick, there was not one that did not recover his former Health. At present we use Medicines of a malignant and poisonous Quality for the Cure of Dificiencies rooted within the Body: and Caution, afaraid, of Drug and Cautious in our Remedies; and yet from all these Inventions we reap no great Advantage, &c.

Shun in these, There are six Sorts of Incurables, (1.) the Poor, who want the common Necessities of Life, (2.) Thos. who have the Inward and External Health, (3.) Such as, on account of extreme Weakness and Leanness, are incapable of Phycic: (4.) Thos. who have Faith in Quacks and Impostors, but none in Physicians. Those are there for false Waistmen, (2.) Want of Confidence in the Physician: (3.) Want of due Regard to Truth and Humour: (4.) Want of understanding in the Patient: (5.) Want of Dificiency in the Patient's Difease. Those are wasting in the Original.

Eight Things should be carefully observed in Diftemps, viz. Puine or Iatropic, Heat or Cold, internal Causes of Diftemps or external, and the Parts wherein they reside, whether outward or inward. Every Difease in Wine is examined, regard must be had to the Air, the Colour, and the Pulfe of the Patient, as well as to his Strength, and the Condition of his Flees, Blood, and other Natural Qualities, and Phenomena.

If the Patient has a Pulfe not usual to the Difease, and the Physician has no other Way of finding out his true Difposition, how can he give him his Medicines? This is the art of a good Physicam, to discern whether the Women are sick, they keem them close, and shut up behind the Curtains, and present their Arms to the Physician covered with Silk, as they used to do in the Diftemps in most of the Ancient Garrisons, and in the Armies. And if you be a gentleman, that while you have a Difease, you will not suffer a Physician to touch your Arms in this manner, but only a dozen Thread to'd to the Wifh, on which the Physician is to lay his Hand at some Feel distance.

In the Use of Medicines of a malignant or poisonous Quality, it is proper to begin with a flight Dole, no bigger than the smallest Grain of Millet, and then to desist till it is known whether the Difease be conquered or not; if not, the Dole must be doubled: If this has no Success, it must be decreed: In short, the Quantity precisely necessary to put to flight the Difease, is the just Measure or Dole of this fort of Remedies.

Hong king says, That among Medicines in present Use there are but two Sorts of Simples which are of a venemous Quality: If you try them, take about the Bignefs of a Pea called Pa reu, sparingly to what it is laid in another Place of the Text. Another Way is, if you use a few of them in a poisonous Quality, uncomposed, take no more at once than a Pill of the Bignefs of a Grain of Sima or Gergelin. Of Medicines composed of two Things, one of which is poisonous, take two Pills of the Bignefs of a Hempsed. If your Medicines are composed of three Things, one of which is poisonous, take three Pills of the Bignefs of a Pea called Hu reu. Of Medicines composed of four Things, one of them poisonous, take four Pills as big as a Pea called Spia reu. If your Medicines are composed of five Things, and one has a poisonous Quality, take five Pills of the Bignefs of a large Pea called Pa reu. Of Medicines composed of six Things, one of which is poisonous, take six Pills of the Bignefs of a Grain of the Tree or Chec, or six of the Bignefs of the Tree, and thus of others, that is, composed of seven, eight, nine or ten Things, according to the Number of which the Patient ought to take the same Number of Pills, and all of the Bignefs of a Grain of the Tree Ting reu, in which case they must be had to the Weight as well as the Size. Ting reu, says, This has Rule be certain, yet regard must be had to the Patient's Age, Constitution and present Difease, and, in a Person of a walking or standing Condition, whether the Difease be new or inveterate: It is necessary likewise to examine the Degrees of Malady in poisonous Medicines, and not obstinately adhere to the Letter of this Rule on all Occasions; it must be limited as different Circumstances require.

Disorders from a cold Caufe require warm Medicines; from a hot Caufe cold ones: In those from Indigestion, Cathartics and Emetics are proper, malignant Tumours and Swellings of the Belly, if proceeding from Worms and other Insects, are cured by Medicines of a venomous Quality; Iatropothemes, Aftices and other Tumours, by Remedies proper for Worms.

Diftemps cauied by Wind and Humidity, that is, by certain cold Humours, require poifonous and moist Remedies: In short, each Remedy must be suited to the Diftemper.

Cont. Hong king says, tho' all Remedies, considered separately, be simple, yet most of them are used for more than one Sorts of Diftemps; but special Regard must be had to the Virtue and principal Property of each.

In the this says, there are Medicines whole Taste and Smell, that is, the Qualities, are strong, others weak: Some are regar'd as poifonous, Others not. That is to lay his Hand at the Strength of the Patient, &c.

In Disorders from Heat, the Heat must be allayed: In these proceed Medicines from Cold, the Cold must be removed; if they proceed from Coolness, the Coolness ought to be diffipated; if from moderate Heat, it is necessary to remove it. In Diftemps of the Breast and above the Midfibr, take Phycic after Eating: In those below the Heart and Stomach, take it before Meals: If the Difease lies in the four Vessel of the Members, take your Phycic in the Morning falling, if it relives in the Bones and Marrows, after a plentiful Supper.

Hong king says, some Medicines are to be taken in Wine, and some in Water or Rice-Gruel; some to be taken infolded, others hot; Medicines in Potions are to be taken as once or several times: Decisions are taken after long Boiling or just bubbling up: In short, every Kind of Phycic has its particular Preparation.

Kan ho, the admired Praxis of the Ancients in prescribing Phycic, is; In Maladies of the upper Parts, the Dole was several times repeated, but in small Quantities; in Diftemps of the lower Parts they repeated it several times, and in great Quantities; small Doses are proper to moisten by little and little the upper Parts, and large Doses to moisten and re-establish the lower. In short, whenever we meet with their Words in Receipts, Fee fia fea fui, double and repeat the Dole, it ought to be understood with relation to the Constitution of the Patient, his Strength, and the Violence of the Difease, according to which the Number of Doses ought to be lead'd or increased, without being waded to Rule.

The principal Diftemps are cauied by Winds and Cold: In others Cold and Heat succeed each other by regular Intervals, of which Kind are Intermittent Fevers, as the Tertian and Quartan: Besides these, there are Diftemps accompanied with Diforders of the Heart, Nauftea and Vomiting: There are moreover a Swelling of the Belly, Diarrhoea, Tenemus, Cottivenens, Suppression of Urine, and a Dryness, Difficulty of Breathing, the Jaundice, Indigestions, Obstructions, and Opipations, Vertigo, Epilepsy, Frenzy, Quinsy, Aplexy, Tooth-ach, Deafness, Dimness of Sight, fevefal Sorts of Aftices, Tumours and Iatropothemes, various Kinds of Diftemps, Wafe of Vigor and Spirits proper to Men, and several Sorts of Diforders proper to Women, &c.

Com. Hong king says, Among all Sorts of Diftemps, which give way to Medicines, if we speak only of those that are cauied by Cold, and which are of the Kind of Shang kai, one may take above twenty various Sorts, each with different Signs and Symptoms.

An Extrait of the Pen tau of Lyang tau hong king, intitled, Ming i pye lu.

Of the Preparation of Remedies.

As to the Preparation of Drugs or Medicines taken in Pills or Powder, it is necessary to cut them into very small Slices, then dry, and afterwards pound them; some are to be pounded separately, and others together; in which regard must be had to the Precept.

Of most Kinds take the greater Quanitv;
Account of the Pen TSAU, or Herbals.

be in the time of great Heats, and the In be entirely drained, the Medicine ought to be cooled in fresh Water before it be given to the Patient. The Physician says, That the Spirits are susceptible of more or less; that the Habit of the Body is strong or weak; the Cure of Diseases sometimes quick, and sometimes slow; therefore we have great and small Receipts. He says also, that the Difamens are distant or near: their Symptoms or Indications are internal or external; the Doses of Medicines are strong or weak: Near Difemers, or by the Stomach, or cold and weak, to cool the 

be away, and to this Purpose, if the Weather be moist and rainy, they must be let over a gentle Fire, and afterwards pounded, but not till they are grown cold again.

Cont. To the above says, That Drugs and Medicines from Trench, or any of the internally Corrosive, ought not to be prepared with Iron Tools, but a Copper Knife must be used, or one made of Brass: Some of them have even Antipathy to Steels. 

be impalpable and coarse and the various Preparations of Pills and Powders, it will be proper to make use of Mortars of several sorts of Stones. To sift the pounded Drugs, which are taken in Pills or Powder, ufe Searcch, of thin Stuff called Chiang mi kwen: What is passed through the Searce put again into the Mortar, and beat it with the Pettle over and over, till the Powder be imupalpable and uniform. 

Kinds that are oily, like Almonds, or the Kernel of Apricots, &c. ought to be roasted till they are brown, and then pounded in the Mortar; when they are pretty well pounded some proper Powder is to be added, which must be beaten and mixed together: Fals the whole thro a Searce of the Stuff called King fu kwen, after which return it into the Mortar, and beat it again till it be entirely even and uniform. 

As for liquid Remedies, called Tang, they are prepared with a gentle Fire, and boilec very gently. The Quantity of Water the same as prescribed in the Receipt: Generally there are twenty Liang, or Ounces of Drugs, to one Tew, or Measure of Water, which must be boiled away to four Shing. 

If the Medicine be an Emetic or Purgative, the Quantity of Water should be less in proportion to the Juice of the Drugs.

For restorative Medicines, or cordial Draughts, take a greater Quantity of hot Water, and less of the Juice of the Drugs. 

In short we must not take too much or too little of either; the whole must be strained thro a Piece of new Cloth, which is to be pressed by two Men between two Pieces of Wood; afterwards the Decoction must be suffered to settle in order to free it from the Drugs, which will go to the Bottom, and it must then be kept in a Vessel close stopped. 

No Medicine, when it is hot, should ever be put into Iron Vessels; when Medicines are to be given by mouth it must be boiled by little at a time; when taken hot, they are easy to swallow, but cold, they turn the Stomach. 

Com. 1 Chia say says, in Liquid Medicines, wherein Wine is added, it should be hot.

Li the chin says, What is related in the Text is according to the ancient Method; for at present in liquid Medicines they put two Cups of Water to one Ounce of Drugs, incurring or diminishing this Quantity in proportion to the Dose of Drugs. If in a large 

be the Nervous System, but little Water, it will not suffice to extract all the Virtue; and, on the contrary, if to a small Dose you put a great deal of Water, it will degenerate thine Virtue.

Generally speaking, for all Medicines prepared over the Fire, use no Utensils of Copper or Iron, but if you can, let them be of Silver, and for waiting the Drugs ufe Earthen vases.

The Vessels for keeping Medicines should be well stopp'd, and entrail'd to careful People: In boiling them retard must be had, to the benefit of Heat. The purpose is to make of Red and Chargal: The Water ought to be hot, cool, and newly drawn, whether it be River or Well-Water.

Cont. To the above says, that if the Decoction be prepared over a good Fire, the 3 times given hot, the other, after boiling all they appear to be boil'd, all the moisture is driven away. Machines for dangerous Difemens, proceeding from a cold Close, or a Wa'lling of the Fire, ought to be prepared over a quick Fire, and given very hot to the Patient: If it
The Chinese Art of Medicine.

are the Chief of the Composition, the Hest in the upper Parts, and wife be qual'd by the auxilliary cold Simples. In this conflict the Admirable Secret of Physic, which sometimes uses the Cold as a Vehicle for the Hot, sometimes the Hot as a Medium for the Cold, and every other several from the Head to the Feet: We ought to reason in the same Manner as to the cool and temperate Qualities.

Fung iu says, The Alteration of the Humours is an Effect of the Cure of which depends on Preparations determined by the Will of Man: Of these there are seven Sorts. 1. the Ta fang, or great Receipt; 2. the Syu fang, or small Receipt; 3. the Fung fang, or quick Receipt; 5. the Kf fong, or odd Receipt; 6. the Kf fang, or even Receipt; and 7. the Po fang, auxiliary or doubly even Receipt.

In the preparation of Receipts, regard must be had to the Qualities and Talles of the Simples: The four Qualities, viz. hot, cold, cool, and temperate, have their Original from Heaven; and the Talles, viz. solid, bitter, strong (generally) hot, sweet, and inflamed, are derived from the Earth.

The greater Qualities, which have, as it were, a Body, are the Talles; and those which are more fable, and have nothing of the corporeal, are properly the five Qualities. The Qualities partake of the Yang, and the Talles of the In; therefore among Talles those which have the Property of operating inward and outward, and intermedial purification, such as those of a strong and sweet Talle, are the Talles of the Yang; and those which have the Property of operating outward and inward, or of carrying down wards by Stool, as Cathartics, such as the acid and bitter, are the Talles of the In; the saline ought to be placed in the Eme Rank: As for the inflag, which has an opening, it is a Talle of the Yang Root, and a Receipt of the Yin.

Therefore in the use of Medicines regard ought to be had to the Symptoms and Indications of the Inward Parts, according to the Disposition of which a Physician determines whether he ought to use the altringent or dilating, quick or flow, mooting or drying, weakening or strengthening Phvicle, according to the Talles and Qualities of each: This has given occasion to the several Sorts of Receipts in use.

The Phyfician Ki pe says, That the Ta fang, or great Receipt, is composed of twelve Kinds of Drugs; the first of the Order of Nioten, or Kinds which are proper to promote Sweating, but not to arrest the Sweat; the second of the Order of Khi, or Kinds which have the Property of operating inward; the third of the Order of Tsh, or Kinds which have the Property of Driving down by Stool; the fourth of the Order of Shih, or Kinds which have the Property of carrying outward and inward; the fifth of the Order of Shih, or Kinds which have the Property of carrying both outward and inward, and the sixth of the Order of Shih, or Kinds which have the Property of carrying outward.

Tong fang or middle Receipt, is composed of nine Kinds, of which there is one of the first Order, three of the second, and five of the third.

The Syu fang, or small Receipt, is composed only of three Kinds, one of the first Order, and the other two of the second.

Ching ching says, There are two Sorts of Ta fang, or great Receipts: The first is composed of 13 Kinds, one of the third Order, of the second of the second, and of the third: In Diffempers which have different Indications or Symptoms, and which consequently have a complicated Caufe, Composition of any number of Kinds of Drugs ought generally to be nedef: The second Sort is that wherein the Dofe is strong, and not repeated; and this Sort of Receipt is proper to cure Diffempers in the Liver and Kidneys, that is, in the most difficult and lower Parts.

Tjong ching says, The Syu fang, or small Receipt, is of two Sorts; the first is composed of three Kinds of Drugs one of the first Order, and two of the second: In Difempers where there is no Complexion of Symptoms, and consequently the Caufe of the Difempers single, one may use Receipts composed of two Kinds.

The second Sort is when the Dofe is small, and not often repeated: This Receipt is proper for Difempers of the Heart, Lungs, and upper Parts; in which we must proceed by Degrees, and flowly.

Ki pe says, The Situation of the Liver and Kidneys is at a Diffemper injurious to the Difempers of the Bowels, viz. head of using Medicines which should often be repeated, the Virtue of these Sorts acting but flowly, and not quickly penetrating to the lower Parts, it is not to use large Doses, and not often repeated, for they operate more feedily, and sooner penetrate to the lower Regions. On the contrary, the Heart and Lungs being near, to cure their Maladies, in- stead of large Doses, and not often repeated, this Receipts not often repeated, and wholly useless being feedily exerted, and tending downwards, will not stay in the upper Parts, it is necessary to take those which are proper to the Heart and often repeated: This amounts to the fame as the Aphorism of Whang fang. In

Difempers of the Lungs repeat the Dofe nine several times, in those of the Heart seven times, in those of the Spleen five times, in those of the Liver three times, in those of the Kidneys once sufficient.

The Phyfician Ki pe says, If you would reduce and strengthen the upper Parts, or cure any Diffempers residing there, use the Whang fang, or flow Receipt; but if you would strengthen the inward Region, or drive away any Diffemper situated therein, make use of the Kj fang, or speedy Receipt, which is that whole Drugs have Qualities and Talles, of which there is no mention in the Repetition of Medicines, the Medicines proper for Diffemper of the Kidneys abating the Force of the Heart, and rendering it weaker to take of them.

Fung iu says, That the Sages or Doctors of Physic, when they use Remedies to reduce the Health of the Upper Parts, take a Special Care not to excite any Diffemper in the lower Parts: For instance, to cure the lower Parts, they take great Care not to difimpel the middle Parts; they try to re-establish the middle Parts, they are careful not to emboll the upper or lower: Tjong ching distinguishes five Sorts of Receipts, or even Receipt, in a Diffemper of the In; and these of a weak Taife ta partake of the Yang, proceeding from the In; for this Reason the former are proper for Cathartics, and the latter for Dofempers.

The Drugs of Strong Qualities partake of the Yang, and those of the weak Qualities of the In proceeding from the Yang: From this it appears that the genuine Receipts are proper to promote Refrigeration, and the latter to promote Sweating.

Ki pe says, That the Whang fang, or flow Receipt, serves to cure Diffempers where the Caufe is inward; and it carries the Medicine to the Kidneys, and is proper to promote the Natures of the lower Parts, and to remove the intermedial Children of the lower Parts, to bring them to the Kidneys, and thus to cure Diffempers proceeding from external Causes, and it carries the Medicine to the outward Parts, to remove the intermedial and inward Parts, and the Diffempers wherein Sweats and Purgatives are necessary, have Receipts both flow and speedy.

Tjong ching distinguishes four Sorts of Ky fang. the first is composed of seven Sorts of Receipts, or even Receipt, without Composition. The second Sort is composed of two Sorts of Ky fang: The first has but one Ingredient; this Receipt is proper to cure Diffempers of the near, or upper Parts; the second is composed of eight Sorts of Receipts, or even Receipt, to the Yang, viz. one, three, five, seven, or nine; and this Sort of Ky fang is administered not when Sudorifics, but Cathartics are required. He says also, There are three Sorts of the Kf fang, or odd Receipt; the first is compounded of two Sorts of Drugs; the second, of two antient Receipts; these two Sorts of the Kf fang are proper for Diffempers of the Lungs, and lower Parts; the third Sort is composed of an even Number of Drugs, proper to the In, viz. six, two, four, fix, eight, and ten; and this Sort of Kf fang is proper to promote Sweating, but not to purge.

Ki pe says, That in Sudorifics, or the Kf fang, or even Receipts, are not used, the Virtue of the Remedy will not be excited, and the Receipts are not used, as Cathartics, if the Ky fang, or uneven Receipts, are neglected, the malignant Quallity in thefe Kind of Remedies operates too violently. The Reason is: Fagation is early, on which Account the Simple Receipt, which is in little Force, is sufficient; but Sweating being generally desired to be promoted, the Receipt for that Purpofe ought to be compounded, and of sufficient Strength; to make. 

The Pschician Ki pe says, In Diffempers incapable by the Ky fang, or odd Receipts, recourse must be had to the Kf fang, or even Receipt; and this Method is called Ching fang, or double Receipt.

Ki pe says, That if you cannot cure a Diffemper by the Kf fang, or odd Receipt, make use of the Kf fang, or even Receipt; but if you cannot gain your Point, and tho the Kf fang, use the Ky fang, and this Method of managing Diseafes is called fa, or double. This amounts to an Aphorism, which imports that in some Diffempers wherein the Medicines have been used, and only one Cathartic, without any Amendment, it will be necessary to use several Cathartics, and only one Re- borative: For, in consequence of this Prin- ciple caused by taking Cold, it is usual in Diffempers caused by Wind; or if, on the contrary, in a Diffemper from Wind, the Pulse is like that in Diffempers in the Heat, or in a Diffemper from the Cold, a Diffemper, you must treat the Patient according to the Method of Fung fang, or the double Receipt.

Tjong ching says, There are three Sorts of Po fang, or double Receipts; the first is composed of two, three, or more Receipts; the second, of a determinate Receipt, and some other Simples added thereto; the third is compounded of simples that are in equal Quantities.
A Collection of Receipts in use with the Chinese Physicians for the Cure of Diseases.

Of Jin seng, a Plant of the first Rank in the Chinese Physic; of its Nature, Qualities, and various Receipts, which they use they make of it.

The Book Pei le says, Jin seng grows in the Mountains of shang tang, and in Lyan tang. They pull the Root the first ten Days of the second, fourth, and eighth Months, which they dry in the Sun without exposing it to the Wind: This Root has a human Shape, and is of a spiritsuous Nature.

In sows, it grows also at Tshau shan; in the third Month it shoots forth small pointed Leaves, the Branches are black, with a hairy Stalk; the Root is pulled in the third and ninth Months; it has Hands, Feet, a Face, and Eyes like a Man, and abounds in Spirits.

Hong king says, Shang tang is to the South-West of Luchow. What comes thence at present is long and yellow, resembling the Herb Fang fong, and is full of a thick sweet Juice: That most in eftem now comes from Pe tfi, and is thin, firm, and white, but has not so strong a Taffe as that of Shang tang.

Next to this, in use are those of Koreas and Lyau tang, the Root of which is large, but soft and faples. It is not to be compared with those of Pe tfi or Shang tang. This Plant shoots forth only one Stalk, which grows directly perpendicular, its Leaves are either four or five to a Branch, with a purple Flower.

The Koreans in praise of Jin seng, say: The branches from any Stalk are three, and my Leaves are five in order; I turn my Back on the South, and look towards the North; whoever would find me, must look for the Kya shu; the Kya shu and the Jin feng court one another. This Jin feng resembles the Lu tong, (a kind of Scamore) growing very high, and carring a large Shade. In the Kingdom of Places the Jin feng is found in great Plenty.

Kang says, Almost all the Jin feng in use comes from Koreas and Pe tfi, what grows on the K瑶 Ling Mountains, in the Territory of Lu king fu, and on the Mountains of Tse tsen, is called Tse tsen feng, or the Seng of Tse tsen.

Sun says, The Jin feng which the Kingdom of Sin la pays Tribute of, has Feet and Hands, resembles a Man, and is above a Foot high. It is kept pressed between Planks of a Tree called Sha mu, (a kind of Fir), which are ty'd round with red Silk. The Jin feng of Shau chow has a small short Root, and is of no use. The Jin feng, All the Territory of Shao fu, to the East of the Yellow River and the Mountain Tsy shan, produces Jin feng; what is brought under the Name of Jin feng of Sin lo, from the Countries of Shau fu and Ho man, which are northward of the Yellow River, as well as that of Po eya, is not so good as that of Shang tang; it begins to shoot in the Spring, and grows plentifully on the northern Parts of the vast Range of Mountains, near the Kyang, and in northern Plains.

When it begins to grow, and is not above three or four Inches high, it shoots forth a Branch with five Leaves, and at the End of four or five Years a second with the same Number of Leaves, however it hath neither Stalk nor Flowers as yet; at full ten Years it shoots out, a third Branch, and many Years after a fourth each with five Leaves: Then begins a Stalk to arise from the middle, which they commonly call Pe the fong, i.e. a Pistle of a hundred Foot. During the third and fourth Months it bears small Flowers, of the Size of a Grain of Millet, the Filaments of which are like Silk. They are of a violet Colour, inclining to White, and have Seed at the End of Autumn, to the Number of fix or seven Grains, of the Jargenches of the Ta tew, [a kind of Pea or Bean] which is at first green, but becomes red as it ripens; when it is quite ripe it falls off, and the Plant produces itself.

The Root has the Shape of a Man, and is spirituous. The Stalk and Leaves of the Jin feng on the Mountain Tsy shan are purple, and the Root white; besides, there grows another Kind of this Plant in the Country between the two Rivers Whay and Huang, the Stalk of which when it begins to shoot is one or two Feet high. It bears Leaves of the Shape of a small Teaspoon, but leaf, and like those of the Ki ken (a Plant) the Root resembles that of Ki ken, but is tenderer, and the Taffe sweeter and more agreeable. In Autumn it bears Flowers of a greenish Purple. They dig the Root in the Spring, and in Autumn the Country People put it among other Roots and sell it.

To know the true Jin feng of Shang tang they make the following Experiment: Two Persons walking together, one goes with Jin feng in his Mouth, and the other with his Mouth empty. At the Length of half a League he who has the Jin feng in his Mouth does not find his Breathing at all incommoded, when the other on the contrary is tired and quite out of Breath. This is an infallible Mark of the Goodness of the Plant.

Tjorng chi says, The Jin feng of Shang tang has a long Root, sometimes above a Foot deep in the Earth, and often divided into ten Branches. It is sold for its Weight in Silver. (This was true formerly, but at present it is sold for near its Weight in Gold). It is a little difficult to find; when the Country People have discovered the Place, and gathered a sufficient Quantity, they clap it between small Boards, which they wrap in Taffety. Kyung shing, The Jin feng of the Tse tsen resembles a Man; it is of a violet Colour, and somewhat flat; that of Pe tfi is firm, white, and perfectly round; they call it Pe tsaun feng.

Rams Horn: That of Lyau tang is yellow, full of Juice, long and slender, and has Fibres like a Beard; 'tis commonly called Whang jeng, or yellow Jin feng, and is better than the others.

The Jin feng of Korea inclines a little to the Purple, and is not solid: That of Sin lo is of a Pewter-yellow, and has no great Savour; its Figure resembles that of a Human, and is very spirituous; that, in particular, of the Figure of a Hen's Foot, is of extraordinary Virtue.
She chin says, The ancient Country of Shang tong is what we call Lu chéw. The People look on the Jin seng as the Root of the Country where it grows, doubtless because all that was gathered of it was for the Emperor's use, for which reason they have forborne to cultivate it.

What is used at present comes from Lyau tong, Tero, Pe tsé, and Sin la, which are dependent on Chau yen, or King ki tan, Capital of Korea. You may take the Seed of what is brought to Market, and low it towards the tenth Moon, and manage it after the same Manner as your Pot-Herbs. What is gathered in Autumn and the Winter is firm, and full of Juice; on the contrary, gathered in the Spring and Summer Scarch, it is soft, and void of Juice; which Difference does not proceed from the good and bad Quality of the Soil, but from the Time wherein it is gathered.

The Rind of the Jin seng of Lyau tong is of a burnish'd Yellow, like the Fang fong; but underneath it is white and solid like Peafe-Flour; they who fellit mix it with the Roots of Sha seng, Tje un and Ki keng. The Root of Sha seng is a sable Substantie, quite Spiritel and inlupid; the Tje un has neither Juice nor Spirit, and the Ki keng is solid, but bitter. The Jin seng is of a juicy Substantie, hearty, and has a Spice of Bitter with its Sweetness, agreeable to the Patients. The fine-tafted is commonly called The Golden Woll, bordered with Precious Stones; the human-shaped Hay eu fong, or the Child's Jin feng; you meet with much more counterfeited of this Sort than any other. What you see the Figure of in the Herbal of Song fu seng, made under the Dynaffty of the Song, and cut in Wood, with three Branches, and Leaves five in order under the Name of the Jin seng of Lung-nan fu, is the right Jin feng: That of Chou chéw hath a Stalk and Leaves like the Sha feng, the Shot and Leaves like those of the Tje un. What they call the Jin seng of the Country between the Rivers Kyang and Whoby is nothing but Jin feng, they are utterly confounded for want of Clarity. At present there is none found at Lung-nan fu, and you ought to be very cautious how you take for the true Jin seng what comes from other Places. There are Cheats non-advays, who by steeping Jin feng in Water extract all its Juice, afterwards dry it, and sell it; but it has no Virtue, and is good for nothing. Therefore you ought to examine it well for fear of being cozen'd.

Ché yong, sometime an Officer in the College of Physicians belonging to the Court, has left a Treatise of Jin feng in two Volumes, in which he describes at large all the Particulars relating to this simple, the most remarkable of which you will find in the following Paragraphs.

The Manner of preferring Jin seng.

Song king says, Jin feng is very apt to breed Worms, to preserve it a Year without Damage, you need only flop it up close in a quite new Vessel.

Póng says, When the Jin feng is continually exposed to the Sun and Wind, it is apt to breed Insects; to preserve it you must flop it up in a earthen Jar, used to keep Oil of Gergelin; first wash it and soak it till it be thoroughly clean; then dry it by the Fire, and put among it some Wha in and Si sin, (two other Plants) and to flop it up very close, by which means you may preserve it a whole Year: Or you may keep it in common Asbes, prepared as aforesaid.

Li yen says, Jin feng grows in such a Manner that its Leaves turn up their Back towards Heaven, and it loves neither Sun nor Wind. When they take it crude, they put it in their Mouth, without any other Preparation, and chew it. To prepare it, they dry it before the Fire on a Sheet of Paper, or else steep it in a fort of Wine called Shoun fyu, then bruise it, and after warming make use of it: It must neither be kept in an Iron Vessel, nor prepared with Instruments of that Metal; however I have often enough seen it cut without their Prerequisites, and with a common Knife.

The Taste and Qualities of the Root of Jin feng.

It has a sweet Taste, and is in a very small Degree cooling; it has not the least hurtful Quality. Tu says, Shin song ascribes a small Degree of Cold to Jin feng; Tong yun and Lavey kong, Bitternels; the Emperor Whang ti, with Kii pe, ascribe to it Sweetness, own and no hurtful or deleterious Quality in it. Tuwen fu says, it is of a temperate Nature, has a Sweetness mixed with something of a Bitter, its Taste and spiritual Parts are quick and flexible, and very volatile. It is the pure Spirit of the whole Matter, or of the imperfect In; he says else where it is the pure Spirit of the Subtle Matter, or of the perfect Tung.

Chi tsay says, Fu lin and Ma lin, two other Plants, are a kind of Officers belonging to Jin feng: This Root has an Antipathy to Land that abounds with Vitriol, and to Salts; the Li lu, (another Plant) is contrary to it.

Tuwen fu says, Jin feng mixt with Shin ma (the Seed of a Plant) which serves it for a Vehicle, and taken at the Mouth, repairs the Spirits of the Body, and cools the unnatural Heat of the Lungs.

Jin feng taken with the Fu lin repairs the radical Moifure of the lower Belly, and diffuses the Heat of the reins; it cools the Reins, being taken with Scorzoner; it recovers a lost Pulsé if mixt with dry'd Ginger, and fortifies the Vital and Animal Spirits.

Mew says, The Jin feng taken with Whang ki and Liquorice, is a noble Remedy; and as this Composition is mild, it affai旗下几分 Heats, caues hot and humid Vapours to exhale, and restores the Radical Moifure: Tis likewise an excellent Remedy for Boils and Impomhumes.

Chin kuén says, Li lu, (a kind of Herb) bears a great Enmity to Jin feng, and that by mixing the tenth Part of an Ounce of the former with a whole Ounce of the latter, you may deprive it of all its Virtue.

The Virtues, Properties, and Effects of the Root of Jin seng.

It fortifies the noble Parts, keeps the Body in good Plight, fixes the Animal Spirits, cursethe Palpitations occasion'd by sudden Frights, dispels malignant Vapours, clears the Sight, opens and dilates the Heart, and strengthens the Judgment: When it is taken a considerable Time together it makes the Body light and active, and prolongs Life. These are the Words of the Author himself, I mean Shé chin.
A Collection of Receipts

It warms a cold Stomach and Bowels, cures Pains and Swellings in the Belly, remedies the Disorders of the Heart, and Obstructions of the Lungs, and drops Loafers or Vomiting: It renews the upper Orifice of the Stomach, prevents Dropsies, removes Obstructions in the Vessels, resolves Callosities in the Bowels, penetrates into the Veins and Blood, and quenches Thirst. This is taken from different Authors.

It is excellent for all kinds of Dificases which weaken and emaciate the Body, as likewise for Weaknesses occasion'd by excessive Labour either of the Body or Mind: It cures Vomiting, and Sicknedde in the Heart; for it is a powerful Part, and all the Intellences in general; it dissolves Phlegm in the Stomach, cures weak Lungs: Is good against malignant Fevers arising from cold Seasons, when attended with Vomiting; against Fainting, Interruption of Sleep by troublesome Dreams and Phantoms. It must be taken for a considerable time together. This is extracted from the Author Chin kuen.

It afflicts Digestion, renews the upper Orifice of the Stomach, where it increases the powers of the Vital and Animal Spirits, and is a Counter-poison to Venom drawn from Stones or Metals: This Account is from Tæ ming.

It fortifies weak Lungs, cures a feeble and decapitated Respiration, the Asthma, and a short Breath; allays Heats in the Heart, Lungs, Liver and Stomach; appeases Thirst, produces Lympth in the Blood; in a word, it is good against all Maladies of both Sexes, which proceed from want of Spirits, or from Weakness; it cures Fevers attended with Sweats; is good against Vertigo's, Dimness of Sight, Pains of the Head, Disorders of the Stomach, and Vomiting; against intermitting Fevers, invereterate Diarrhœæ and the Tenæmus, against Faintness and Weariness, against Wind or Inflammations in the Bowels, against Spitting or Vomiting of Blood, against the Bloody-Flux, and all Sorts of Maladies peculiar to Women both before and after Pregnancy.

Receipts.

There are nine ancient, and 68 modern ones. Eleucaury of Jin seng.

Take ten Ounces of Jin seng, cut it into small Slices, and infuse it in twenty small Porcelain Vessels of Spring or River Water till it is thoroughly soaked, and then pour the whole into a wine or silver Vessel, boiling it over a gentle Fire made of Mulberry-wood, till half the Water is wafted: Then, having strained off the Liquor, pour ten middling Porcelain Vessels of Water upon the Dregs, and let them boil till they are reduced to five. Take this Liquor, and add five Cups of Water to the ten Vessels which you had before drawn off: boil it over a gentle Fire till it comes to the Confinement of an Eleucary, which put up in a Pot, and as occasion offers give it in a Decoction proper for the Diftermency.

Ten ki says, A Man quite worn off his Legs by Debachery, fell into a deplorable Distemper: By a Decoction of green Ginger and the Kind of Ku pi (Orange) in which I steeped Eleucary of Jin seng, I made a perfect Cure of him. Chong hyong being feized withia kind of Tenejms, occasioned by a Debach, on a sudden he swooned, and lost his Senses; his Hands were quite stiff, his Eye-light gone, his Body bathed in Swear, he rattled in his Throat like a Swine in Motion, could not hold his Water, and had a high and very irregular Pulsæ; all which Symptoms discover'd plainly an almost entire Loss of the Radical Mollusc. I order'd some of this Eleucary of Jin seng to be immediately, prepared, and applied 18 Cauteries of a kind of Mugwort on the Refervoir in the lower Belly just below the Navel. Upon this the left Hand immediately recovered Motion, and after having applied two more Cauteries the Laps and forehead began to fill a little. I presently made him take a middling Cup of Eleucary of Jin seng, and about a Minute after three more, upon which his Eyes began to move; he had not taken three Pound before his Speech returned, and after having taken about five Pound his Tenejms was flopt; and when he had taken about ten Pound in all, he found himself perfectly cured; whereas if he had been treated like one in an Apeplexy, he had been a dead Man.

A Peron had an Impoophume in his Back, which, after taking the Medicine called Newl to be aAen, broke, and purulent Matter came from it, which was followed with excessive Vomiting, and a high Fever; the six Pulsæ of his Hands were deep, stiff, and strong, all bad Symptoms in these Cases: I made him presently take Eleucary of Jin seng in a tilled Water of Bambu fresh cut; we laid out no less than sixteen Pound of Jin seng, and cut more than an 100 Foot of Bambu, after which he found himself well. Ten Days after, there happening a Storm of Wind, the Impoophume gather'd again, and filled with Matter; there appeared in the middle of it a red Streak, which pass'd under the Shoulder-blade, and reached almost to the Right Ribs; I instantly ordered some Eleucary of Jin seng to be made, and that he should take it in a Decoction of Kong quay and the outer Rind of Orange- peel, putting some Bambu Water and Ginger-juice in it: After he had taken three Pound of this Medicine the Impoophume broke, and the Patient, being well managed, was cured.

If after the Breaking of an Impoophume the Patient finds his Blood and Spirits exhausted, if he vomits, and can take nothing, or has other unfavourable Symptoms, he must take of Jin seng, Whang ki, Tang quay, Pe chu, equal Quantities, which boile to the Confinement of an Eleucary will prove an excellent Remedy for it.

A Decoction for the Stomach.

SONG says, To cure Oppositions in the Breast, Stoppages in the Stomach, or Pleuritics, Take Jin seng, Pe chu, (the Root of a Plant) dry'd Ginger, and Liquorice, three Ounces of each: boil them in eight large Glason-ware Vessels containing eight Measures of Water, till the whole be reduced to three; give a Measure at a time, thrice a-day, augmenting or diminishing the Dose as the Symptoms require.

From the Dynasties of the Jin and the Song, down to that of the Tang, there was no Phyll-ki kuan.

* The Chour, the Pule in both Hands one after the other; they by three Fingers on the Arm-y, the Forefinger to the Root of the Wolf, the Middle Finger to the Root of the Horse, and the Ring Finger to the Root of the Horse, and they three touch one another; and the Pule serving each Finger has a particular Name, which makes three Pules to each Hand. They seemed to try that each Pule marks the Division of the Vital Parts which answer to it.
The Chinese Art of Medicine.

Cian of Reputation who did not constantly make use of this Remedy in all Distresses of the Belly or Heart, sometimes making Decocations of these four Drugs, sometimes a kind of Pills made up with Honey, or reducing them to such a kind of Meal, in each of which Shapes they produced wonderful Effects.

The Decotion of the four Wise Men.

This Decotion is good for those who have weak Stomachs, and eat and drink in Pain; it is excellent for all Distresses proceeding from Emptiness, and Wafts of Spirits: Take a Dram of jin feng, two Drams of Pe chun, one Dram of white In lin, five Sticks of Liquorice dry'd by the Fire, three Slices of green Ginger, one Jujube, and two Cups of Water; boil them to one half: Take it lukewarm and fasting, augmenting or diminishing the Dose according to the Strength of the Dilect.

To procure an Appetite, and diffuse Phtlem.

When the Appetite is loft (This serves equally for Children and Persons advanced in Years) take two Ounces of jin feng dry'd before the Fire, three Slices of green Ginger, and Pen hyo, (a kind of Plant); then let it dry, and take the Quantity of half an Ounce, which you must reduce to a Powder; then take Flower, and knead it up with the Powder into Pills of the Size of a Small Pea, which give thrice a-day in a Decotion of Ginger, thirty five at a time, after eating.

For Febrilens, and Weakness of Stomach.

When you find you have no Appetite, take half a Pound of raw Ginger, and squeeze out the Juice; take likewise ten Ounces of Honey, and four Ounces of Powder of jin feng; boil the whole to the Thickness of an Elecutary, and then take about the Size of a Half-nut of it dissolved in warm Water, or boil'd Rice-water.

For weak Stomachs, and Ailments of the Heart.

When amongst the Matter thrown off the Stomach by vomiting you find Phtlem mix'd, take one Ounce of jin feng, and two Cups of Water; let them over the Fire till one half is walled, then add a small Cup of Bamboo Water, and three Spoonfuls of the Juice of green Ginger; give it a good while after Eating, and continue it till the Diflumper goes off. This Medicine has more effect upon old People than others.

For cold Stomachs which retain no Nourishment.

When the Patient can't digest his Food, take jin feng, Cloves, the scented Wood called Ko yang, two Drams and an half of each; five Drams of the outer Coat of Orange- peel, and three Slices of green Ginger; boil the whole in three Cups of Water to one, and let the Patient drink it hot.

For Vomittings occasion'd by a Turning of the Stomach.

When the Sick throws up his Nourishment as soon as taken down, and finds himself extremely weakened, and in a manner half dead, take three Ounces of the heel jin feng, bruise it with a Hammer, put it into a large Porringes of Water, and boil it till reduced to two small Cups, then drink of it twice a Day; after this take of the Juice of Ginger, pour it on Rice, adding thereto the White of an Egg with the White of Egg (a sort of Chibboib) and make a Rice-Liquor of it, for the Patient to drink.

A Person named Li, a Mandarin of the Military Tribunal, being sent by the Count to Ho nan was feiz'd with this Diffumper, which held him above two Months in spite of Physic: This set him on deviving this Remedy, by which he was presently cured; and about ten Days after, being returned to Court, he communicated it to the most celebrated Physicians.

For a loose Stomach.

Take two Ounces of jin feng, boil it in a Cup and half of Water to one Cup, in which put the White of an Egg, and set it over the Fire again, and drink it hot; some put a Clove in it.

Against Reaechings.

Take of jin feng and the Heart of a Cinnamon-tree, of each half an Ounce (There is a Cinnamon in China, in the Province of Yunnan, but it is very coarse, and the Tree, if we may judge by the Bark, seems of a different Kind from the true Cinnamon-Tree) boil them in two midling China-ware Vessels of Water, and give it the Patient to drink.

For a Loosing of and Vomiting.

When the Distorder is obstinate, take two Ounces of jin feng, three Ounces of the outward Coat of Orange-peel, one Ounce of green Ginger; boil the whole in six Measures of Water, and divide it into three Doses.

For Loss of Strength, and Shortness of Breath.

When the Patient sweats, and the Sweat returns the Pores, when the Respiration is short, with Giddiness and Dimness, take half an Ounce of jin feng, one Ounce of Fu ts'e prepared, which divide into four Parts, adding to each Part ten Slices of green Ginger with two Cups of Spring-Water, and boil them to one half, which give the Patient a considerable time after Eating.

For the Allhema of Child-bed Women.

This comes when the Blood returns upon the Breast, and enters the Lungs, which is a dangerous Distorder: Take one Ounce of jin feng pulvers'd, two Ounces of Su meow, (Brazil Wood) pour on them two large Cups of Water, and boil the whole to one Half, to which add some more Powder of jin feng, and let the Patient take it: This Medicine operates immediately.

For a Woman after Delivery, when she feels her Blood in Agitation.

Take one Ounce of jin feng, half an Ounce of Tse fu, (a Plant) three small Cups of Child's Urine, Wine and Water; boil the whole together, and give it the Patient to drink.

For all kinds of Weakness after Delivery.

When Women newly delivered have a Fever, and sweat much, take an equal Quantity of jin feng and Tang quay (an Herb), and reduce them to Powder; then cut a Hog's Kidney in small Slices, having first taken off the Skin, and boil it in three Porringes of Water, with a large Spoonful of the Rice called No m,' and two Heads of Chibboib; when the Rice is boiled take it from it a middling China-Cup of Liquor, which mix with the above mentioned Drugs, and boil it to an eighth Part of the Liquor; this must be taken warm and fasting.
A Collection of Receipts.

For Women troubled with a great Loss of Blood in Child-bed.

Take Jin feng, Hempliced husked, Bark of Tis, and Bran; cast them till they come to a Powder, which make into Pills of the Size of a small Pea with clarified Honey; take fifty of them at a time in Rice-broth.

For Women when the Child lies across, or the Feet come forefoot.

Take Jin feng and Frankincense pulveris'd of each a Dram, half an Ounce of the Mineral Tant fluir, pound the whole together, then dissolve it with the White of an Egg, and about half a Spoonful of Juice of green Ginger, and let the Patient drink it cold, upon which both Mother and Child will be immediately relieved, for the Medicine operates in an instant.

Against Melaeboly and Oppression at Heart.

Boil an Ounce of pulveris'd Jin feng, and ten Ounces of Hog's Grease, mix it thoroughly with good Wine, and give it the Patient twice a-day, a small Cup at a time. After he has taken it a hundred Days successively, he will be quick of Sight and Hearing, his Bones will be full of Marrow, his Skin and Fleth of Juice, and he will be able to learn 1000 Veris a-day by heart. This Medicine also cures Disorders arising from Wind, excess of Heat, or Phlegm.

For the Distemper which the Chinee call Li when I chi, and the Portuguese Perdado.

'Tis a kind of Swoon, Lethargy or Drowsiness, in which the Soul seems to retire from its Seat. The Patient, in his Sleep, fancies that somebody lies by his Side; he has no Power to speak, and consequently can't be beguiled from the Weight he feels on his Breast. In Sleep the Soul retires into the Liver, its proper Seat: While the Liver is void of Spirits, the Soul returns not to its ordinary Residence; for which Reason this Distemper is called Li when, that is, Absence of the Soul.

Take of Jin feng, Dragon's-Tooth, red Che fu lin, of each a Dram, boil them in Water to one half; then add a Dram of the red Mineral Citron, finely pulveris'd, and give it the Sick when he is ready to sleep. A Dose is enough for a Night, and after thrice taking the Patient will find Relief, to his great Joy.

For the Palpitation of the Heart, attended with Sweating.

When the Heart wants Spirits, Take of Jin feng and Tang quen, each of five Drams prepared; boil two Hog's Kidneys in two Cups of Water to one and half; then taking out the Kidneys, cut them in small Slices, and boil them together with the Jin feng and Tang quen which you had prepared till a fifth be waxed; eat these Kidneys with the Deconsion fasting, after which take the Drugs, dry them before the Fire, and pulverise them; then make Pills of it with the Powder of the Root Shan ya, about the Size of a large Pea, of which the Patient may take fifty at a time, with help of a little Gruel of Jujubes, after fasting a good while; two Doses generally prove a Cure; Some have added two Drams of Frankincense to this Receipt.

For Fever caused by Inagination.

Take Jin feng of Shang tang, Chopy hu, and In chew, of each three Drums, a large Jujube, and three Ounces of green Ginger; boil the whole in a Cup and half of Water, to the Consumption of three tenths. This Medicine must be given lukewarm to the Patient a good while after Eating; he must take it twice a-day, and continue to do so till the Distemper has left him.

For Longs spotted with Shot'snes of Breath, and for other inconvenience Disorders of Respiration.

Take three Ounces of Jin feng pulveris'd, an Ounce and three Drams of the Jelly of Hart-born dried and reduced to a Powder; then take a Cup of Deconsion of Po hs (an Herb) and Tzizzle (a Bean) with a bit of an Onion; boil the whole a Walm or two, then pour it on the Jin feng, &c. and whenever you find yourself inclined to cough take four or five Gulps of it; this is an excellent Remedy.

To stop a Cough, and cure Phlegm.

Put two Ounces of fine transparent Roch Alum in two Pints of good Vinegar, [the Chinee Vinegar is not made of Wine] and boil it to the Thickness of an Elecuary; add thereto an Ounce of Jin feng in Powder, and with Honey make it into Pills of the Bigness of a Hafie-nut, and let the Patient hold one of them under his Tongue; it immediately stops the Cough, and dissolves the Phlegm.

For an Affright with a dry Cough, accompanied with spitting of Blood, and a weak Pulse.

Take three Drams of Powder of Jin feng moistend with the White of an Egg, and give it the Patient at the Beginning of the fifth Watch (The Chinee divide the Night into five Watches; the fifth Watch ends at Day-break), and let him betake himself to his Bed, and sleep with his Head low, without a Pillow, and lying on his Back. One Dose works a Cure, except for elderly Persons, who must take two; those who throw up a great deal of Blood at a time, will be perfectly cured with one Ounce. Some take a black Fowl's Egg, and beating it a good while in Water, mix it with the Powder of Jin feng. 'Tis an excellent Medicine; Vinegar, Salt Meats, such as bred Plegm, as Fish, &c. are forbidden in this fort of Distempers.

For a Contumacy attended with Vomiting of Blood.

When the Distemper is urgent you must first stop the Spitting of Blood with She yo fan, (a Powder of ten Ingredients). Then let the Patient exercise till he be quitted. Crude Jin feng is the most effectual Remedy, take one Ounce of the best therefore, likewise five large Jujubes, with two Cups of Water, and boil them to one, which is the Quantity of a Dose; after taking this, as Sleep comes on the Disease will go off; however it must be continued for five or six times more, the Patient in the mean time observing a proper Regimen.

For Hemorrhages, or Loss of Blood.

When there happens a Rupture of some Vesel in Diseases, caused by violent Transports of Passion, or an extraordinary Debauch, a large Quantity of Blood issues either from the Mouth or Nose; without speedy Remedy the Disease will become too powerful for any Medicine: The following is an excellent one.

Take of Jin feng dry'd at the Fire, of Cy-
pref first flew'd in a Vapour-Bath, as the former

of King'sw or toasted, and I m j foreground, two Herbs,

each half an Ounce, of which you must reduce to

to a Powder; then adding three Drums of

Flour, mix it up with fresh Water; thus

it becomes a kind of clear Pottage, which the Pa-

tient must take frequently in small quantities;

the first time it is taken the Bleeding will in-

stantly cease.

For obstinate bleeding at the Nose.

T a k e Jin jeng, Twigs of a Willow planted

fifteen Days after the ord Equinox, and re-
duce them to Powder, of which give a Dram at

time, thrice a-day in Water of a River or

Brook that runs toward the East. For want of

Willow, you may take the Heat of those

small Hasles that bear the Oriental Nepumuar.

For bleeding at the Gums.

O f Jin jeng, red In lin, Men men tong, tak-
each of two Drums; boil the whole in a Pipkin of

Water to the Consummation of three tenths; give

it hot to the Patient once a Day. Su tong pa

the Inventor of this Receipt, used to say it was a

wonderful and divine Remedy.

For bleeding Blood, the Gravel and Stone.

T a k e Jin jeng dry'd by the Fire, Whang

ki (an Herb) boiled in Salt Water till it become

quite dry, pound them to a Powder; then take

a red Turnip, and cut it into four Slices, which

boil one after another in two Ounces of Honey,
till they be perfectly dry, and fry them over

again, without burning, and continue so to

do till the Honey be consumed; give the Pa-
tient a Slice at a time in a little of the Decc-
on, or of the Salt Water.

To help Digestion.

T a k e an Ounce of the Powder of Jin jeng

in the White of an Egg, three or four times a Day.

For a Dropisy.

C H I N, in Remedies for a Dropisy, which

had been delivered down to him by Tradition

from Father to Son, prescribes one Ounce of

Jin jeng, and two Ounces of the Herb Fen fan,

likewise half a Dram of Hogs Brains infused in

gall of the same Animal, and toasted in a Powder;

make up all this into Pills with Honey of the size

of a Nut, which give one at a

time in cold Water.

For intermitting Fevers which turn to continual.

O f Jin jeng, Hing whang, [Male Sulphur] of
each take 5 Drums; pulverize them. Then take

the Tops of Palm-tree Branches, gather'd the 5th
Day of the 5th Moon, and well ground, make the
whole into Pills of the size of a small Pea, of

which take seven the Day of the Fever very early

in the first Draught [i.e. the first drawn after

standing a Night] of Well-Water, and again be-

fore the Aches of the Fit. You must give nothing

hot with this Medicine, which works immediately.

Some add of Shiu yu (jue Leaven) an e-

qual Quantity with the left.

For a Tenvumus proceeding from Cold.

W h e n the Pullice is weak, and almost sunk,
take of Jin jeng and Ta fu jie, of each an Ounce

and half, (half an Ounce goes to a Dose) ten

Slices of green Ginger, five Cloves, and a Pinch

of good Rice; boil the whole in two Cups of

Water to the Consummation of three tenths; give

it hot to the Patient falling, and six Doses

will be enough to cure him.

For an old Man afflicted with a Tenvumus, and

much wafted.

W h e n in this Distemper the Stool can nei-
ter eat nor drink, take an Ounce of Powder

of the Jin jeng or Shang tang, with half an

Ounce of Harthorn, strip of its Skin, toathed,
pounded, and reduced to a Powder; let the Pa-
tient sip it by little and little in a Decotion of

Rice three times a-day.

For malignant Fevers.

T h e following Remedy is excellent for all

sorts of People, Men and Women, young or old,

Women with Child or not; tho' the Distemper

be outrageous, and threaten immediate Death,
thought the Pulture be in a manner gone, and the

Patient have lost his Senses after seven Days Il-

nefs, there is no Danger of a Cure by this Medi-
cine, since not one in a hundred micturaries; for

which reason they have given it the Name of

Moing fan, that is to say, The Medicine which

restores lost Life.

Take an Ounce of Jin jeng, and boil it in
two Cups of Water over a fierce Fire till one

half be wafted, cool it in Well-Water, and then
give it the Patient to drink; soon after a Sweat

will proceed from above the Nose, the Pulture will
return, he'll find himself instantly cured.

Su ten kue, the President of one of the fix Se-

regnours Courts, says: I made use of this Remedy

to relieve near a hundred Perons; and when I

was Governor of a City of the third Order, the

wife and Children of my second Aislefor had
laboured more than a Month under a malignant

Purple Fever, when I made them take this Me-
dicine, which cured them.

For the Falling Sickness in Children, attended

with Stretchings and Contractions of the Arms

and Legs.

T a k e Jin jeng, Powder of Oyster-Shells, a

dry'd Frog, and Sin lin. of each an equal Quan-
tity, pulverize the whole, and with a Pig's Heart,

and his Blood, make it up into Pills of the size

of a small Pea, of which give 5 at a time, twice

in ten Days, in a Decotion of Gold and Silver

wherein Pieces of those Metals have been put.

It has wonderful Effects.

For Children's splenetic Ills, owing to Wind.

T a k e Jin jeng, Pompion Kernels, of each

half an Ounce, with an Ounce of Nan sin, and

boil them in Water of Tyssun; after this pulse-

rife them, and take a Dram at a time hot in

an Ounces-weight of the Water of Tyssun.

For Blindness owing to Wine.

A lufty Man, who loved to drink Wine

extremely hot, was suddenly feazed with a

Distemper that made him blind. He had a

flow uneven Pulture, the Effect of drinking hot

Wine to excess, his Stomach was deftey'd, his

Blood flagnated in it and corrupted, which was

the Cause of all his Disorder. They made him

a Decotion of Brazil-Wood, into which they

put a Dram of Powder of Jin jeng; the second

Day of taking it his Nose and the Palms of his

Hands became black and blue, this proceeded

from the Blood beginning to circulate, which

had flagnated in the Stomach. He then took for

some Days Decotion of Brazil-Wood, Peach-

Kernels
A Collection of Receipts

Kernels, Hong wata, and the Outside Rind of dried Orange-Peel, to searison the Powder of Jin feng, and was perfectly cured.

For Impulses caused by Wine (the Venom of Wine).

A Woman was a mighty Lover of Wine. An Impulse bred in her Breast with a very quick Pulse. They took Jin fen (a. Rhubarb, both roasted dry, and then steep'd in Wine, of each an equal Quantity, and reduced it to Powder, of which they gave her a Dram in the Decoction of Ginger. She immediately felt a spitting, and into a Sweat, and was cured.

For the Bite of a Dog.

When the Wound is swelled and painful, lay some Jin fen on burning Coals of the Mulberry-tree, and scoth it so as not to reduce it to Ashes; then cover it with a China Dith, soon after pulvurize it, and throw the Powder on the Sore, which will be healed in an instant.

When the Entrails come out by the Side.

Replace them as soon as possible with your Hands rub'd with OIl; mix a Decoction of Jin fen with the Juice of Ken ki (a Plant) and therewith bathe the grieved Part. Let the Patient eat Rice boil'd to a thin Pap, in Water wherein Mutton Kidneys have been boil'd; in ten Days he will be whole.

[Note.] It is difficult to understand thoroughly the Names of Distempers in China, and therefore we may be mistaken in the Names of some of their Diseases: We have given their Receipts word for word, as the Reader may form a Notion of the Way of Thinking among the Chinese, and the Manner of making up their Medicines.

At present Jin fen pays a great Duty to the Emperor, and 'tis Death to defraud him of any part of it. Jin fen comes to P'king from various Places, as Lynx ung, Korea, Kew, and Northern Farsaety, and also from the South. I suppose that Jin fen is valued: This Plant, if good, is at present very dear, and sold at least for fix times, its Weight in Silver, and often for more. It is prepared in the following manner: they take it full of all small Slices, and then without more ado boil it in a little Water: the Pots must be Bonan, and cover'd close. the People of Fortune use Silver Pots made on purpose: The Decoction is given to the Patient, and a little more Water is thrown upon the Pots, which are boil'd over again to get all the Juice of the Root.

The common dose is the tenth part of an Ounce.

When they put Jin fen into any Medicine, they use only to poor this Decoction of it.

The dose is not fixed. A Dram and a Half is thought very strong, the I have seen three Drarns of it taken, but then the Patient must be extremely weak: sometimes five Drains or more have been given, but this is only in dangerous Cases, as in an Apoplexy, or such like; but here Regard must be always had to the Patient's Age, Constitution, 

As a Missionary living in the Province of Shan fe, I inquired of a Physician of that Country, whether Jin fen will grow there? He answered it, but that it was wild, and of no Use in Physick; and that besides the Gathering of it was fiercely prohibited.

The Chinese Pound weighs nineteen Ounces and four Drains, wanting some Grains, of our Weight. The Ounce is one forty-eighth of a Pound, a Dram the tenth of an Ounce, a Grain the twentieth of a Dram, and so on, diminishing in a decuple Proportion. Wherefore you must, in their Terms, Poor Ounce, &c. you may reduce them to our Rule above.

The Chinese call a Pound King; an Ounce, Long; a Dram, Fung; the tenth part of a Dram, Fung; the Terms of Weights are common to Gold and Silver, because in trading they make use of Scales to weigh them. There are a great number of Chinese Herbs: the List which was compiled, and from which their Receipts are extracted, is entitled P'fung-hun-nu, The Herbal which has a Main Cord and Meters: that is to say, that as a Net has a Main Cord and Meters, in this Herbal it has general Titles, under which the various Matters are treated of as ranged, as the Meters are ranged under the Main Cord of the Net.

We may remark, by the by, that there is no Nation in the World which abounds so much in odd Titles to their Books as the Chinese. When I open the Notes they give to their herbs, I am led into so many other Things, discover this Rapturableness; but not that their Names frequently have a good Meaning included in them.

Of Tea, another Plant of Use in Physick.

The Leaf which we call [The] Tea and which likewise goes by that Name in the Province of Fok yen, is called Cha, in all the other Provinces: The Europeans gave it the Name of Tea [or The] because the Merchants of Europe, who first passed by China in their Voyage to Japan, landed in the Province of Fok yen, where they first came to the Knowledge of it.

The Chinese have given different Names to this Vegetable at different times; they have called it Kuchu, Ku, Siang, Ming, Kye, &c. Song says, The Oba, which is gather'd in the first Season is called Oba, and that which is gather'd, towards the latter Season is named Ming.

An Account of it from different Authors.
8 H I N song in the Shu king says, that Tea grows in the Territories of P'beow and Shan ling, on the sides of the Roads; that the severest Winter never kills it, and that they gather the Leaves the third Day of the third Moon, and dry them. Kuang says, Tea grows in Shan tang, towards the South, in watery Valleys. We read in the Book of Ko pu, that the Tea-Shrub produces Leaves in the Winter fit for Decoction.

Song says, that at present this Shrub is found in the Provinces of Fo yuen, Che kyang, Kyang fe, Hu guang, in the Country of Wtay nan, and among the Mountains: It bears Leaves about the middle of Spring, which are then very tender; they put them in a Vapour-Bath, and extract a bitter Water from them, after which they dry them, reduce them into Powder, and then make a kind of Tea of it; but this is not according to the old Fashion.

Long yan in his Treatise on Tea says, that the Tea which grows Southward is the best; the Tree which bears it is from one to two Foot high; there are some from twenty to thirty Foot in the Provinces of Shan fi, Shan tang, &c. and some with the Leaves and to many not. But in Fasn, there are two Men cannot clasp, but then they cut them down as thick; it bears a Flower like that of Jellawine, with fix upper and six under Leaves; it produces a small Fruit of the Shape and Size of a little Apple, which tastes somewhat like a Clove; it has a Root like that of a Peach-tree; the leaf grows in rocky Places, and the root in a yellow Soil.

It is sown in the fame manner with Cucumbers or Pompions, and at three Years end the Leaves may be gathered.

The leaf Tea grows in the Heart of the Trees most exposed to the Sun, and takes a little of the Purple; for the quite green is inferior to the other: The Tea with long and large Leaves is the best; that with curled Leaves is the most valuable, and that which hath them quite smooth the worst.
The Chinese Art of Medicine.

The tea-leaves, upon which are always Tea-Shrubs; the middle-leaf is called Shun-feng, where formerly lived a Bonza, who had been a long time troubled with a Disease proceeding from a cold Cause; this Bonza one Day met with an old Man; who told him that to gather the Tea on the middle Ridge of the Mountain Mang-fahn he should chuse the Vernial Equinox, that is to say, a few Days before or after the first Thunder; then said he, employ as many Hands as you can procure to gather the three Days following all the Tea you can find: If you take an Ounce of this Tea, and infuse it in boiling Water of the same Mountain, it will cure all sorts of inveterate Difeases: Two Ounces of it will prevent any New Difeimer, three Ounces will mightily corroborate the Fleft and Bones and the whole Constitution, and if you take four Ounces you will become a true Tsyen, that is to say, an eternal Inhabitant of the Earth.

The Bonzas, following the old Man's Advice, hoarded up several Ounces of this Tea, and before he had used it all he found himself perfectly cured of his Difeafe; since that time they con-
stantly gather the Tea Leaves from the other four Eminences of this Mountain; but for the fifth, as it is cover'd with a thick Wood and Briers, envelop'd in Clouds and Mists, and besides infetted with a great Number of fierce Birds and Beasts, they dare not gather it oftener, which is the Reason it is fold so extremely dear: This sort of Tea is superior to any other in the medicinal Way.

Tsien-fong, in our Time, speaking very fully concerning the Tea of Fokyen, says, that it affords none but that to which they give the Name of La cha, Waicen Tea: Some of this Tea is brought every Year to the Emperor; they lay it in Frames, and take great Pains to dry it in the Sun; for the more Heat it takes the better it is. All other sorts of Tea are either in Leaf, and calld Ta cha; or in Powder, and for that Reafon calld Mn cha. Those two Sorts, when prebi'd, and thrown to the Fire, grow hard and won't keep any long; the Coarfe and Tang: None but the Tea-Leaves of Tang chew come in the loof near the Tea of Fa kyun, either for Taife or Qualities: At present, in some Places, as Pan chang, Ho pe, King fi, they grind the Tea, and reduce it to Powder, and then, knavishly give it the Name of La cha.

Long fhe affirms that what was formerly called Ku cha is the fame with the modern Cha or Tea. That Writer speaks of four different Authors who composed each of them a very large Treatise on Tea.

There is a Sort of Tea all of tender Leaves an Inch long and more, which passes for a Tea of the first Rank, but its Excellency arises entirely from the Nature of the Water and Soil.

She chun says, there is a wild Tea which grows spontaneously, and a Tea that is propagated by Seed. In order to fow Tea, they take its Seed, which is about as big as the end of one's Finger, perfectly round and black, the infide of which being put in the Mouth teems at firit to have a fweet Taffe, and afterwards a bitter one, and fick much in the Throat. The Inhabitants of the Province of Fa kyun make an Oil of the Seed, which they use for Sauce to their Meat. It is fown in the middle Moon, when they put fix, feven or eight Seeds in one place at a time, tho' sometimes only one or two Shrubs fprout from them, the Reason of which is that these Seeds are not so good a Part quite hollow.

This Shrub in this Places will hardly bear Sun-fline or Water. Where it is planted by the Sides of Rivers or Canals they sprinkle the Ground with Watering-pots.

The Tea which is gather'd about fifteen Days after the Equinox is the beft, a middle fort is what is gather'd about fifteen Days later, and for that Reafon calld Lowing, that is, Old Tea.

In a large Treatife on Tea, titul'd Chou, there is a very ample Description of the Man-
ner of gathering it, of managing it in the Va-
pour-Bath, with Directions how to chufe it, and to prepare it for Drinking.

The Custom of paying a Tribute of Tea every Year to the Emperor commences from the time of the Monarchy of the Tang, under the Reign of Te fong, and has continued down to the prefent, because it is in common Ufe with the Natives, as well as exported by foreign Merchants to the Western Parts.

The Sorts of Tea mention'd by the old Sages and Philosophers are, particularly, thofe which were moft in Ufe during the Reign of the Tang; and they were almost infinite in Number, and diftinguifht by different Names. We have a Book of Tan in kyun chun, wherein that Account of a Kind of Tea call'd Kucha. In all Parts of Teuyang, U chung, Lu hyang, and Tien long, there is a good Tea calld Mn. Drinks fit for Man are made of (1) Min, (2) The Sprout of Tsuen men tong, (3) The Leaves of Pe ki [the fift a sort of Tea, the zd a Plant, the laft a Tree.] The other Kinds being of a cold Nature are hurtful.

There is besides a Kind of Tea that comes from Pa tong kyun, which is dry’d in fuch a Manner that it comes all curled. The Ufe of it hinders Sleep. Many People also boil the Leaves of Tan, (a Tree) and thofe of a Kind of Plum-tree which bears a large black Plum, and fup the Decotion like Tea; but this Drink is of a cold and hurtful Nature.

Its Qualities.

This Leaf has a bitter-fweet Taffe; it has a small degree of Coldnefs, but no malignant Quality. Tjang fi says, that Tea muft be drink hot, it produces Phlegm when taken cold. Hu ha says, Tea drank with Fi [a Tree like Cypres] makes the Body heavy. Li fung fi says, that when one is diforder’d with Wine, and drinks Tea to quench Thirft, it forces Urine, and produces a Coldness and Pain in the Reins, Feet, and Bladder, which may often be the Caufe of a Dropfsy, or even all Sorts of Palsies: However that be, when you drink Tea you must drink it hot, he says, and in small Quantities, taking care above all not to drink it lafit, and when the Stomach is empty. Shu chu says, When you prescribe Tea to Peron, He 1ng fen or Tu lun [Plants] you muft forbid him Tea.

Its Effects.

The Tea-Leaf is good for Tumours or Inflam-
bomhes in the Head, and for Difeafes of the Bladder; it dissipates Heat caused by any Phlegm or Inflammation in the Breaf, quenches Thirft, prevents Drowfiness, and revives the Heart. This Account of it is taken from the Books of Shin tung.
Account of the Pen Tsau, or Herbs.

For Lofs of Blood by the Fundament.
If the Distemper be owing to unwholesome Air, or raw and cold Food, eating roasted Meats, or an Excess in Eating or Drinking, whereby the Intestines are overheated, and the Stomach disturb'd, so as to cause a sharp Humour, that hinders a Retention of Food, while the Patient too labours under a distil Flux of pure Blood from the lower Parts, with Pains at the Navel, and a continual Desire of going to Stool; or if a Debuch in Wine occasion a sudden Lofs of Blood this Way; or whatever be the Cause, the Sick may be helped by the following Preparations, viz. Take half a Pound of fine Tea reduced to Powder, with five Grains of Pe yu t"sen [a Berry] roasted at the Fire; let the Dose be one fifth in Rice-water twice a-day.

For Invereterate Pains at the Heart.
Those who have been troubled with these Disorders, for ten or fifteen Years together, need only boil Some of the Tea of Hu guang with good Vinegar, and drink of it, and it will prove an excellent Remedy.

For Coldness in Child-bed.
Into a Decoction of Onions put a hundred small Pills of La cha Tea reduced to Powder; Rhubarb is too violent a Medicine, for in these Cafes, when you make use of violent Medicines, not one Patient out of a hundred is the better.

For a Pain in the Kidneys, when the Patient can hardly turn himself.
Put two small Cups of Vinegar into five of Tea, and let the Patient drink it.

A Receipt against all Sorts of Poison.
Take an equal quantity of the fine Tea called Ta cha, and of Allum, pound them together, and take them in cold Water.

For the Itching of the Small-Pox.
Burn the Leaves of Tea in your Chamber Night and Day, and keep in the Smoke.

Against Phlegm sticking in the Throat.
Take Tea in the Bud, Chi tsa, [a kind of Almond] an Ounce of each, boil them together, and give the Patient a large Cup of the Liquor: This Medicine will carry off invereterate Phlegm.

For Sickness at Heart, and an Inclination to vomit.
Take the tenth Part of an Ounce of powdered Tea, and boiling it in Water mix it with a tenth Part of powdered Ginger, and give it the Patient, and he will immediately recover.

For the Stoppage of the Terms.
Take a good Cup of Tea with a little candy'd Sugar, let it stand a Night open, and then give it the Patient. Women with Child must be cautious how they use this, for fear of an Accident.

For a hoarsy Cough.
When the Patient cannot sleep, Take Powder of good Tea and Pe kyang t"sen, of each an Ounce, and infuse it in a little Cup of hot Water. When the Sick is going to sleep, you may add a little more hot Water, and give him to drink.

Another Receipt.

Take of the Tea aforesaid powdered to Powder, and the Pulp of white Prunes, make it into small Pills, of which, if the Tenehnus be owing to a hot Caufc, take a hundred in a Decoction of Liquorice; or of black Prunes, if the Distemper proceed from Cold.

Another.
Boil Tea of Fu kyu in Vinegar; let the Patient drink it, and he will be instantly cured.

Sit kung tells us, that it removes Obstructions, helps Digestion; and is extremely wholesome when the Seeds of Onion, Ginger, and Chih ya are join'd with it. It cools the Entrails overheated, and is a great Friend to the Bowels, if we believe Tsang kia. It drives the Air against Wind in the Body, and helps Lethargies, &c. It likewise cures inflammatory Fevers, and by giving it boiled in Vinegar will remove a DIarrhea and Tenehnus, and produce other wonderful Effects, says Chin ching.

The Decoction of the roasted Leaf drank cures the Itch proceeding from a malignant Heat, and the Tenehnus, both the bloody one, and that wherein white Matter is voided; boiled with the White of an Onion, and the Root of Kon kong [a Plant] and drank, cures the Head-ach. There are U Ta's Preparations. She chin says, A strong Decoction expells Wind, and frees the Infide of Phlegm by Spitting.

A Receipt for Lowness of Spirits, and Pains in the Head.
Take of the best Tea in Powder, and make a thick Elechrany, which clofe in an earthen Pot, turning it upside down; then take four Grains of Pat aco, and burn them at two several times under the Pot, in order to dry by its Smoke and Heat the Elechrany contained in it, which afterward you may make up into a kind of Pate: For a Dose, take about the Quantity of a small Nut, adding to it other Tea in Powder; then boil them together, and give it the Patient after Eating.

A Receipt for the Li tsi, or Tenehnus, caused by Heat, where the Excrements are bloody.
MENG t"sen says: That a Tenehnus, either from Heat or Cold, is cured by Tea prepared in the following Manner: Take a Pound of good Tea, dry it before the Fire, then reduce it to Powder, boiling it after this thoroughly in a Cup or two of Water, and thus let the Patient drink it.

Another Receipt called Tong chi.
Take of the Tea called La cha, and if the Excrements are flained with Red, give the Patient a Decoction of it in Honey-water: If they are mixed with a White Matter, boil the Tea in a convenient Quantity of Water with the Juice of Green Ginger pounded with the Rind; two or three Doses are a Cure.

Another excellent Receipt, called King yen.
Take of La cha Tea two Taels, or Ounces, seven Condorsins [Chinefe Penniweights] of Tang yen, with as much Oil of Gergelin as an Oyster-shell will hold, give it all at once to the Patient, who will immediately be grip'd, and have a plentiful Stool, whereby the Disorder will cease.

Another Receipt.
Take of the Tea aforesaid powdered to Powder, and the Pulp of white Prunes, make it into small Pills, of which, if the Tenehnus be owing to a hot Caution, take a hundred in a Decoction of Liquorice; or of black Prunes, if the Distemper proceed from Cold.

Another.
Boil Tea of Fu kyu in Vinegar; let the Patient drink it, and he will be instantly cured.
The Chinese Art of Medicine.

Of the Seed of Tea.

Its Qualities.

She chin informs us, That it is of a sweet Tafie, of a cold Nature, and has some kind of Malignity in it; that it is good against a Cough and Asthma, and purges Purglem; that when reduced to a Powder, it is made use of to scour Cloaths, and will take out Grease, or any other Spots.

A Receipt for an Asthma, when it hinders Respiration.

When the Patient coughs, take Tea and Pebo in equal Quantities, reduce them to Powder, make small Pills of them, and give seventeen of them at each Dose in Water fresh from the Spring.

A Receipt for an Asthma, when the Nostrils are stuff'd.

Take a little Water in which No mi, [a Sort of Rice] has been wash'd, bruise in it the Seed of Tea, and infint this Water Drop by Drop into the Nostrils, enjoining the Patient to let it pass, by drawing in his Breath; then let him take a Bambu Tube between his Teeth, and you will instantly see the Purglem come out of his Mouth like Threads. After practising this once or twice more, the Caeue of the Difeafe will be removed.

A Receipt for a Noife in the Head.

Take white Ants of the largest kind dry'd, with some Seed of Tea, reduce them to a Powder, and blow them up the Nostrils: This Remedy has a good Effect.

Of the Elephant.

Shi chin gives us the following Account.

There are Elephants in the Kingdoms of Tong king and Cochinchina, and in the Provinces of Quang f and Ton van: In the Western Countries there are Herds of wild ones. Their Kings ride on Elephants magnificently equip'd. There are of two Colours, the White and the Ahf-grey; their Body is heavy and unwieldy, they are very ugly, have the Eyes of a Hog, and their four Feet are like so many Pillars; when they sleep they bow their Fore-Legs, and rest them on the Ground; they can neither bend the Head nor turn the Neck; their Ears lie very backward, and are clofled; their Trunk is as long as their Fore-Legs, and reaches to the Ground; it is hollow and deep, and opens and shuts; it is furnished with Caruncles like (a Horfe's Toe) to take up the Smallest Things from the Ground, as a Needle, or a Grain of Mustard; they make use of this Trunk for eating and drinking, by bending it up, and raifing it to the Mouth: The whole Strength of this Animal is united in its Trunk; if he be wounded in this Part, he is sure to die: Behind the Ear he has a hollow Place, cover'd with a Skin no thicker than Vel--

Um, which pricked is likewise certain Death.

From the two Corners of his Mouth proceed two large Teeth, between which the Trunk is situated; the Teeth of the Male are fix or seven Foot long, but those of the Female not more than a Foot; he eats Grains, Peas, Sugar-Canes, and drinks Wine; he dreads Smoke, Fire, Lions, and a kind of Serpent called Pa: The Southern People call these Elephants, making use of Pins and Engines to throw them down, or elic

plant a kind of Snare in the Places they frequent, called the Elephant's Shoe, which fixes them by the Feet: If they want to take them alive, they make use of the Females to allure them into the Snare. When they have tamed the Elephant, and fed him for some time, he becomes tractable, and obedient to his Keeper, who manages him with an Iron Hook, by which he makes him advance and retreat, or turn to the right or left; and this Creature never fails to do as he is order'd.

Of the Fleth of an Elephant, its Properties and Effects.

The Fleth is soft, infipid, mild, and harm-lefs. Being burnt, and the Ashes mixt with Oil, it cures Scald Heads if anointed with it: when boiled without Seasoning, and the Decoction drank, cures a Dysfury; the Ashes taken in any kind of Liquor fop a Diabetes, as it then contrails the Qualities of Fire, and from being a Diaphoretic becomes an Astringent.

Of the Gall of an Elephant: The Way of Preparation; its Properties and Effects.

Kto says, in using the Gall, take care it be not mixed; the Gall of an Elephant dried, is streak'd and spotted like green Bambus; it is smooth, fat, and shining. Before you put it in any Composition you must reduce it to a fine Powder, by pounding it in a Mortar: It is bitter, cold, and in the smallest degree hurtful. It clears the Sight, cures the Wind-Dropfly in Children, and Swellings that contain Matter; for which purpose it must be dissolved in Water, and the grieved Parts anointed with it. If you wrap some of it in a Bit of Cotton, and apply it to the Gums, and afterwards wash your Mouth every Morning, it takes off a Stinking Breath in a few Months.

To cure a Pearl in the Eye resembling a Half-Moon turned upside down, or a Jujube-Flower, Take half an Ounce of Elephant's Gall, seven Galls of Carpos, the tenth part of a Dram of Sweet Galbanum, in Ox-Gall, the tenth part of a Dram of Musk, an Ounce of Powder, of She kee min, [a Sort of Oyster-Shell;] mix all these Ingredients with Pap, and make them into Pills of the Size of a Pea, of which take ten twice a day in Tea.

Of the Eyes of an Elephant: Their Effects.

In fist'd in Woman's Milk, and the Liquor let fall Drop by Drop into the Eye, proves a sovereign Remedy against Soreness of that Part.

Of the Skin of an Elephant: Its Effects.

Shi chin says, the Fleth of an Elephant is plump and foid; the Wounds which he receives, either from an Ax or any other Weapon, are closed up again in less than a Day; for which reason the Ashes of his Skin are made use of for the Cure of Wounds difficult to close, and as a sovereign Remedy for the Wind-Dropfly in Children, being mixed with Oil, and the grieved Part anointed therewith.

Of the Bones of an Elephant: Their Virtues.

They prepare them of them an Antidote against Poisons: A little Bone, which runs across the Breast of this Animal, being reduced to Ashes, and taken in Wine, makes the Body more active, supports it above Water, and affiis a Man in Swimming.

Take
Take four Ounces of Elephant's Bone roasted dry, one Ounce of To tow kew. [a kind of Cordiaum] roasted over live Coals, and as much of the Bark of the roasted dry in a Skillet, with two Ounces of Liquorice, and half an Ounce of dry Ginger; reduce the whole to a Powder, and take three Drams of it for each Dose in a Gallon of Water, which must be boiled 'till a fifth part is consumed: Take this Decoction warm thrice a day before Meals, and it will prove a Cure for Weakness and Diforder of the Stomach and Spleen, for Indigestion, four Belching, vomiting after eating, the Cholera Morbus, Dysentery, Pains of the Belly about the Navel, and the Trenches.

**Of IVORY.**

There are three Sorts of Ivory; that which is taken from the Elephant after he is kill'd, and this is the best; that which is taken when he dies a natural Death, which is not so valuable; lastly, that which feds of itself, and is found afterwards on the Mountains, which is much inferior to both the other Sorts.

Its Properties and Virtues.

For Heat of Urine, attended with a Swelling, and Tention, take crude Ivory, boil it in Water, and drink the Liquor.

For a Diabetes, take Ivory and burn it, and after it is reduced to Ashes, take of it in some proper Liquor.

For the Failing Sickness, roast some Scrapings of the Teeth that grow within the Mouth of an Elephant, and when they are red, grind them, and take the Powder in some Liquor.

**Of the Camel, or Dromedary.**

Both wild and tame Camels are found in the Countries bordering on the North of China, and which are Westward of the Yellow River: The Fat of either of the two Bunches on the Back is indifferently used in Physick; at present wild Camels are only to be met with in the Countries North-West of China.

Shi chin says, The Camel resembles a Horse in the Body, and has a Head like a Sheep; he has a long Neck, and hanging Ears, three Joints to his Legs, and two Bunches of Fleh on his Back, which form as it were a kind of Saddle; he chews the Cud, endures Cold without inconvenience, but is naturally afraid of great Heat; whence it comes that, at the Summer Solstice he quite moults and casts all his Hair; he will carry a thousand Chinese Pound Weight, and travel two or three hundred Li's a Day: He knows by natural Infinet where there are Springs of Water under Ground, and when the Wind is going to rise: If you dig in these Places where the Camels stamp with their Feet, you will discover Water running under Ground: Hot Winds often rise in the Summer Season, which follow Travellers in an instant: when wild Camels flock with the Father with a Cry, and bury their Snouts in the Sand, 'tis a Sure Sign that this Wind is on the point of blowing. The Belly of these Creatures never touches the Ground when they sleep, and those of them, under whose Belly one can perceive the Light when they are squatted on their bended Legs, are called Maha, or transparent Camels; these are able to travel the fastest: To some they give the Name of Fong hsi to, or Camels with Feet of Wind, because of their extreme Fleeciness; these will travel a thousand Li's a-day.

**Of the Fat of a Camel.**

We mean here the Fat of the Bunches, called the Oil of Bunches; the wild Camel's is the best in Composition of Medicines.

Its Properties and Effects.

It is sweet, mild, and has no offensive Quantity; it cures Numbness in the Limbs, Ulcers, Impoflumes, mortifi'd Fleh, Contractions of the Skin and Nerves: For this purpose you must roast it in the Fire, and rub the Part afflicted with it, that the Heat may serve as a Vehicle for the Spirits to make them penetrate the Fleh.

You may make small Loaves by mixing it with Rice-Flour, and then bake them, and eat them as a Cure for the Piles: It is a Specific in Forlimps, Consumptions, Wind, and tough Matter coagulated in the Body by Cold; it must be taken mix'd with Aqua Vitea: For an universal Numbness of the Limbs, take a Pound of wild Camel's Fat, well clarified, and mixing with it four Ounces of Butter, and give it thrice a-day from half a Spoonful to a Spoonful.

**Of the Fleh of a Camel; and its Virtues.**

It dispels Wind, makes the Respiration free, strengthens the Nerves, makes the Fleh juicy, and cures Boils and Impoflumes.

**Of the Milk; and its Virtues.**

It strengthens the Breast, revives and augments the Spirits, and fortifies the Bones and Nerves.

**Of the Hair; and its Virtues.**

The Hair under the Chin of this Animal, when burnt, and the Ashes of it taken in Water, cures the internal Piles; about a Spoonful of it is a Dose.

**Of the Dung; and its Virtues.**

Dry'd and reduced to a Powder it stops Bleeding at the Noe by being blown into it: Being burnt, the Smoke deftroys Gnats, and all kinds of Vermin.

**Of the Hay ma or Sea-Horse.**

This Creature is likewise called Slou ma, or Water-Horse. Song king says, This Fifth is of the Craw-fish Kind, and resembles a Horse in its Make; for which reason they give it the Name of Hay ma, or Sea-Horse.]

Accounts from various Authors.

Tsang Kii says, The Sea-Horse is found in the Southern Ocean, and in Body resembles a Horse; it is five or fix Inches long, and is of the Kind of the Hya, as Craw-fish are: Nan chiu yuee chi, that is to say, the Book which treats of curious Things, gives the following Account of it: The Hay ma is of a yellow Colour, a little inclining to the Grey: When a Woman is under such hard Labour that you must be forced to cut the Child, and take it out piece-meal, you need only put this Insect into her Hand, and she will be delivered with the same Eafe as a Ewe when her Time is come. Tong che tells us, His Head is like that of a Horse, his Body like a Crayfish's; his Back resembles the Spine, being nothing but a Mm m Continuation.
Continuation of Joints and Articulations. His
Length is two or three Inchet. 
Long fays, The
Book intituled I ya tu, that is, the Figure of 
newborn infants, relates, that when the Fishers 
man draw their Nets in the Sea they find abundance 
of these Fibres hanging a-top of the 
Threads; they take them, and dry them, and 
pair them a Male and a Female together. 
She chun yuo fays, We read in the Book inti-
tuled Seng ti shong lu, that the Female Hay ma 
is yellow, and the Male grey. 
In the Ssppaan, &c. we have this Account of 
it: There is in the Sea a Kind of Fireh, the 
Head of which resembles that of a Horfe; it 
has a Sort of Snout hanging down. Some of 
them are yellow, and others blackish. Seamen 
frequently catch them, but not to eat; when 
they have dry'd them, they either roast or boil 
them, to affit Women in Delivery. 
'An po tse fays, Fong i took Water-Horfses 
Shtzi ma, with a fort of Spider spotted with 
Red Points, and made a Kind of Pills of them 
called Shtzi yen wan, which communicated a 
Faculaty of taryring a long time under Water; 
but the Receipt is lost.

Its Qualities and Effects. 
The Hay ma has a sweet Taste, is some-
what hot in Quality, without Venom: Its Vir-
tues are, ctc. If a Woman is difficult to be de-
liverd, carrying this Creature about her will have 
a very good Effect: When her Labour ap-
proaches, you must burn it, reduce it to Pow-
der, and give it her to drink, putting a whole 
one into her Hand at the same time, and the 
will immediately find herfelf relieved. Tjung ki 
affires us of this, and Su long fays much the 
same. It gently warms the noble Parts, is good 
against pertainial and other invenom'd Tu-
mours, and especially the Diseafe call'd Hyam 
quay. This is a Lunar Diseafe, which feizes 
the Patient the first and fiftenth Day of each 
Month in fuch a manner that he cannot eat, nor 
drink, and is difordered for these two Days 
with a perpetual rattling in his Throat: Some 
have been afflicted with this Diffenterm from 
their Infancy to a great old Age.

Description of HAY MA. 
'tis good for the Diseafe just mention'd; 
when it is inverteate, take a Male and a Fe-
male Hay ma, one Ounce of Mu hyang, [an 
ardeurforous Wood] of roasted Rubarb and 
Wei even uyeu, of each two tenths of an Ounce, 
4i Grains of Pa tezu, [a wild Bean] and two 
Ounces of Tjung pey; infule the whole in 
a Child's Urine till it be folted, and the Pa 
tezu becomes of a purple Colour, after which it 
must lie seven Days longer in the Urine, then 
be taken out and fry'd dry with Wheat Bran till 
it becomes yellow; throw in some Husks of 
Pa tezu among it, and laffly grind the whole 
to a Powder, of which let the Patient take one 
fifth of an ounce, when he is going to sleep, 
in a Cup of Water that hath boiled up four or 
five times.

Powder of HAY MA against Poyson. 
This Powder is excellent for Boils, Swel-
lings and Ulcers in the Back. Take a Male 
and Female Hay ma, and dry them at the Fire 
till they turn yellow; take of Chwen fhan yua 
[1 Sort of Scaly Hedge-bog] yellow Earth dry'd 
or the Fire, Chn flut, [a Mineral] Quick-
Silver, of each a Ma, three Mas of Hyang wong, 
a small Quantity of Dragon's-Brain, with a little 
Musk; pound the whole to a Powder fo 
that the leat Globule of the QuickSilver cannot 
be diftinguifhed. Apply never fo little of this 
to any Boil or Ulcer but once a-day, and it 
will infallibly draw out the Venom.

Of the Che hyay, or petrif'd Crab-
fiis. 
The Description of it taken from divers Authors. 
CH I fays, this Fih is found in the Southern Sea 
of China; it is generally faid that 'tis of the 
common kind of Crab-fih, which after a great 
Length of Time is petrif'd by means of the 
Slime which mixes with the Water near the 
Shore, and penetrating with that into their Bo-
dies fixes there, and grows hard by degrees till 
it forms a kind of Stone; for the Crab-fihs 
come out of the Slime which is on the Sea Shore 
every Tide, and bury themselves in it again 
when the Tide goes out: There is another kind 
which retires into Holes, and is form'd in the 
same Manner. Both Sorts, when beaten to a 
fine Powder, are compounded with all Sorts of 
Medicines, and are of great Ufe in Phyfic.

Song fays, At present they are found in all 
maritime Places, with their Flesh and the reft 
of their Body petrif'd, and are in all refpefts 
lke other Crabs; they lie upon the Mud and 
the rough Stones.

She chun fays, We read in the Book intituled 
Hay ti lu; That in a Village of the Diiftricf 
Ngay chew, called Tiu lim, there is a Stream a-
bout half a League in length, wherein there is 
a kind of Earth very fat and very cold, which 
penetrating by means of the Water into the 
Bodies of the Crab-fihs, and now able to 
circulate with the Juices, hardens gradually in-
to Stones. They who find them call them 
Stone-Crab.

We read in the Book intituled I ugan, that 
these Crab-fihs have Virtue to clear the Sight. 
There are also Stone Crab-fihs, which resembfe 
the common ones, and are found on the Sea-
shore; and there are Fifhes of Stone, like true 
Fih, in the Territory of Syang fhan hyen in a 
Mountain called, from that Effect, She ya fhan; 
but neither of them are ufed in Phyfic.

The Book intituled Tung fih relates that in 
the Territory of Tong Syang fu there is a City 
called Ten hyang hyen, Weft of which is a 
Mountain, where on breaking the Stones they 
find Fih inclosed in them. They fay, thofe 
Fih are good to cure the Venom that Caterpil-
lars leave on the Skin in crawling over it.

Its Qualities. 
The petrif'd Crab-fihs has a falt Taste, is of 
a cold Nature, and has no pernicious Quality.

Its Virtues. 
It cures cutaneous Diseafes proceeding 
from Debauchery, and other fuch like Swellings, fays 
Kay pan. It is an Antidote againft all Sorts of 
Poifons; it is likewife good againft a venomous 
Kind of Worm bred in the Body, called Ku tu; it is ufed with Success in contagious Fevers, af-
fihs Delivery, contributes to the Motion and 
Circulation
Circulation of the Blood: It must be poumded in warm Water, and then given to the Patient: these are Doctor Inman’s Prescriptions. They pound it in Vinegar, and rub large Ulcers and extraordinary Tumours with it. Pounded in warm Water it is given as an Antidote against the Poison of Metals or Minerals. These Receipts have Sa jang for their Author.

A Receipt for Warnings, Pain, Puffing up and Swelling of the Throat.

Pound petrify’d Crab-fish in Quick-silver, and stroke the griev’d Part with a Feather dipt in it.

Of MUSK:

Its Preparation.

Hau tells us, That the best Way of using Musk is to take it entire with the Cod that contains it; this Cod must be open’d on the Days of the Year which have for Characteristic the Letter * Tc and the Musk bruised a little. [*According to the Chinese Period, which consists of two different Numbers of ten and twelve Letters; these combined together make the equa-
genury Period, or of sixty Couple of Letters, the different Names of distinguishing their Tears, Days and Hours.]

Its Taste.

It is of an infipid Taste, hot in a low Degree, but without any Malignity: Chin kew tells us that Musk is infipid, and an Enemy to the Eye; Letting fay says, We must not suffer it to come near the Nose, because it contains a little white Infnut, which penetrate to the Brain. If those who are troubled with an inveterate Itch carry any of it about them, it will penetrate their Skin, and cause some new Differments.

Its Virtues and Use.

It purifies a bad Air, expells the three Sorts of Infections that breed in the Stomach of some sick Persons, is good for intermitting Fevers, and for Disorders occasion’d by sudden Frights; the frequent Use of it subsides the Malignity of Diseascs, and prevents troublesome Dreams. It delivers from all Sorts of Ills and Exacations, from the Heart and Stomach, where the Patient seems swollen and over-charged with ill Humours; takes off Ble- mishes in the Face, and Pearls in the Eye; procure-cures cally. Child-birth: So say various Authors. Carry’d about one, or worn in an Ear-ring, it drives away evil Dreams and Fantoms, cures the Bite of a Serpent. This is taken from Hong kong.

Tuma pouf gives us the following Direction: When you go among the Mountains put a little Ball of Musk between the Nail and Fleeh of one of your Toes, and you will find it a Security against Serpents: The Reason is, that the Animal that carries the Musk feeds on Serpents, and consequently the Musk has the Virtue of driving them off; it is good also against the Bite of a Serpent, and against the Venom of certain little Worms or Infections found in flowing Waters; it destroys Worms bred in the Stomach, and all Kinds of Infections inflecting the Entails; it is good against intermitting Fevers, carries off Phlegm produced by cold Wind, and in a word, is successful against the Malignity of all Kinds of Diseascs: It forwards Conception in Women, kindly warms the noble Patts, and cures a Trenchmous proceeding from a cold Cafe; All

this from te zwa. When diluted a little with Water it cures sudden Frights in Infants, for-ifies the Heart, maintains a good Complexion, cures the dismal Disorders of the Natural Parts, and has the Virtue of bringing all Kinds of Tumours and Impofhumcs to a Suppression. This is from the Ta fang, a Book that treats of the Nature of Remedies.

They say, if a Person takes a Pill of Musk, he emits a Smell of Musk from all the Paffages or Pores, and from every Hair of his Body. It cures a hundred Sorts of Differments, cleans our all Sorts of the Body, or a Remedy against Frights and Melancholy. This from Mien fan. It penetrates into all the Channels of the Body, opens the Vesicles, enters the very Plefh and Bones, is good against the Differments of Drunkards, digests cold Fruits and Vegetables which which lie on the Stomach, remedies Inconveniencies from unwholesome Winds, and every thing hurtful in the Body, is good against Phlegm, and against a Complication of all Sorts of bad Humours: This Account is from the ching.

For a sort of Differment occasion’d by Wind, whereby a Person loses his Sense.

Take two tenths of an Ounce of Musk, reduce it to a Powder, mix it in two Ounces of transparent Oil, and beat them well up together; then pour it all into the Patient’s Mouth, and he will come to himself.

For Infants subject to sudden Frights, and to be always crying, with an obstinate Thrift.

Take a little Musk, and infuse it in fair Water, and then let them take of it thrice a-day.

For the Disorders of Infants, whose Excre- ments are clear as Water.

You need only take Pills of Musk, of the Bigness of a good Pea, soak three at a time in the Mother’s Milk, and let the Child take them three or four times.

For Wounds that have been expo’d to the Air.

If the Wound swell and look angry, and the Pain be insupportable, take a little Powder of Musk, and throw it into the Place, and you will immediately see the Effect, for the Matter will all work out.

For Sicknenss of the Heart, and an Indicatio to Vomiting.

Take one tenth of an Ounce of Musk in half a Tea-cup of Vinegar.

For Stomachs chilled with eating of Fruits.

If the Belly be hard, and the Breath short, take of Musk, Wood of green Cinnamon, an Ounce of each, with some boil’d Rice, and make them into Pills of the Size of a small Pea; you may give fifteen of these for a Dose to a grown Person, and seven to a Child, washing them down with warm Water. The Reason is, because Musk makes Trees to feed their Fruit, and Cinnamon their Wood to wither.

For Pains in the Head, whether in the Middle or Sides.

If the Pain be inveterate, when the Sun has been risen some time, put aside the Hair from the afflicted Part; then take half an Ounce of Musk, and a tenth of green Rice, reduce both to a Powder, which wrap up in a thin Paper apply to the Place where the Pain is felt, warm-
by covering the Musk with some parched Salt bound in a hot Linen-cloth; when the Salt grows cold, change it, doing the same thing over and over, after which the Pain will be gone.

For a speedy and easy Delivery.

Let the Patient take a tenth of an Ounce of Musk infused in Water, and she will be immediately delivered. This is an admirable Receipt.

Another Receipt, more precious than Gold.

Take one tenth of an Ounce of Musk, and one Ounce of Ten flower, wrap them in a Piece of clean old Linen, roast them over the Fire, and reduce them to a Powder; then give one fifth of an Ounce of this Powder to the Patient in a Glass of Wine, upon taking of which he'll be immediately delivered. The Yen fhe is made with black Beans boiled, and kept for some Days till there is a kind of Moulding on the Top of them, when they must be washed, dry'd and pickled.

For a Woman labouring with a dead Child.

Take a Cod of Musk, two Mas of Heart of Cinnamon, reduce them to Powder, which give the Patient in warm Wine, and she will soon be freed of her Load.

For the Piles, when they are much swell'd, and don't bleed.

Take a Cod of Musk, and as much Saltpeter which grows on the Walls, and rub the griev'd Part only three times with it.

For the Bite of a Rat.

Run the Hurt with Musk, which will prove an excellent Remedy.

Against the Insects which are the Cause of the Tooth-ach.

Take of the Oil called Hyang yew, and rub the Gums with it; then take of the beft Musk, and wrap it up in a little Cotton, heat it, and clap it hot to the Patient's Teeth over against the Part where the Pain is felt, changing it two or three times. This will destroy the Insects, and root out the Cause of the Dificace.

Of some other Drugs used in the CHINESE Phicic.

Of the Hyau tian tong chung: A Description of this Plant.

This Plant during Summer is an Herb, but when Winter comes it changes to a Worm. Indeed we need only look on it, to be convinced that this Name was not given it without Reason. Nothing better represents a Worm, then its Lines long, and of a yellowish Colour. You see the perfect Form of the Head, Body, Eyes, Feet, the two Sides of the Body, and the several Folds on the Back: This is most visible when it is fresh gathered, for in time it grows blackish, especially if exposed to the Air, and then corrupts by reason of the Delicacy and Softness of its Substancce. This Plant paffes for an Exotic at Ye king, being very scarce, and rarely to be seen but at Court. It grows in Tibet; it is also found, but in small Quantities, on the Frontiers of the Province of 5, where it joins to the Kingdom of Tibet, or Lasa, called by the Chinese Sang ts. We have not been able to get an Account of the Shape of its Leaves, the Colour of its Flowers, or the Height of its Stalk.

Its Virtues.

These are very like those ascribed to the musk, with this Difference, that the frequent Use of this Root does not occasion Hemorrhages, as the musk doth. It never fails to corroborate the Body, and restore lost Strength, whether proceeding from Excess of Labour, or long Sicknes.

This, says Father Parnizzu, I have experienced myself: I had lost my Appetite and Rest, and notwithstanding the various Remedies they gave me, I was grown very low and faint, by the frequent Journeys I was obliged to take during the Rigour of a cold and wet Season. The Tong tu of the two Provinces of Se chien and Shoo, being come into Frantic, to pay his Duty to the Emperor, brought him with it according to Custom the most various Things he could procure in his Distirct, and amongst others some Roots of Hyau tian tong chung: As I had been acquainted with him before, he came to see me, and being concerned for my ill State of Health, advised me to use that Root, which I knew nothing of. He prais'd it highly, as they commonly do, who give, or think they give, specific Remedies, and taught me the Way of preparing it. Take, said he, five Drams of this Root whole with its Tail, stuff the Belly of a tame Duck with it, and boil it over a gentle Fire; when the Boil'd take out the Drug, the Virtue of which will have passed into the Flesh of the Duck; eat of this Morning and Night for eight or ten Days together. In effect, when I had made the Experiment, I found my Appetite return'd, and my Strength restored. The Emperor's Physicians, whom I consulted on the Virtue of this Root, gave me the same Account as the Tong tu, but told me that they only prepare it at Court, because of the Difficulty they had to procure it, and that if it was to be met with in China, it was only in the Province of Hu quang, which I among Plants peculiar to it, produces many others that grow in the neighbouring Kingdoms. I wrote to a Friend who lived there, and defir'd him to send me some of it; but that little of the Root, which he made me a Preservt, of was black, old and rotten, and left four times its Weight in Silver.

Of the SAN - TSI:

A Description of this Plant.

The San ts, is easier to find; it is a Plant that grows without cultivating on the Mountains in the Provinces of Tun nan, Suey chew, and Sue chew. It shoots forth eight Stalks with never a Branch, the middle Stalk being the highest, and of a round Body, from which proceed three Leaves like thoe of Mugwort, hanging to the Stalk by a Tail of a moderate Bigness, these Leaves are not tufted but shining, and of a deep Green; the other seven Stalks, which are not above a Foot and half high, and of a triangular Form, spring from the middle one, three on one Side, and four on the other; these have only one Leaf each, which grows on the Top. Hence they gave it the Name of San ts, that is to say, three and seven, because the middle Stalk has three Leaves, and the seven others only seven in the whole: All these Stalks sprout from a round Root of four Inches diameter.
Roots, which are of a yellowish, particularly the others than the Rhubarb, whereas theirs stalks only flour. And Hemorrhages. What is with Lime, though to the other, though it may now mention, then dry them in the open Air, and transport them to other Provinces. The heaviest of these small Roots, which are of a grey Colour, inclining to black, and grow in a dry Soil on the Hillocks, are elephant’s the Rhubarb; those which are light, yellowish, and grow on the Banks of Rivers, have little or no Virtue. A Dram of these small Roots powdered will cure spitting of Blood, and Hemorrhages. What is said above is taken from a Chinese Physician and Boranift, who lived in the Country where that Root grows. He transported it into the Province of Kyang nuan, where he resided. He affirms us that it thrives very well there, but he had not made trial of its Virtues.

**Of RHUBARB.**

I am not ignorant that this Plant and its Properties are very well known in Europe; however the Reader may perhaps be glad to see this Description of it, which was given by a wise Chinese Merchant, who bought it in the Place where it grew, and came to sell it at Pe king.

The Tiao chuang, or Rhubarb, grows in many Parts of China. The best is that of Se chwan; that which comes from the Province of Shen fi, and the Kingdom of Tiber, is much inferior to it. The stalk of Rhubarb is like the small Barm, (Chinie Cane); it is hollow and very brittle, three or four Foot high, and of a dark purple Colour. In the second Moon, that is, March, it shoots forth long and thick leaves, four and four in Order on one Spray, facing each other, and forming a Calix. Its Flowers are yellow, tho’ some are purple. In the fifth Moon it produces a small black Seed, of the Size of Millet; in the eighth Moon they dig it up. Its Root is thick and long, and that which is the most weighty, and marble within, is the best and most excellent; it is of a Nature very hard to digest. The Chinese, after pulling up the small plants, and boiling them up like Beads, and hang them in the fierce Heat of the Sun, till they are in a Condition to keep without Danger of rotting.

**Its Uses.**

The Chinese notion of the Virtues of this Plant is pretty much like ours in Europe, tho’ they seldom use it crude, or in Sub stance. It tears the Bowels, they say; that is, it causes Gripes: And as the Chinese, for the most part, had rather not be cured than not be well. Pains in the CURE, they chuse to take Rhubarb in Decotion with abundance of other Simples, which are forced according to their Rules of Art. But if it be necessary to take it in Substance, they first prepare it thus:

They take a sufficient Quantity of Pieces of Rhubarb, and steep them a Night and a Day in Rice-wine, (Grape-wine would be better if they had it.) till they are well softened, and may be put into pretty thin Slices. After this they place a kind of Kettle over a Furnace of Brick, the Mouth of it being two Foot Diameter, but growing narrower downwards in Form of a Grenadier’s Cap; this they fill with Water, covering it over with a fine Sieve of Bambo Bark, turn’d upside down, and fitted to the Mouth of the Kettle. Upon the Bottom of this Sieve they place the Slices of Rhubarb, and cover the whole with the Bottom of a wooden Sieve, over which they throw a Felt besides to keep in the Steam of the hot Water. Then they kindle the Fire, and make the Water boil, the Steam of which passing thro’ the Sieve penetrates the thin Bits of Rhubarb, and takes off their Acrimony; after which the Steam condensing as in an Alembic falls back again into the boiling Kettle, and turns the Water yellow, which the Chirns referre for Difeases of the Skin. These Slices should lie at least eight Hours in the Circulation of the Steam, after which they are taken off, and dry’d in the Sun. They repeat the Operation twice, and then the Rhubarb is prepared, and of a black Colour. It may now be pounded, and made up into purging Pills. Five or six Drams make a Doxe, which works gently, and without griping; it brings away a greater Quantity of Urine than is usual, and of a reddish Colour, which the Chinese say indicates an unnatural Heat that is carry’d off this Way. Such as dislike swallowing so many Pills, take the fame Quantity of dry Bits, and boil them in a small Earthen or Silver Vessel with nine Ounces of Water, till it is reduced to three, which they drink lukewarm; Sometimes they mix it with other Simples.

Mr Pomt, in his History, assures us that the Part of the Rhubarb thro’ which it is furnished being given in Powder, in a Morning fasting, to the Quantity of a Dram in a Glass of Rohe or Plantane-water, is an infallible Remedy for a Loopeness. Another less famous Druggist has said the same thing in Print, but a Chinese Doctor says that it always .works better if it is given in the Hole, that the Powder made of that Part is good for no thing, and that they take great care to throw...
The Chinese Art of Medicine.

Of Tang Que.

This Root is highly Aromatic, and deserves a particular Regard: The Chinese Physicians, who prescribe it, are not acquainted with all its Uses, because they know not how to separate its Parts by Chymistry. They call it Tang que; it is always moist, by reason of its oily Nature. Its Virtues, say they, are to nourish the Blood, to help its Circulation, and strengthen it. It is easy to come at a Quantity of it, and at a cheap Rate; it may be even transported into other Nations without fear of its spoiling, provided they take the same Precautions as the Chinese, who transport the Roots entire from their own Country to other Provinces, where they keep them in great Storehouses, whence Retailers furnish their Shops, and cut this Root, as they do all others, into very small Slices. Therefore if European Merchants want to purchase Chinese Drugs at Keen Rates, they ought to buy them from the great Magazine, where the Roots are kept whole, and not out of the Shops, where they are cut in Pieces before they are sold.

Of Ngö Kyau.

A Description of it, and the Manner of preparing it.

The Province of Shou-tang hath several Cities of the first Order, one of which is called Ten chou fin, in the District whereof there is a City of the second Order, called Ngo kyau; nigh this City is a natural Well, or Hole in the Form of a Well, seventy Foot deep, which, the Chinese say, communicates with a Lake, or some great submarine Water. Its Water is extremely clear, and more pondeorous than common Water; if it be mixed with foul Water, it refines it instantly, by precipitating the Filth to the Bottom of the Vessel. The Water of this Well they use in making the Ngo kyau, which is nothing but a Glue of the Skin of a black Afs.

They take the Skin of that Animal when fresh killed, and soak it for five Days together in the Water of this Well, after which they take it out to scrape and clean it both within and without; then they cut it into small Bits, and boil it over a Flow Fire in Water of the fame Well till it is reduced to a Glue, which they strain thro' a Linen Cloth in order to keep back the grasser Parts, which would not dissolve, then evaporate the Moisture, and give it what Form they please. The Chinese call it in a Mould with Characters, Seals or Signs of their Shops. And dry it and make it up in different Forms.

Its Properties.

The Chinese ascribe abundance of good Properties to this Medicine; they affirm that it diffuses Phlegm, is a Friend to the Breast, facilitates the Motion of the Lungs, makes the Short-winded to breathe more freely, refries the Blood, keeps the Bowels in a proper State for discharging their Functions, strengthens the Child in the Womb, dispairs Wind and Heat, stops Hemorrhages, and provokes Urine. What is most certain is this, that if it be taken fasting it is good for Distempers of the Lungs, as has been often experienced. It is flow in

Operation, and must be continued for a long time together. They give it in Decotion with Simplex, and sometimes in Powder, but more ichthum.

Of White-Wax.

Made, by Insects, and called Chang pe la, that is to say, the White-Wax of Insects.

K I says, The White Wax, we here relate of, is not the same as the White Wax of Bees, but is made by small Insects. These Insects feed the Juice of Plants called Tong fin, and at length change it into a Sort of White Fat, which trees to the Branches. Some say it is the Dunng of these Insects, which clinging to the Tree form this Wax. In Autumn they take it off by scraping the Branches, then melt it over the Fire, and, having strain'd it, pour it into cold Water, where it congeals into Lumps. When you break it, you perceive in the scattered Pieces Veins like those in the White Stone, or congelated Substance, called Pe fo kan. It is glossy and shining, and, being mingled with Oil, is work'd up into Candles. It far exceeds Bees-Wax. 80,th,n tells us, that they knew nothing of Wax made by Insects before the Dynasty of the Tewen, th'o' its Use be now very common both in Phyfick and in Candles. 'Tis found in the Provinces of Se chuen, Hu chang, Tuan nan, Po kyau, Che kyau, Kung nan, and generally in all the South-East Parts; but what is gather'd in the Provinces of Se chuen and Tuan nan, in the Territories of Hen chew and Tong chew, is the best.

The Tree which bears this Wax has Branches and Leaves like tho'se of the Tong fin, is always green, bears white Flowers in Tufts during the fifth Moon, and its Fruit is a Berry as big as the Fruit of a Dwarf Kin, green before ripe, but blackish afterwards, whereas the Fruit of the Tong fin is red. The Insects that fasten on it are very small. While the Sun is in the latter Half of Gemini, they climb the Boughs in Swarms, draw out the Juice, and let out of their Mouths a sort of Slaver, which, changing to a white Fat, hardens afterwards into the Form of Wax, so that you may call it a white Jelly hardened by Cold. While the Sun runs thro' the first Half of Virgo they pull the Wax off the Branches; if they should put off their Wax-Harvest till the Sun be past that Sign, it would be difficult to get it off even by scraping. These Insects are white when young, and then they make their Wax; grown old, they are of a Chefunt inclining to black, when they fix themselves on the Branches in small Clusters. At first they are of the Bigness of a Grain of Millet, but towards the Spring Season they begin to grow big and swell, and hang to the Boughs like Grapes, so that, to see them, you would say it was a Tree laden with Fruit. When they are juft ready to lay their Eggs they make their Nets like the Caterpillars, and every one of their Nests contains some hundreds of little white Eggs. They gather them while the Sun is in the last Half of Taurus, and wrapping them in Leaves of To [a Simple with large Leaves] hang them about on Trees. When the Sun is gone out of Gemini, the Clusters open, and the Eggs produce Insects, which issue, one Company after another, from the Leaves that enwrapped them, and
and getting upon the Tree there fall to making
of Wax. You must take care to keep the under
Part of the Tree as it ought to be, and secure it from Ants, which eat these Infestes. There 
are two Trees on which you may plant these little
Creatures, and on which will bear Wax alike: One is called Year chem; the other is a kind of Water-
Tree, with Leaves pretty like tho' of the Linden.

The Properties and Effects of this Wax.

It is of a Nature neither cold nor hot, and hath no hurtful Quality. It makes Fleth to
grow, stops Bleeding, eases Pain, retorres Strength, 
braces the Nerves, and joins broken Bones togeth-
er. The Powder made into Pills kills the Worms
that are the Caulfe of a Conumption.

Chi ben says, White Wax is under the Domin-
ination of Metal: Its Spirits corroborate, fortify,
and are proper to collect and bind. It is a
Drug absolutely necessary for Surgeons: A
Ointment made of White Wax, and the Skin
of Hu scabiae, is of wonderful Virtue to pro-
duce new Fleth, and make it grow.

Of the UPWEY TSE.

This Drug is not entirely unknown in Eu-
rope, for it is come to the Hands of Mr.
Graffy, a celebrated Academicion, to whom
it was recommended as a Drug used by the Chinese in
Dying. After having examin'd it like a skilful Na-
turalist, it appear'd to him to have a great Confor-
mity with those Excrecences which grow on the
Leaves of an Elm. He found it very fear
the Taffe, and so highly atristent as to be in
that respect preferable to all other kinds of
Galls made use of by Dyers, for which reason
he looks on it as one of the most powerful Affrin-
gents of all Vegetables, and thence unjustly con-
jectures that it might have its Uses in Phisic.

Its true, the Figure of the Upwey tse is
irregular and uneven, like the Bladders on
Elms; they are cover'd with a short Down, soft
at the Touch, and are lined on the Infide with
a white and grey Duft, like that in Elm-Blad-
ers, among which are seen finn wither'd In-
fefts, but no Sign of an Opening by which they
could efcape. They contain a sort of Brown Tu-
berry, solid in drying, and their Sub-
stance, which is a retiruous Membrane, is tran-
parent and brittle. Yet notwithstanding these
Remembrances, the Chinese do not look upon the
Upwey tse as an Excrement or a Production of
the Tree Ten fyr tse where they are found;
but are perfused they are little Worms, who
make Wax and settle on this Tree, where they
creet this little Cot for a Retreat in their old Age,
as the Silk-Worms form the Gods in
which they lodge; that is to say, of the greedy
Slayer which they draw from the Juices of the
Tree, they creet for themselves on the Leaves
and Branches a Lodge, where they may in quiet
work out their Metamorphosis, or at least lay
their Eggs in Safety, which are the Duft whereof
the Upwey tse are full. And to the Chinese
Herbalift comparcs them to the Nest of cer-
tain little Birds of a very odd Figure; whence
they are called Chong shange. He affures us also
that they are so many little Horses which these
Worms make for themselves. When the Time,
says he, in which they lay their Eggs approaches,
Thyang-i-tau, they build themselves a Houte,
To jogang. The Wax-Worms produce that little

House out of their Substance, just as they pro-
duce the Wax, Kye chung; this Term is com-
mon to both Operations. Thus it appears that
the Upwey tse are as it were a Sort of Gods,
wherein these Worms, after they have produc'd
their Wax on the Tree, inclose themselves to
lay their Eggs.

There are Upwey tse as big as one's Fift, but
such are rare. This may happen from the Worm's
being extremely vigorous, or when associated
with another, which is sometimes the Case with
the Silk-Worms, he shoots himself up in the
same Lodge. The Chinese Book says, that the
Upwey tse is at first very small, that it swells
by Degrees, grows, and comes to a Confinement;
that it is sometimes as large as a Man's Fift, the
smallest being of the Bigness of a Chefnut; that
it is for the most part of a round and oblong
Form, but they seldom rememble one another
in outward Shape; that at first it is of a dark
Green, the Colour no doubt of the Worm that
produces it, but afterwards turns a little yellow;
that then this God, tho' firm enough, is very
brittle; that it is hoilow and empty within,
containing only one Worm, or small Worms, for
the Chinese Character signifies both.

The Peafants take care to gather the Upwey
before Frost comes on; they put them in
Balneo Marte, that is, they lay them covered
on an Officer Sief over the Steam of boiling Wa-
ter, which kills the Worms; without this Pre-
caution they would not fail to pierce their brit-
tle Lodging, which would then crack, and easil
be defroy'd: This would be a Loaf, for, be-
fides that this Drug is proper for Dying, it is
of great Use like wise in Physic.

However, the Dyers of Pe king use it in
dying Cottons, Wollens Stuffs, Felts, and Che-
ufe, which is a Sort of flimsy Taffety. They
find the Upwey tse give too weak a Dye, and
make use of Indigo, which is excellent in Chi-
na; and for a Black, they use Syang wan tse,
that is, the Fruit of a Tree called Syang,
which serves them instead of Galls. It is of the
Size and Shape of a Chefnut, and pretty near the
Colour, with a double Kind, and has some Ap-
pearance of being what we call a Horse-Chefnut.
The Tree Syang is fir. It is cover'd with Catkins,
and afterwards bears its Fruit, of which the
Dyers ufe only the two Cups, or prickly Coat
that infeles it. Tho' the Fruit be very harth,
Hogs feed on it. The Mountaineers of Chine
say that after they have sifted it of its inner
Skin in warm Water, and boiled it in a second
Water with Vinegar, they freely eat of it. Since
we are affur'd that about Confinatnuple the
Horse-Chefnut is good for broken-winder
Horses, 'tis probably this Fruit might be good
to preserve those Mountaineers who work in
the Coal Mines from the Asthma, or Diffi-
culty of breathing, which their continual La-
bour might bring upon them; however this be,
the Tree is as tall and as thick as our Chefnut-
Trees. It likes the Soil in the North of Pe
king, and in the Province of Che kyang, and
probably might thrive as well in the Mountains
and barren Countries of Europe.

They ufe the Upwey tse as Pe king to give
a deep and durable Black to Paper: In the Pro-
vinces of Kyang nan and Che kyang, whence
come those large and fine Pieces of Cotton,
they ufe it to dye Silks before they are put to
the
The Chinese

Art of Medicine.

According to the Chinese Book, the Upright is used in Distresses, Dysenteries, bleeding of the Hemorroids, after large Wounds for stopping Blood, and bleeding at the Nose. They are good to restrain excessive Excretions, a Specific for Inflammations, malignant and cancerous Ulcers, and a Preparative against Poisons; they are a Remedy not only attritious and incrusting, but likewise refreshing, furtifying, attenuative and incisive, and diffusethick and glutinous Humours, so that they disperse of themselves, or find a Vent outwardly.

They are also used with Success in Dropsies, Convulsions, Epilepsies, Catarrhs, Disorders of the Heart, Delirium on the Eyes or Ears.

They are taken in Powders, in Bodils, or Decoctions: As the Chinese, in the Receipts they give, compound them with several other Drugs, the Names of which are unknown in Europe. I shall content myself with setting down a few of the most simple.

Receipts in which the Upright is an Ingredient.

For too frequent Sweats.

Whether these Sweats happen in the Day-time, which is less dangerous, or in the Night, and are often the宁县 of Upright, and with Spittle make it up into a Paste, which apply to the Cavity of the Navel, let it stay there all Night, and the Sweatings will go off. 'Tis assured also, that this Remedy, applied after the same Manner, stills the continual and eager Cryings of Infants by Night.

For Disorders of the Heart, and Pains in the Lower Belly.

Reduce the Upright to a very fine Powder; put a Dram of it in an Iron Spoon, and hold it over the Fire till it lends forth a black Smoke, then pour gently into the Spoon a Glafs of good Wine; drink down the whole, and the Disease will instantly vanish.

To assuage a great Thirst, and the Fames Canina.

Take three a-day a good Spoonful of the Powder of Upright, and mix it with Water, the better to swallow it.

For the frequent Vomiting of Infants.

Take Upright, part such as they come from the Druggist, part heated and dryed at Home, and add thereto as much Liquorice as the Hollow of your Hand will hold; wrap the whole in Paper a little wetted, and roast it in your Embers; then reduce it to Powder, and give it in Water wherein Rice hath been parboiled. This is look'd upon as a most effectual Remedy.

For a Lungsick occasion'd by Heat.

If under this Inconvenience nothing but Water comes away, the Powder of Upright with boild Rice, made up into Pills of the Size of a pretty large Pea, is a very good Remedy. Let the Dose be twenty Pills in a Decoction of Nephphar Leaves.

For a Dysentery, or Trenchmum.

If this Diemper proceed from Heat, add to an Ounce of Upright five Drams of burnt Alkum, so that it be black, reduce the whole to a very fine Powder, and with some Liquor make it up into Pills of the Bigness of a Pepper-Corn, of which
which take Fifty at a time in the first, and that but thin, Decoction of Rice. If the Tenenmus refists this Remedy, take an Ounce of $U\, p\, w\, s\, y\, w\, s\, y$ tfe, half raw, half roasted, and make it into Pills of the Size of a Pepper-Corn; thirty are a Dole. If what comes from the Patient be thin'd with Blood, take them in $A\, q\, w\, v\, i\, t\, e$; if it be a white slime Matter, take them in Water-Wine [so called because very weak]; if nothing but Water comes away, in Rice-Water. There is another Way of preparing this Remedy for a slimy Tenenmus, that is, to fry the $U\, p\, w\, s\, y\, w\, s\, y$ tfe brown with a little Vinegar, which must be repeated seven times; then reduce them to a Powder, which take in Rice-Water. If the Patient, whether old or young, void Blood after a Stool, give a Dram of Powder of $U\, p\, w\, s\, y\, w\, s\, y$ tfe in Muguwore-Water.

For the Piles.

Bathe the Part with a Lotion wherein $U\, p\, w\, s\, y\, w\, s\, y$ tfe have been boiled: You may also make a Fumigation with the same Drug. In a stubborn Prolapction of the Anus, put a Bit of Allum to two Drams of Powder of $U\, p\, w\, s\, y\, w\, s\, y$ tfe, and boil the whole in a little Sawwe-pan of Water, and wash the griev'd Part therewith. Some boil half a Pound of $U\, p\, w\, s\, y\, w\, s\, y$ tfe in Water till it comes to a Paste; this they flir about in a Bowl, over which the Patient is held a quart, and while the Mixture is warm, they gently reflore the Gut to its Place.

For Impollhmes and Ulcers.

Make an Ointment of powdered $U\, p\, w\, s\, y\, w\, s\, y$ tfe, Wax, and Lees of Vinegar, and bind it about the Ulcer.

For Wounds by Iron or Steel.

When it is difficult to stop the Bleeding of any Wound, the Powder of the $U\, p\, w\, s\, y\, w\, s\, y$ tfe may be applied with Success; if the Breathing be hurt, add to two Drams of this Powder a proper Quantity of the Drug nam'd Long ku, that is, to say, Dragon's Bone.

For a violent Cough, especially in ancient People; and a Consumption attended with a Cough, but without spitting of Blood.

Take of $U\, p\, w\, s\, y\, w\, s\, y$ tfe a Pound or more, as you shall judge proper; break them into Bits as big as a Bean, and clap them into a Mortar. Then boil some of the Rice called No mi [a kind of Rice of a long, foming, gleazy, and very white Grain, such as, it is said, they have in Italy] to a Pulp almost as thin as Broth: While it is hot pour it gently on the $U\, p\, w\, s\, y\, w\, s\, y$ tfe, till it rise an Inch above them; having done, without more ado place the Mortar aside. After ten or twelve Days take notice if there appear all over the Surface of the Liquor a yelthin Skim, and if the $U\, p\, w\, s\, y\, w\, s\, y$ tfe be well penetratd and softened; if not, you must wait some Days longer. When they are come to Perfection beat them till they are reduced to a sort of Pea-Soup, and let it stand in the Sun till it be cover'd with a new Film; then beat it over again, and expel it as before. This Operation must be renewed till it come to a Confluence, and begins to dry: Then make it into Pills of the Weight of two Grains, which being well dry'd in the Sun, shut up and carefully preserve. When you are tormented with a dry Cough, take one of these Pills before you go to Bed, and let it dissolve in your Mouth. You will find a Virtue in its pungent Sweetness to draw a Humour proper to cut the Phlegm, stop the Cough, and to remove the Cause of the internal Heat, whereby Respiration will become free, and the Lungs have liberty to play. This Remedy is principally of use to aged Persons. It is not proper for those whose Cough proceeds from a great Decay of Strength, or from internal and habitual cold. Caules, tho' it may be good for a Cough owing to a sudden and accidental cold Wind, it is especially proper for a dry Cough produced by Phlegm, which indicates an immoderate inward Heat.

O o o

Miscellaneous
Medicinal Lozenges, in which the U p owe tf e are predominant.

These Lozenges are very much used in China, and in many other Countries. At a certain Time of the Year the Emperor makes Presents of them to the Grandees of the Court, and sometimes even to the Europeans at Pe king, when he would shew them any particular Mark of Distinction. They are fold at the Druggists, but as the Goodness of them depends very much on the great Care and Attention taken in making them, those which are compounded in the Palace by the Emperor's Order are preferable to any other.

These Lozenges are called preci ous Nails of a purple Colour, and are esteemed European medicines. Confec tion of Hyacinth, and Alkermes. The Chinese Physicians say they are of great Service in an infinite Number of Diseases, both internal and external, that they ought to be kept in every House, and that every one who sets out on a long Journey should stock himself with them.

The Lozenges are compounded of two Ounces of U p owe tfe, two Ounces of Shan tfe ku with the Skin peal'd off and roasted, one Ounce of Tyen kin tfe jin, after taking away from that small Fruit, or its Kernel, what is of an oily Nature; one Ounce and a half of Hung ya ta kye, having sifted off from that Bark its Superfluous Outside, and three Drasms of Musk. All these Drugs ought to be described, that they might be known. All that I can say is, that the Shan tfe ku and the Tyen kin tfe jin are Laxatives, but their Force is moderated by the predominating U p owe tfe. The Hung ya ta kye is the Bark or Rind of a Plant or Reed, which has the Virtue of dispersing bad Humours. After having reduced all these Drugs separately to a fine Powder, they mix them together, and make them into Paffils or Lozenges, with the Water in which they have boiled Su mi, or Millet, for some time till it becomes a very clear Soup.

The essential Point is to spare no Pains, and to take time in beating up this kind of Pafle, which is at first very loofe: Afterwards Lozen- ges of any Form may be made of it, tho' they are commonly of the Figure of a long and thick Nail without a Head. Each Lozenge should be the Weight of a Dram, and they must be thoroughly dry'd in the Shade, that they may keep the better.

These Lozenges in general are proper to exhilarate the Heart, and to restore the Constitution when broken by any means. You need only bite off a good Bit, chew it, and swallow it. But to speak more particularly of their different Uses, they are excellent, as the Chinese Physicians affirm, against Poisons, contagious Air, and any thing of a venomous or unwholesome Nature accidentally eaten or drank. In such Cases beat up one of these Nails in fieth Water, and be sure to swallowing it at once; upon this Vomiting will ensue, but not violent or troublesome, or else a few gentle Stools, and you will find yourself cured.

In case of Impothesmes, or malignant Boils; as soon as they appear, apply a Paffil bruised and dissolved in a Glass of Wine. In Disorders of the Heart they may be taken inwardly, dis-
**A Collection of Receipts.**

**Of Oil of Uleyew.**

It is sweet, cool, and no way hurtful. Rubbed on the Head, it changes white Hairs into black; it provokes Urine, and cures an Hydrocele, and all sorts of Blotches and Swelings that have Matter in them; or you may use a Broth made of the roasted Fruit of the same Tree for these Purposes.

For the Itch, when the Skin is thin, and apt to burn; Take two Ounces of this Oil, and two Drums of Quicksilver, with five Drums of Camphire: Beat the whole together, mixing it with Spittle, till no more Bubbles arise thereon: With the Seals well with warm Water, then apply this Ointment.

For Boils in little Children that have Worms in them, drive them in a Suit of old Taffety smeared with this Oil, and the next Day the Worms will come out, and appear at the top of the Oil.

**A Remedy for the Bloody Flux.**

This Medicine was communicated to P. Parrenim by a Mandarim of the first Rank; on condition it should not be published in China, because, as is common, he would leave it to his Children.

When he gave me the Receipt, says the Father, I put but little Trust in it, because its Preparation seem'd to me tedious, and clay'd with Conditions that served only to render it more difficult and mysterious. However I was willing to try it, and gave the Receipt to P. Rhodes, Physician and Apothecary, and after his Death to Fryar Rouget his Successor. Both affirm'd me, that of a hundred Sick they cured above fourfcore; that it is not so violent as the Hypoechonous, which causes painful Gripeps; it does not grip at all, nor purge like the other; it is safely taken, and the Dole but small. I have often given it myself to Poor and Rich, and very seldom failed of a Cure. Two of our Missionaries, who had tried several Chinae and European Remedies in vain, were cured by it. Its Preparation and Ingredients are as follows.

The first Ingredient is called Mantho from chews; which is composed, you see, of four Chiu-raes: The first, Mantho, denote the Place where it is gathered, which is a Mountain in the Province of Kyng and. It must be receiv'd a Day and a Night in warm Water, wherein Rice has been wash'd in order for dressing, adding thereto a Handful of fattish yellow Earth. The whole being well mix'd and soak'd for 24 Hours, they take it out, and dry it in the Shade, and then make the Earth that stucks to it fall off by flaking it, and rubbing it between their Hands.

The Second Simple seems to me a sort of Elder, or Tebe. The Third is a long Root, odoriferous when fresh, and gather'd in the Province of Shiew. I know not what to compare it to. The Chinese say it dispelters Humours, and discharges them by Perpiration.

The Fourth, which is Rhubarb, is well enough known.

The Fifth, called Ton is, is a kind of Wolf-hane. The Chinese knew this Plant to be Poison, but the Mixture of other Simples blunts its Venom, and makes it wholesome.

The last Ingredient is fifty Apricot-Kernels, of which, the Skin, and the Sharp End or Bud, must be taken off; in a word, they must be husked and pound'd in a Stone Mortar, and the Oil squeezed out, which must be thrown away, and nothing but the dry Substance used, which must be pound'd finely with the other Ingredients. You may make this Powder into Pills, or preferre it in a Pot well clodt.

The Dof for grown Persons is from 20 to 24 Grains. To those of a strong Constitution from 30 to 36, but only ten Grains to an Infant. As to a Vehicle, the Chinese say, you must observe the Colour of the Faces: If they are red, and mixed with Blood, this Medicine must be taken in a Decortion of Tung thos; if they are white, in a Decortion of Gigger; if they be of the natural Colour, in Rice-Water. If the Sick nauseate, and have an Aversion to Eating, let him take it in Broth of a Gimmon of Bacon not rusty. It matters not at what Hour of the Day it be taken. And I believe these sorts of Vehicles signify nothing, or but very little. I never orderd any other Vehicle than Rice-Water, and it very seldom failed of its Effect at the first Taking.
The Chinese Art of Medicine.

It would be needful to give a longer Detail of this kind of Preparations; the Chinese Herbs, Extractions of which I have given, will furnish enough to fill several Volumes; but of what Use could they be in Europe, where the very Names of the Roots and Simples are absolutely unknown?

Tis certain, that the Chinese are not less skillful in the Cure of Diseases with their Medicines than the European Physicians; but what is really singular in them is, the Art of discovering the different Diffemperers by the bare Feeling of the Pulse, which Piece of Knowledge, so very important, for the sure Application of Medicines, could only be obtained by long Experience, and a yet longer Exercise of Patience, to which the Phlegm of a Chinese can with less Difficulty submit, than the Vivacity of an European.

I shall finish this Article of the Chinese Physic, with an Extract of a Work translated by Father Dunsociler, which will further shew the Taste and Way of Thinking among the Chinese. The Author of it does not appear very favourable to the Physicians of his Nation. After having, for a long time, studied the best Books of Physic, he pretends to have found out the Secret of Living without the Help of Physicians. It is by a Regimen well composed, by which he cured himself of two or three mortal Diffemperers, and arrived free from all Infirmity at a good old Age: This Regimen he propounds to his Countrymen, exhorting them to practice it, and so become their own Physicians.

This Piece was published the 36th Year of the Reign of the late Emperor Kang hi. The Author intitled it Chang feng, which strictly signifies the Art of procuring Health and Long Life. But you must not imagine that he let himself to collect all the profound Secrets of the Chinese Physic. He confesses he had read much, but did not pretend to make a Show of his Reading, or give an account of it. He has only set forth the Means which Reading, Reflection, and his own Experience had taught him wherewithall to restore his broken Health, and to arrive, as he did, at a robust Old Age, free from all Infirmity.

His Zeal for the Preservation of his Fellow-Citizens engages him to communicate to them a Regimen, which he had obained so much to his own Advantage, and which every one is capable of understanding: He pretends that, by following this Method, every one may easily become his own Physician, without having recourse to a multitude of Medicines, which Nature is avered to, and which often alter the Constitution.

Every one is dolorous of understanding what so nearly concerns him; nothing is more natural to Man than the Love of Life, and a Regard to the preserving it under proper Regulations must be commended; we are no more at liberty to run ourselves rashly into the Danger of losing it, than a Soldier is to quit the Politic Field, that he. The Sacrifice of Life is then only glorious when either the Honour of God, or the Publick Good may be promoted by it; for then the Offering is look'd upon as heroic, because it costs Nature infinitely dear.

The Author of Nature himself hath strongly imprinted on his Work this Inclination; he would have us discover what is salutary or unsuitable to the Frame of our Body, not only by the two Flow Affliance of Reflection and Reasoning, but much more by a quick and lively Sense of Pain and Pleasure; and this is by a Disposition worthy his Infinite Wisdom, that the finest Nerves of the three Sense, Swell, Taste, and Sight, proceeding from the same Part of the Brain, unite together in order to form that exquisite Sensation, which produces so useful an Effect.

But what will no doubt be a Surprize is this, that our Chinese Physician, although an Unbeliever, sets his Value on the Virtue of his Medicines, and the careful Observance of the Regimen he preferrers, than upon the Affiance of Heaven. He is persuaded, this is to be obtained by the Practice of Virtue, and by a constant Care in governing the Motions and Affections of the Heart; these are (as will be seen) the first Instrumencts which he gives to those who would preserve their Health, and prolong Life.

CHAN SENG: Or, The Art of procuring Health and long Life.

Tho' Tsyen hath number'd our Days, and is the Master of them, yet, if taken rightly, it may be said that he hath left them in our own Disposal; for the Supreme Tsyen is no Respec ter of Persons: Nothing moves him but Virtue, and whoever practiceth it hath within himself a sure Evidence of his Friendship. They then who would prolong their Life must immediately study to be virtuous. A regular Care of the Body, supported by the constant Practice of Virtue, will make the Constitution hale and strong, from whence will follow a long and happy Life. Give me leave in this Place to relate what happened to myself.

The blind Fondness of a Mother, who had not the Resolution to contradict me in my Infancy, but indulged my Appetite in every Thing, entirely ruined my Constitution, and loaded me with Infirmities. My Father, who had already lost two younger Brothers, and who in an advanced Age had no Child but me, was inconsoleable. He had applied to the medical Physicians,
Phylic, and gave me Orders to confine my Study to that Science: "This, said he, will do you Service, and make you helpful to others." I read those long Treatises, but so far from learning to recover my Strength thereby, that I perceived it grew less every Day; so I gave over Phylic, and bent my Thoughts sincerely to prac- tice Virtue: I consulted with able Persons, I perused also some Books proper to my Design, and adding my own Reflections to what I had learnt, I framed for myself a Regimen of Life, which hath succeeded perfectly well with me; for, from a lean and infern State, I in a few Years found myself plump and found, and for one of my Age I have a fresh Colour, a Body strong, and live from all Indisposition, and see myself the Head of a numerous Family, which enjoy perfect Health.

In short, among the many Maxims which have been communicated to me in Conversation, or which I have found in Books, some not sufficiently warranted I rejected, others which were scarce intelligible I cleared up, and out of all I have formed to myself a Plan of Life, which hath established me in my present happy State: However confin'd my Observations may be, yet I believe the World will be obliged to me for making them publick, because they may be of use to preserve Men from the Infirmities so common in Life, and to procure them, as I have done, an agreeable old Age, without having my Hearing, Sight, or any other of my Senses impaired thereby.

These Maxims may be reduced to four Heads, which confit in the Regulation of, 1. The Heart and its Affections; 2. The Use of Diet; 3. The Business of the Day; 4. Rest at Night.

The Regulation of the Heart and its Affections.

The Heart is in Man what the Roots are to the Tree, and the Spring to the River; it precludes over the whole Man, and as soon as the Art of governing it is known, the Faculties of the Soul and the five Senses are likewise under command; it ought therefore to be our first Care to keep a Guard over the Desires and Af- fections of the Heart, and that your Care may be attended with Success.

I. Employ not yourself in any Thoughts and Designs but what lead to Virtue. The principal Duties of Society are these, Fidelity to the supreme Magistrate, Obedience to Pa- rents, Moderation and Equity. Upon the Practice of these Virtues every one should, when he retires in order to make his Evening Reflections, seriously examine himself. Limit not your Endeavours to perfecting yourself, but strive moreover to make your Virtue beneficial and useful. Comes there then any Thought into your Head? Are you about to say any Thing? Do you form any Scheme in your Mind? Reflect upon it beforehand, and ask yourself these Questions: Is what I think, what I am about to say or do, benefi- cial or injurious to others? If it be beneficial, speak or act, notwithstanding the Difficulties that discourage you; if it be injurious, never allow yourself in such Views, Discourses or Attempts.

Further, that you may keep from being surprized into the committing what is wrong, watch every Moment over your Heart, defend often into yourself, and pardon yourself no Fault. It is only by vigorous Endeavours, especially at the Beginning, that we improve in Virtue. A Man thus attentive, and watchful over himself, tho' he must, according to the Course of Hu- man Affairs, be exposed to various Accidents, yet he will find by Experience the Effects of a secret Protection, which by unknown Ways will preserve him from every Misfortune.

II. Keep Peace in your Heart. When a Man's Heart is filled with agreeable Views, and such as are proper for maintaining Union in Ci- vil Society, his Thoughts shine forth in his Countenance; his inward Joy and Serenity of Mind sparkle in all the outer Man, and every one perceives the true and solid Sweetness and Satisfaction which he takes in the inmost Recesses of his Soul. This is what the Antients would have us understand by these figurative Exper- iences: A serene Sky, a fine Sun, a gentle Zephyr, charming Clouds, inspire Men, and even Birds, with Joy; on the other hand, gloomy Weather, boisterous Wind, heavy Rain, violent Thunder, and continual Lightnings, terrify the very Birds, who fly for Shelter to the thickest Woods. A wife Man therefore should always appear with a Countenance breathing that Peace and Tran- quility which he enjoys within himself.

It is a Maxim, that violent Passions, such as Hatred, Anger, Sorrow, rend the Heart. As it is no easy Matter to live in Society without frequent Subjects of Dispute and Uneasiness, we ought to take prudent Measures, and be upon our Guard against these Enemies of our Peace. Am I threatened with a troublesome Affair? I meet the Storm with a composed Mind, and endeavour to quell it: Am I involved in it against my Will? I labour to surmount it, without loosing any Thing of my usual Freedom of Temper. Have I taken wrong Measures? I am not obstinate in justifying my Proceedings. If, to retrieve a Misfortune, any one gives me dishonest Council, I am so far from following it, that I do not give it the Hearing. If in any Affair there happens a Disappointment which I could not prevent, I 1uit myself in some measure to it: Is it over? I think no more of it. If a Man, after having added according to his Know- ledge, submits to the Decrees of Heaven, nothing can disturb the Joy of his Heart.

On the contrary, if upon the bad Issue of a rash Undertaking, a Man is obstinately bent upon making it succeed, if he revolves in his Mind a thousand useless Projects, and gives himself to the violent Motions of Anger, he kindles a Fire in his Bowels which consumes him, his Lungs are as it were burnt up, the Blood and Humours alter'd and put into an unnatural Ferment, the corrupt Phlegm drowns the Internals, and the Habit of the Body being thus disordered, vig- fibly wastes away. Were they Phisicians, Lu- ly, to come again into the World, they could not, with all their Skill, and with the Assilience of Vegetables and Minerals, repair the radical Mortifure already destroy'd; hence comes that Saying, That if the Excesses of De- bauchery make great Havock in the Body, the Venation and Pain of the Mind make still greater.

I observe, in particular, three great Disorders of the Body which are caused by Anger and Sorrow.
1. The Liver is hurt, and by this means the active Principles of the Blood, the Source of the Vital Spirits, are not excited, but remain blended together. Sometimes this Liver communicates its Disorder by Content of Parts to the Pleura which degenerates into a Tumour and universal Inflammation.

2. The Lungs are damaged; whence it happens that the Blood, and the Air that is taken in, endeavouring to find a Passage, where unobstructed, an Irritation ensues, whence a spitting of Blood, which at last ends in a confirmed Confinement.

3. The Stomach is spoiled, and consequently the Lymph of its Glands, whence proceeds the Fermentation proper for Digestion, becomes viscous, and loses its Virtue with its natural Fluidity; this destroys the Appetite, till at last the Stomach is disabled from receiving Nourishment. The Oeosphagus, or Gullet, is feit'd with a sort of Palsy, which prevents it from laying hold of, and thrashing forward the Food towards the Mouth of the Stomach, which turns and rises at the least Approach of it.

Such are the fatal Effects of violent Passions:

when a Heart is habitually poffect'd by them, What Help can a Man hope for, and of whom can he complain but of himself?

III. Reject often upon the Happiness of your Condition. He is happy who understands his Happinefs. And yet how many do we fee who have not a contented Mind amidst the greatest Prosperity! They are unhappy because they will be so: The Empire is in Peace; the Year is fruitful; see the great Felicity which They hath freely given us: If I lead an eafe and quiet Life at Home, what have I more to wish for? That I may the better relish my Happinefs, I often consider that I live at eafe in my Houfe, whilft so many Travellers have the Inconveniences of Wind, Dulf and Rain to undergo; or fail upon Rivers or Lakes in the Height of a Storm, which raifes Mountains of Water ready to swallow them up every Moment; whilft so many Sick are confined to their Beds, and feel the acutest Pain without finding Relief from Medicines; whilft so many unfortunate Persons are under unjust Proccutions, or languish in a Prison, deftitute of Friends, suffering Hunger, Thrift, Cold, and many other Miseries inepara- rable from their Confinement; whilft so many Families are in Mourning for the Death of their nearest Relations, or undone by a Fire, or some other like Accident; and whilft many others feck to end their Miseries with their Lives by violent Means. When I compare myfelf with these unhappy Persons, and see myself free from the Evils with which they are surrounded, cannot be content with my Lot.

He who never met with Crosses knows not the Value of a quiet Life. Thofe which I have experienced are now of great Use to me; for besides the two great Figs of Sickness already mention'd, which had brought me thro' much Pain to the Gates of Death, I very narrowly ecape'd Shipwreck. When a Disappointment belafts me, I make myself eafe by thus reasoning with myfelf: Is there any thing in this Affair comparable to any one of thefe Trials which I have already gone thro'? Did we recur to the fame Remedy in Afflication, we should

learn from our own Experience, that it is in our Power, with a little Reflection, to make a good Use of that Portion of Happinefs which

2. They have given us. On the contrary, he who fixts no Bounds to his Difire, we fee he to acquire the Riches and Glory of an Empire, you'd ill think he wanted everything. Let us consider that our Powers are limited; let not our Desires be unbounded; let us take Things as they come; and especially be careful not to give ourselves to continual Solicitude and Anxiety, which will rob us of the most valuable Moments of Life.

The celebrated Ten, my Countryman, had a fine Maxim; "If, said he, your State of Life be mended, think vex upon what you have not, than upon what you have, otherwise you will be always defiring, and will never see your Desires satisfied. If you fall below your former Condition, say thus to yourself: What is left is sufficient; my Subfenance may be taken from me, but none shall rob me of the Tranquillity of my Heart, which is the greatest of all Goods." With such Sentiments, notwithstanding the Decrease of your Fortune, you will be richer than you imagine. This is the Moral of that ancient Fable. Seeing a Gentleman before me on a fine Horse, while I was mounted upon an Ass: Ah! said I to myself, how different is my Condition from his! But upon turning my Head, I saw a good likely Countryman driving a heavy Wheel; row: O then! said I, if I am not his Equal who goes before me, at least I am much his Better who follows me. This Fable is sufficient on some Occasions to revive my Spirits: I have writ a piece on a Scroll, and let it up in my Study, that I may still call it to Mind.

IV. When you enjoy a good State of Health, know the Value of it, and daily preserve it. Difeafes and Infirmities are the Lot of Man, and it is difficult for him to be entirely free from them. The lighter ones imbfiter Life by their Variety and Continuance: the greater are attended with Fears and Apprehensions. Every part of Life is subject to Misery. Infancy is, if I may so express myself, subject to Cries and Howlings; Manhood and old Age, to the long Absence of a Family, to Changes of Fortune, and to grievous Diftempers. We fee others who have much more reafon to complain; such as are born or become dead, blind, dumb, half paralytic, Cripples, and thofe who have lost the Use of all their Limbs. I have already told you what I suffer'd from a Complication of Diftempers; I have rid myfelf of them, and now enjoy a fbound and vigorous Health, I have my Hearing quick, my Sight clear, a good Appetite, and a cheerful Temper. Another may acquire ftill better Health as well as I, but when it is once obtain'd, he fhould know how to preserve it.

One of the best Means is to refift that natural Propenfity which we have to fentimental Pleafures, and to ufe very moderately even the allowable. An old Man, who feels himfelf as lively and eager after Pleafures as if he was in the Vigour of his Age, fhould learn to refrain himfelf by the following Reflections: After the fiftieth Year Man is in his Decline, the Blood begins to run weak, the Spirits fail, and feeble old Age is not far off. Tho' a Man could promise himfelf to live an hundred Years, is that fo long a Term?
Health and long Life.

Term? And will he not soon be at the End of that Race? But are there many who arrive at an hundred Years? Our Life is so short, that we ought to avoid every Excess that may make it yet shorter. Do we not perceive that our End draws nigh, when in reading the Eyes are subject to Dazzlings; when the Feet flagging with Walking; when after Meals the Nourishment loads the Stomach; when after having spoke some time together we find ourselves out of Breath? Does not all this teach us that we are not young, and that we must bid adieu to Pleasures, which will quickly consume the weak Remains of Health, which it is so great Moment to husband for the Preservation of Life? The Lamp, says the Proverb, goes out when the Oil is spent: More Oil may be added to the Lamp as the Flame waxes it; but if the radical Moiture of the Body be once consumed, have we any Means to repair that Loss? This requires serious Reflection.

The Regulation of Diet.

We must eat and drink to support the Body; the Nourishment which we take, if it be well regulated, keeps the Stomach in a Situation agreeable to it. The Stomach is the Conserver and Digestor of Food, the first Source of the Blood, Vital Spirits, Juices, and Humours diversified into the different Parts of the Body to maintain their natural Vigour. He therefore who regards his Health, ought to be very exact in observing certain Rules relating to Eating and Drinking.

I. Let Hunger and the Want you feel within regulate your Food, and take great Care that you do not offend in Quantity. Excessive Eating hurts the Vital Spirits, and fatigues the Stomach. The vitiated Chyle, carried into the Mafs of Blood, makes it thick, and unfit to a spirituous Fermentation. For the time Reason never think of Drinking but when you are dry; quench your Thirst without Excess. Too much Drink damages the Blood, and fills the Stomach with Wind by precipitating the indigested Chyle; ropery Wine occasions Wind in the Fermentation, whence follows an Inflation.

II. If it be possible, let the Air be drawn in by the Nostrils, and the Juices of the Earth by the Mouth, the Exhalations of which we take in. It greatly concerns us never to go out of Doors fasting: This Caution is especially necessary in Epidemical Distempers, or in going among sick People. In Winter a Glass or two of Wine is an excellent Preventive against unwholesome Air; it is good to take some Food, but in a small Quantity, which serves to employ and fettle the Stomach, and as a Fruit of Coughs. In Summer it prevents Injuries from bad Air, and keeps off Cholicks, Vomiting, Dyfenteries, &c. In Winter it fortifies against severe Cold, and noisome Fogs. In Spring it is of great Virtue against high Winds, the Sericin [unwholesome Vapour that falls after Sunset in hot Countries] and Dews so frequent and plentiful in that Season.

I rise very early, and before I have either washed my Face, or cleared my Mouth, I swallow a Porringer of Rice-Gruit, taking a little of the Rice. Barley or Rice-Gruit are agreeable to the Stomach, and to very good purpose; moisten the Ferment inclosed in it: For want of Rice-Gruit I use warm Water, sweetened with a little powdered Sugar.

III. Make an hearty Meal about Noon on the plainest Meats, which are most wholesome and nourishing. Suffer not some forts of Ragoons, which are invented only to provoke or pleaze the Appetite, to come on your Table. There are five forts of high Sauces, and each of them, if frequently us'd, hath unwholesome Qualities: Meats too falt offend the Heart; too lour, the Stomach; too bitter, the Lungs; too poinant, the Liver by their Tartness; too sweet, the Reins. But what is most to be avoided in Seasoning is too much Salt: Salt softens the Motion of the Blood, and occasions a Difficulty of Breathing; Salted Water flung into the Blood of a Creature just kill'd immediately curdles it. Hence they whole common Food is salt Meats have a pale Complexion, a low Pulpic, and are full of corrupt Humours.

Accustom yourself therefore to the simplest Food, it will preserve you from many Distempers, and keep you in perfect Health. But take care to eat your Meat hot; never eat cold Meat, especially when it is fat. This sort of Food, by staying too long in the Stomach, will produce Crudities, which occasion Grippes, a Diarrhea, and such like Disorders.

IV. Eat slowly, and chew your Meat well.

1. This slow Chewing breaks the Food in pieces, mixes it with the Saliva, reduces it to a proper Finess, which is the first Difsolution, and fits it for the Fermentation of the Stomach.

2. The Digestion thus begun by the Teeth, and by the Help of the Saliva, is easily perfected by the Ferment of the Stomach.

3. Thus we escape many Accidents which befall such as eat hastily; such as Coughs, Hickups, and the Life, that is, an Irritation of the Gullet, which is sometimes mortal.

What can be at once more disagreeable and ridiculous, than to see a Man catch his Meat as a Tiger seizes his Prey, to eat in a hurry, cramming his Mouth incessantly with both Hands, as if he was fighting for it, or feared it should be taken from him?

V. Do not so far gratify your Appetite as to rise from Table quite fastidious. A large Quantity of Food diffuses the Stomach, and hurts Digestion. Thou have at the same time a strong Stomach, and which easily digests its Food, do not employ its whole Strength, but keep some of it in Reserve. I will explain my Meaning by a Similitude: A Man who can lift or carry an hundred Weight, if loaded with only fourcore is not much fatigued: But lay on him a Load much heavier, his too-extensive Nerves will feel the Weight, his Bones will not bear up under it, and after a few Steps he will stagger, and fall backwards. The Application is easy. When we are accustomed to a sober Life, the Use of Meats is much more benefic. In short, it is by long suffering of Hunger and Thirst that we should learn Moderation: The satisfying to the full the Demands of either is the ready Way to expose us to certain Sicknesses, because neither the Animal nor Vital Spirits will be sufficient for their Functions.

VI. Set bounds, and sparingly. It is better to
to eat often if there be a Necessity. It is usual in Summer, in the fifth and sixth Moons, when the Days are longest, to make four Meals; the first at early rising, the second at Eleven, the third towards Sun-set, and the fourth just before Bed-time; in the other Seasons of the Year three Meals are enough. I would have every one determine, as near as may be, the Quantity of Rice and other Food to be taken at each Meal, agreeably to his Constitution and Way of Life; and that he should keep to that Rule, making it a Law to himself never to transgress it, unless on some Occasions, when the Vultus pleases the Palate, and give an Inclination to take more than ordinary. When this Temperance is not necessary at Supper, which ought to be very light. Generally speaking, eat no Meats which are hard of Digestion, such as those whose Substance is gross and viscous. Abstain from Meats half raw, or very fat, those that are cooked up with rich Sauces, from high-feated Ragouts, which carry Fire into the Bowels; from new Corn, which Men are fond of eating at its first coming, and which is not wholesome till it is come to Maturity by insensible Fermentation, and evaporating its plenteous volatile and pernicious Silts: This Advice chiefly regards old Persons, and he that of a weak Stomach.

VII. Take care that your Food be tender and thoroughly dress'd; for if it be hard, and not easily chew'd, the Stomach will with difficulty digest it. Fleth that is tough, fibrous, or half-dress'd, is very hard of Digestion. When a Man is in the Strength and Vigour of his Age, when the Blood hath all its Fire, and the Stomach is strong, he will suffer less Inconvenience from such kind of Food; but it will infallibly make him sick, if he be of a weak Stomach, or advanced in Years. As for my own part I give Orders that the Rice, Fleth, Flish, Roots, Herbs, and in general every thing that is brought to my Table, be thoroughly done, and very tender, or else I would not touch it.

VIII. Sleep not till two Hours after your Meals. The Food which passes by the Gullet into the Stomach should be ground and dissolved there, that it may be able to circulate, be filtrated and assimilated. Sleep taken immediately after Supper deprives the Stomach of the Liberty of acting upon the Aliments, which not being sufficiently attenuated, flagrate there, causing Crudities, four Belchings, and often a Lientery, and confirms Diarrhoea. If this continues for some time there appears a Wannef in the Face, and the Body becomes languishing, feeble, and bloated.

The Digestion being thus hinder'd by un-feasible Sleep, Chylification is obstructed, and the vitiated Chyle being dispand'd by the circular Motion into all the Bowels, and stopp there by its Thicknes, becomes more and more coagulated by its depraved Acid, which is the Source of a multitude of Distempers from the Obstructions which happen in the Glands. I advise then walking a while after Meals; this gentle Motion facilitates Digestion. Take care also that you do not eat immediately after a violent Fit of Anger; Anger causes an Effervescence in the Juices that are drain'd thro' the Salivary Glands, and the whole of a weak Stomach goes into the Stomach, infests the Chyle, and corrupts the Mafs of Blood.

IX. Begin your Meal with drinking a little Tea. It moistens the Throat and Stomach, and predisposes the radical Heat and Moisture from rude Attacks: Close also your Meal with a Cup of Tea to wash your Mouth and Teeth; it is a Method which will refresh them, and preserve them even to old Age. I do not advise drinking much either of Tea or any other Liquour; the Stomach does not like to be too moist, a little Dryness and Heat put it in a Condition most suitable to its Functions. I freely own I do not love Tea, and when I am oblig'd to drink it I perceive my Stomach nauseates it. The Weakness of my Constitution in Youth may have contributed to this Aversion; I do not trouble myself even the best Tea from the World; but his free papers draws upon me the Bailiff of my Friends, but I in my turn laugh at their Niceness, and please myself with my Infatibility.

But 'tis a common Saying, He who does not love Tea, covets Wine. [The Chince, as I have observ'd, make their Wine of distil'd Rice, and it is very strong.] I do indeed drink Wine, but I never take more than four or five small Glasses; more than that would give Shortness of Breath, a Dizziness, Sicknes at Stomach, and next Day I should like one expecting a Fit of Sicknese. Wine is a moderately taken recrees drooping Nature, revives its Forces, and gives to the Blood and Pulse their natural Vigour; but drank to Excess, it produces windy Fermentations, Obstructions in the Reigns, and taints the Stomach.

Nothing appears to me either more flameful, or more unworthy reasonable Men, than the contending at a Feast who shall drink most Bumpers, or shall soonest empty his Bottle. For my part, when I entertain my Friends, I invite them cheerfully to drink two or three Glasses to put them in good Humour; but I stop there, without preluding them further, or insifting on Compliances which would destroy their Health: There are my Maxims in Diet; they are easy, and if they are profus'd, I am sure they will be found beneficial.

The Regulation of the Actions of the Day.

In the common Actions of Life we are attentive enough to great Matters, which give a visible Blow to Health; but there are many small ones which are look'd upon as Trifles, and thought below Notice: And yet due Care with regard to these Trifles may keep us from many Inconveniences, and a contrary Conduct shorten the Term of Years which Youth designd us.

In general, our Life depends upon the regular Motion of the Spirits: Of these there are three Sorts; the Vital which we call Ting; the Animal, which we call K; and a third Degree of Spirits, much more noble, much freer from Matter, and to which the Name of Spirit does much better agree, which are called Sbn.

The Vital Spirits produce the Animal, and of both these is begotten a third Degree of Spirits design'd for intellectual Operations. If the Vital Spirits happen to fail, the Animal must unavoidably droop; and this second sort of Spirits being evanescent cannot subsist, and the Man must die. It concerns us therefore not idly to waste these three Principles of Life, ei-
III. As of all the Pains which afflict us. Anger does the most mischief, for of all the unwholesome Affections of the Air Wind is the most dangerous, especially when it comes that any narrow Passage, is cold and piercing, and surpriseth us unawares; it infinuates into the Body, penetrates the Nerves and Arteries, and often caustics the torturing Pains of the Gout, Palsy, and such like grievous Difices. The ancient Proverb therefore advises us to avoid a Blast of Wind as carefully as the Point of an Arrow: Likewise after hot Bathing, or hard Labour, when the Body is in a State by no means leave off any of your Cloaths, nor expose yourself to the fresh Air, for this light Refreshment may coet you dear. The Cold Air closes the Pores, and thence comes a Gathering of ill Humours, which would have found vent this Way, either by sensible Sweat, or insensible Perpiration, especially at the Feet, the Back, and Belly, which should not feel the Cold. Therefore even in Summer, when we wear very thin Cloaths, it is proper to cover the lower Belly with a large Cotton Cloath to preserve it from Overheating, which sudden Cold would occasion there. I know the Remedy in this Case is Sudorifics; but thro' they cure the present Disorder, they weaken the Mafs of Blood, and alter its Fermentation, whence similar and heterogeneous Particles are evacuated promiscuously.

IV. In the fourth and fifth Moons, May and June, if there be long and continued Rains, as it happens in some Southern Provinces, the Dampness of Houses should be remedied by burning Herbs in them, or Wood well dried, and which makes a clear Fire. Who fits or lies down in a moist Place is in danger of a Fit of the Palsy, or at least a very obstinate Flux. In sultry Weather, when you sweat much, shift your Linen frequently, but do not put on what hath been just dried in the Sun.

V. When the Juice is squeezed out of the Canes don't burn the Wood and Husks under your Eyes, that Fort of Fire having the maligns Quality of clouding the Sight, You will find the same Inconvenience by burning Taint Oil instead of common Oil: Musk, and the Blossoms of young Oranges contain imperceptible Infest, therefore do not put your Nofe to them left these small Vermian get up to the Brain. The Air is full of imperceptible Eggs of various small Infest, which we suck into the Stomach with our Breath, but they cannot he hatch'd there for want of a fit Medium; whereas the Infest, which lay their little Eggs in the mealy Cup of clouding the Sight, may be hatch'd by the Nofe with a Fermert proper to hatch them.

VI. During the three Spring Months, when Nature is on all sides in a Fermen, we should conform ourselves to it; to this end we should stir about, and walk, that the Limbs may be more pliant, for a sedentary and unactive Life are at this Season directly contrary to Health. If there should be some warm Days, don't leave off your Winter-Cloaths too soon, nor all at once, but by degrees, lest you should be surpriz'd with sudden cold Weather, which in that Season very commonly succeeds Heat.

VII. In Summer the Spirits in the Body are much spent, the Reins are weaken'd, the radical Moisture is wafted, and, if I may use the Ex-
The Chinese Art of Medicine.

Note 1. The Ti-ashang is nothing else but the Root of the Great Conifer, the bell grow, in the Province of Hsien an, about the City of Peitien, which is called Hsien-an. This Root, when dry, is as big as one’s Thumb, and a great deal longer. This Root has excellent Properties; much is applied to its Virtues in Europe, and in particular in Physic, who is a Christian, affirms that the richer sort, who regard their Health, take every Morning some small Pills of Ti-ashang, just as we take many in Europe drank Cordials orishrooms; some cut this Root into little Sticks, and boil it in, or else distil it in balsamic Oils, bruise it, make it a Tincture, and infuse it in water. It is usually compounded with five Ingredients, viz. Aromatic, Cogon, Disculates, genial Substitutes, and weak Acids. the better to quicken and convey the Virtue of the Ti-ashang, it is compounded with more or less prominence in their Pills. Of these Ingredients the principal is Fu-lin. You must not confound this Root with the Fu-fan, which is the Epistate of the Pei-fan, and the great Syrup of the Fu-lin, is the root of Cinnamon, and exceeding cheap: the Fu-lin is very much common, ed, and is very dear, therefore, to the northern parts, is of a temperate Quality, and is much liked by the northern parts, and in all caves. It is a very good Remedy in Diseases of the Liver and Stomach, in the Dropsy and Asthma. What is there of Fu-lin in its helps to eat the Phlegm that obstructs the Lungs and Throat, and dispels in the Stomach and Sides. Moreover it appeases Grief of Heart, and the violent Disorders which arise in the Mind by an Excess of air, and from the great Dryness of the General Rapidion: it hath the double Virtue of curing a violent Flux and a Stoppage of Urine; it staves insomnious Vanishing, and Convolutions in Cholera, and the usual Syrups strengthen the Emetics, and with a Child for an easy Labour. No Vinegar nor Acid must be taken while this Medicine is used. It may perhaps be said, What fruit of Sheab grows from the Fu-fan, ed out of its Post? Then, when you are to drink any thing hot, but for want of its Food, the Water to be brought beforehand with the Rice, then, during that Morning, or with a pinch of Salt, are not to be taken with the Food or Rice in the same way, is the Fu-lin is clogg’d, and the Breath, which evaporates the Water thus brought in, is cough’d, and contracts an Acidity. It is therefore necessary to redouble your Care to maintain the natural Heat, and vital Spirits: Do not, then, during that Season, sit out of Doors, or upon great Necessity, keep yourself warm within, and retire not too early left you be pinch’d by the first Cold of the white Frosts. Wear Cloaths fit to keep you warm, but do not load yourself with Furr. Do not hover continually over a Fire, which may cause a violent inward Fermentation enough to give you a Fever. Especially be advis’d to wear a double Girdle about four, or five Inches broad, for the Heat which that keeps up in the Reins warms the Body itself. In Travelling, if you go by Waters, as in Travelling, if you go by Waters, as

...
are laid down in a proper Posture, they incline to and rest upon the Side; whereas, if you talk, you force the Lungs to raise themselves in part, and by strongly heaving they shake all the other noble internal Parts. A Comparison will help to make you understand me: The Voice which comes from the Lungs is like the Sound from a Bell; if the Bell be not hung, you damage it by striking it to make it sound. It is said, that Confucius made it a Law to himself not to speak after he was in Bed, no doubt for this Reason.

NOTE. This Author reason according to his Sound Notions of Anatomy, for in his pains he knew but little of the Structure of the Lungs, the Separation of its Lobes, and how easy it changes: its Figure. He is ignorant of the Office of the Nervous, which is the active Instrument of Respiration, since by contrariety in Muscles it admits the Air into the Lungs, and expels it by relaxing them. Would he have his dumb wife by mere Weakness, or in an old Age, be carried to their Beds for whole Years? He seeks too much for Mystery in the Science which Confucius kept at Night; he then forgets to talk with his Disciples, probably because he had dosed enough with them in the Day, and wanted Rest.

VI. Sleep with your Head and Face uncovered, that you may breathe more purely and freely. Accustom yourselves to sleep with the Mouth shut: Nothing tends more to preserve the Heart, the Radical Moif, and to vanish these Lungs at the Stroke of an open Mouth. The least Inconvenience that can happen from it is an early Lofs of Teeth, for the Air, by continually passing in and out between them, hurts, and by degrees loosens them. Besides, one is liable to draw in gross Particles, or malignant Influences, which passing thro' the Mouth inflamme into the Body, infect the Blood, and give rise to various Distempers.

VII. Sleep not on the Skins of Tigers or Leopards. If the Hairs of these Creatures enter never so little into the Fleth, you will find how venomous they are. Neither sleep in the Air, on the Dew, upon cold Stones, or in a damp Place, nor even upon Beds or Chairs that are varnish'd: Such Indiference will occasion Palfies, Ring-worms, and cold Distempers. It is also dangerous to rest one's self in Chairs or on Stones heated by the Sun. A malignant Heat might inflamate into the Body, fix the Humors in some one Place, and cause an Abscess there.

Thus you have a Summary of the Precepts which the Chinese Physician gives to preserve Health, and to prolong Life to extreme old Age. We may no doubt be surprized to find the Chinese (who are so little vers'd in the Science of Anatomy, which is the most important Part of Physic for discovering the Causes of Diseasces) reasoning as if they understood it. They supply what is wanting in this Part by Experience, and by their Skill in determining by the Pulsation the Dilatation of the inward Parts, in order to restore them to their natural State by other Medicines. And, when all is done, no more sick Perfons die under their Hands than do under those of the most able Physicians in Europe.

Upon the whole, the personal Experience of a Physician, who knew how to recover his own Health which was ruin'd in his Childhood, ought methinks, to give weight to those Means which he tried. Yet I doubt whether the Rules he precribes will be as well approv'd in Europe as they are in China.
Geographical Observations on TARTARY,

Extracted from Memoirs of the Missionaries who drew the Map.

The Empire of China, besides its fifteen Provinces, takes in all the Countries beyond the Great Wall subject to the Manchew Tartars, whose ancient Country is properly Eastern Tartary. But in the Tartarian Inhabitants, and only in use with the Chinese Geographers, who could have no Information but from the People of Lyau tong or Lyan tong, no way inclined to commend a Country they could not love. Neither have the Geographers given any Description of these vast Territories, which, tho' inhabited by a Nation which ruled in China itself, about the thirteenth Century, under the Name of Kian chow, yet are a manner unknown at Pe king, even to the Grandees and the Literati. Such is their Contempt of Foreigners.

Our Map of Tartary, therefore, even in the Parts nearest to China, is not only new, but the first that ever appeared in China or in Europe; where it ought to be the more favourably received by the Geographers, since they have been forced to complicate their Descriptions of the greater Part of Asia merely from uncertain Reports, and Memoirs without Authority.

In respect to Names, we thought necessary to insert in our Map those used in each Country. To the Manchew Places we have given the Manchew Names, and to the Mongol or Mongol the Mongol Names. The Emperor, when we first began the Map, commanded the Tartarian Names to be written in the Tartarian, and the Chinese Names in the Chinese Characters; because it is as impossible to write the Tartarian Names in Chinese, as it is the European, without rendering them unintelligible: The Chinese with all their Characters cannot express many Sounds that are easily formed by the Tartarian and European Letters, whereas the several Names, as pronounced by different Nations, may be written with our Characters so as to be understood by the Chinese or Tartars. But as the latter have two Languages in common, the Manchew and Mongol, therefore we have inferred only three Sorts of Names in our Map in European Characters; the Chinese Names for the Towns they formerly possessed beyond the Great Wall in the Province of Lyau tong or Lyan tong, for the most part have undergone no Alteration; the Manchew Names for all the ancient Places of that Country, which, like other Provinces of China, are subject to Governour. Last, but not least, is the way by the Emperour furnished the several Difticts of the Mongol Princes, who receive from the Emperour their Inveiltures and Titles, yet are Sovereigns in their respective Territories; which, notwithstanding their vast Extent, have neither Cities, Fortresses, nor Bridges, and are in a manner destitute of every Convenience of Civil Life.

Of the Territory of the Manchew Tartars.

This Country is divided into three great Governments, whose Extent may be seen in the Map; The first is that of Shen yang, called by the Manchew, Mengden; it contains all the ancient Lyau tong, and is bounded on the South by the Great Wall, which begins Eastward of Pe king, by a great Bulwark built in the Ocean; on the East, North, and West, it is inclosed only by a wooden Palisade, seven or eight Foot high, and more fit to make its Bounds, and keep out petty Robbers, than to oppose an Army: The Gates are not better, and guarded only by a few Soldiers. The Chinese Government to this Province has given the Name of Wall, which has occasioned the Province of Lyau tong to be erroneously placed in some of our Maps, within the Great Wall. As the Subjects of Lyau tong were neither permitted to go out of their own Country, nor into China, without Leave of the Mandarins, this Government was accounted very profitable: There were also fortified Places, but at present they are almost in ruins, being become useless under the Manchew Emperors.

The Capital of the Country is the city Shen yang; in the Metropolis of their particular Nation, and therefore since their Possession of China have not only adored it with several public Edifices, and flour'd it with Magazines, but have settled here the fame Sovereign Tribunals with those at Pe king, excepting that call'd Li pha. These Tribunals consist of none but Natives, and all their Acts are written in the Manchew Language and Character. They are not only sovereign in Lyau tong, but likewise in all the Parts of Tartary, immediately subject to the Emperor. Mengden is likewise the Residence of a Tartarian General, who has here his Lieutenants General, with a considerable Body of Soldiers of the same Nation. This has drawn a great Reput of Chinese from the other Provinces, who carry on almost all the Trade of Tartary.

Not far from the Gates of this City are two magnificent Burying-Places of the first Princes of the reigning Family, who took the Title of Emperour from their beginning to reign in Lyau tong. One is of the Emperour's Grandfather, and the other of his Great Grandfather: They are built according to the Chinese Architecture: but, what is singular, are inclosed by a thick Wall with Portals, and are somewhat lower than that of the City: Several Manchew Mandarins of all Ranks are appointed to take care of them, and at set Times to perform certain Ceremonies, in which they observe the same Marks of Respect as if the Princes were still living.

The Emperor's Great Great Grandfather lies interr'd in a ordinary Burying-Place at Shen yang, which is more like a Village than a City, tho' the Manchews began here to establish the Seat of their Empire over China. The other Cities of this Province are of little Note, being thinly populated, ill built, and without any Defence, except a mud Wall; tho' some of them, as I chew and King chew, are very well situated for Trade, and have plenty of Cotton.

The City of Fong wungh chung is the chief, most populous, and has a very considerable Trade, being as it were the Key to the Kingdom of Korea, and its Commerce. This has drawn hither a great Number of Chinese Merchants, who have handmade Houfes in the Suburbs. The principal Merchantize is Paper made of Cotton, very strong and durable, but neither white nor transparent, yet they drive a great Trade with it to Pe king, where it is used for Sashes of Palaces and Houfes of Fashion. The City is governed by a Manchew, with the Title of Hotongis, who has under him several other Mandarins Civil and Military of his Nation. It derives its Name from Fong wungh fuan, the most noted Mountain in the Country. As to the famous Bird, called by the Chinese Fong suang, it seems no less fabulous than the Phenix of the Arabians: We shall not stay to refute what has been laid of the Rarities of this Country, founded only
only on the shores of the Chinefs, who are apt to exaggerate every Circumference; since having examined the Chinefe aforesaid, we find nothing remarkable either in the Mountains or Rivers, which are therefore left out of this Account. Pursuant to this Rule, we shall say nothing of the Pope of San cha leh, or much taken Notice of by Chinefe Authors; it is no more than a Concourse of three or four Rivers, which unite in this Place, and under that common Name discharge themselves into the Sea, but is far from being a Novelty. The Lands of this Province are in general very good, producing Plenty of Wheat, Miller, Roots, and Grains, which feed Numbers of the Inhabitants, and the Provinces of Chinefe. They have little Rice, but plenty of Apples, Pears, Nuts, Flibers, and Chefsnuts, even in their Forests. The Eafte Part, which borders on the ancient Country of the Manchews and the Kingdom of Korea, is full of Defarts and Boggs: Wherefore we need not wonder at reading in the Chinefe Histories, that one of the Emperors of the Family of Tofor was obliged to raise a Cafeway to 20 of our great [French] Leagues, in order to march his Army into Korea, and conquer them. But when it rains in these Parts, as it frequently does, the Water sinks so deep into the Ground, that the Sides of the Hills by which they endeavour to pass are almost as marshy as the Plains. In some Parts of this Country are still to be seen the Ruins of Towns and Villages, destroyed in the Wars between the Chinefs and Koreaans; but no Monument of Stone, or other Remains to give Light into this Part of History.

The Second Great Government is Kirin ulta balun, bounded Wefward by the Palifade of Layt, Southward by the Kingdom of Korea, and on the North by the great River Sugbalan ulta; (whole Mouth is a little on this Side the 55th Degree) So that it extends in Longitude no lefs than 13 Degrees, and almost 20 in Latitude.

This Country is but thinly peopled, and has only three Cities, very ill built, and encompassed with Mud-Walls. The Chief of them is Situated on the River Sonngar, there called Kiria ulta, whence it takes it Name for Kiria ulta batunignet, the City of the River Kirin. Here resides the Manchef General, who has all the Privileges of a Viceroy, and commands all the Mandarins as well as the Troops.

The next much inferior, called Peine or Pette, stands on the fame River, 45 Leagues almost N. W. from Kirin ulta batun, it is inhabited mostly by Tartariar Soldiers, under a Lieute. General, and Exiles.

The other City, which the reigning Family confiders as its ancient Patrnomy, is Situated on the Huer pike, Southward by the River Sugbalan, which is commonly call'd the Sagnuta. It is commonly call'd the Ningutu; for these three Tartariar Words, signifying seven Chiefs, are expreffive of the Rule of their Kingdom, which was first established by the seven Princes of the present Emperor's Great Grandfather's Father; who, having found means to settle them with all their Families in this Place, soon made himself obli'ed, thro' Fear or Love, by the rest of his Nation, which was at that Timetiered in the Defarts that extend to the Eastern Ocean, and divided into little Hamlets, each of one Family. The City at prefent is the Residence of 5 Manchews Lieut. Generals, who has Jurifdiction over all the Terri-}

As the Plan [Jin feng] which the Chinefs and Tartars think the most precious, grows only in the Provinces wall Countries, and as the Tu pi Ta ife are obliged to pay a Tribute of Sables, the Trade to Ninguta is considered as one of the great Employs of the Port; and fince the trade is perfuaded, the Manchef and with thole of the Soldiers, make the Suburbs at least four Times larger than the City. The Emperor has taken care likewise to repelwe the Country, by fending hither fuch Tartars and Chinefe Criminals as are banifhed; fo that we found Villages, at a Suburbance from Ninguta, where we refreflied ourfelves. They make a Shift to live, and have in particular Abundance of Millet, and a Sort of Grain unknown among us, call'd by the Chinefe of the Country Mey fe mi, as being of a middle Kind, between Wheat and Rice: it is wholesome, and much used in these cold Countries: It would perhaps thrive in some Parts of Europe, where no other Grain will grow. Oats, to fcare every where else, are here in Plenty, and given to their Horses: Which fene't harange to our Tartariar Companions, bred at Pe king, where they feed their Horses with a kind of black Beans, very common in all the Northern Provinces. They have but little Water, and are afraid too that the Ice would aferd them that it would be dangerous Sailing. This Cold is kept up by the great Forests in this Country, which are very thick and large the nearer you advance to the Eastern Ocean: We were nine Days in paffing thro' one, and had several Trees cut down by the Manchef Soldiers to make room for our Observations of the Sun's Meridian Altitude. But when we arrived at these Woods we found time to go into fine green Valleys, water'd with excellent Rivulets, whose Banks are enam'd with Variety of Flowers, but fuch as are very common in our Volumes, except the white Lillies, which are of a most lovely Colour; our Manchef were mighty fond of them. Thole Lillies, in Shape and Height, perfectly refemble our white Lillies, but are of a much weaker Scent, which we were not at Surpris'd at, because the Sagnulas, which we found in thole Valleys had not the Smell of ours. Our Tubers are transplanted to Pe king were become less fragrant. The finest yellow Lillies grow not far from the Palifade of Ninguta, when we had left it, they were of smaller Size, but the greatest found them in great Quantities between the 45th and 48th Degree, in a Plain which was morit not marshy, and had been left uncultivated ever since the Manchef entered China. It is water'd on one Side by a small River, and bounded on the other by a Chain of little Hills. But the most notable and uful of all the Plants in thole Defarts, and which draws a great Number of Horribatis this is the Jin fung, or Amaranthus, Ox Labba, the Chief, or Queen of Plants, long de-
A General Description of China.

Ounce falls for seven times its Weight in Silver, notwithstanding the continual Trade carried on between the Tartars and China; who cunningly taking the Advantage of the Croud of Mandarin Soldiers continually pulling and repalling, either for Pe king, Kuirnula, or Ningula, find means to get the length into the Jin fung Country, either clandestinely, or by Conveniance of the Government.

But in 1709, when we drew the Map, the Emperor charging that his Manchu should repel this Advantage rather than the China, ordered 10,000 of his Soldiers encamp'd without the Great Wall to go out on condition some of them could find, on the two Ounces of the bulk, and take an equal Weight of fine Silver for the Remainder; by which means the Emperor got in that year 20,000 China Pounds of it, for less than a fourth Part of the Price it bears at Pe king.

As soon as these Herbaldists begin their Search, they are obliged to quit their Horses and Baggage, carrying with them neither Tent, Bed, nor Provision, except a Bag of Millet dried in the Oven; and at Night lodge upon the Ground, under a Tree, or in some little Hut run up in hales with Boughs. The Officers of the Mandarin at a Distance, where there is most Plenty, who encamp him to receive an Account from time to time of their Progres, by thosse he gives them to pieces of Beef or Venison. Their greater Danger is from wild Beasts, especially Tygers, against which they must continually be on their guard: If any one returns not on the Signal for moving their Quarters, they conclude him devoured by Beasts. This Plant grows only on the Declivity of woody Mountains, on the Banks of deep Rivers, or about steep Rocks: If a Forest takes Fire, it appears no more there in three or four Years; which proves that the Jin fung can't endanger: But then as it is not found out in the 47th Degree of Latitude, where the Cold is still more sensible, we may conclude, that it can as little bear too cold a Soil. It is easily distinguished from all other Plants about it, and frequently by a Cluster of very round and red Fruit, or a Stalk that floats above the Branches: Such was that we saw at Hon chun in 42 Degrees, 55 Minutes, 26 Seconds Latitude, two Leagues from Korea. Hon chun is the principal Village of those Tartars, who annually carry the Gold to Ta i fu, but are at present confounded with the Manchus, both in Language and Habitation. This Plant, which was about a Foot and half in Height, had only one Knob whence shot four Branches parting equally one from another as if they did not spring from the same Plant; each Branch had five Leaves, and they say there is always that Number, unless diminished by accident.

The Root is only Part used in Phyfic, and has this peculiar, that it shews the Number of its Years by the Remains of the Branches it has lost forth; and that by discovering its Age, it enhances its Value; for a Young and little root is worth the whole of it. But all this we have it by the Figure of it, of which we will speak on the Spot by Pere Tartou. This Plant, together with three others, was brought us by one of the Inhabitants of Hon chun, who went in quest of them five or fix Leagues; this is the farthest Extent of the Territories of these Quel ka Ta i fu, whole Country is in other Respects agreeable enough, and which is very uncommon among Tartars, well cultivated, whether it be owing to Neciffity, or an account of their Distance from the Manchus, (the nearest of whom are 40 Leagues off) and the Road very bad, that the Hills are so woody, that whole very flourishing Towns, to find ourselves on the Banks of the River Tu men ilu, with nothing but Woods and wild Beasts on one Side, while the other prefented to our View all that Art and Labour could produce in the best cultivated Kingdoms. We there saw well'd Cities, and placing our Instrumens on the neighbouring Hills geometrically determined the Situation of four of them, which bounded Korea on the North. But as the Koreans understood neither our Tartars nor Chinings, we could not learn above four Names till we came to Hon chun, where live the Interpreters whom the Tartars employ in their daily Commerce with the Koreans. We have set the Names of these Towns in the Map, just as they are in the Emperor's, which has them in Chinings; for this Kingdom has been time out of mind dependent on China, whole Habit the Koreans wear, as the Conform of the Emperor is necessary before the hereditare Prince can assume the Royalty.

The Tu men ilu, which divides the Koreans from the Tartars, falls into the Ocean ten Leagues from Hon chun, and the former is the most fertile of the four Cities, whence we had a Prospect of two of the Cities fixt by our former Observations, and could also distinguish the Mouth of the Tu men ilu, so that the Reader may depend on our Map for the exact Limits of the Kingdom of Korea on the Side of Tartary; and could we have enter'd it, as was proposed to the Emperor, who did not approve of it, nothing would have been wanting to complete the Geography of that Kingdom. The Addition of the Eastern and Inland Parts of the Kingdom is laid down from Observations we made following, with a Mandarin of the Office of Mathematics, who took the Latitude of the Capital called Chon fu, or King ki taus as also from the Maps of the Koreans, which were communicated to us. For this Reason we cannot warrant the exact Position of the Eastern Cities, nor several of the Southern; yet after all, our Map is incomparably more correct than any hitherto published, which were only made from uncertain Reports, or Translations of some Chinings Geographers, who indeed never saw so much as the frontiers of the Kingdom, much less did they know any Points with an Instrument, tho' absolutely necessary for Geography, being a laborious Science, is not perfected in the Closet without painful Observations, which ill agree with the Inclination of the Chinings Doctors. They call Korea, Kau i gu; the Manchus, Solon Korun: The Name Tu men ilu, common to both, is a Manchus Appellation, and answers the Chinings Van li kyang, i.e. the River of ten Thousand Li, or Chinings Stadia, equal to 1000 of our Leagues; but the Map shews this to be false.

The Koreans have built a Town on the Bank opposite to the Tartars, on the Wall that is like the Wall of our Towns, which they made their first Conquest; in Parts more remote it continues almost entire. Beyond the Tu men ilu, in our Progress into the ancient Country of the Manchus, we came to a River called Suifund pira, the Latitude of which we took at its Fall into the Eastern Ocean; it is very famous among the Tartars, tho' it scarce deserves Notice. Here we saw the Rurumans called Ferdan batun, accounted one of the Most powerful of their Place. It is in an open Plain fit for Tilled Ground, and has only a slight Defile defended by a shallow Ditch. The other Rivers of this Country are much less considerable than Suifund pira, whence doubtless proceeds the Eellem which the ancient Manchus still retain for it.

The Tu pi Tartars.

The River Ujari is incomparably the finest, both for Clearness and Length of Course. It falls into the Sagaitahan, and belongs to the Tu pi Ta i fu, who live in Villages by its Banks; it receives a great many large and fruitful Rivers, in some, the Inhabitants both for Food and Raiment: The Tartars know how to dress the Skins, to dye them three or four Colours, to cut them out in Shape, and few them in such a delicate Manner, that at first you would...
Eastern Tartary.

would imagine—tory made use of Silk, till on ripping a Stitch or two, you perceive an exactly fine Thong cut out of a very thin Hide. They dress like the Manchus, in the Chinese Habit; the only remarkable Difference is, that the Bottom of their long Robes is commonly bound with a green or red Border on a White or grey Ground; the Women also hang small Pieces of Brass Coins, or little Bells, at the Bottom of their Mantles; which give Notice of their Approach; their Hair, which hangs down over several Inches, falls upon their Shoulders, and is loaded with Bits of Gold and other Necessaries, which they prize as Jews. The Maner of Life is no less extraordinary: All the Summer they spend in fishing: One Part of what they catch is laid up to make Oil for their Lamps, another serves for their daily Food, and the rest which they dry in the Sun without falling, (for they have no Salt) is laid up for their Winter's Provision, whereof both Men and Beasts eat when the Rivers are frozen.

We observed, however, a great deal of Strength and Vigour in most of their poor People; yet the Animals, which they catch in this Country, are very scarce in this Season; and their Flesh of such an intolerable Taste, that we could hardly believe them when they told us of it. We procured a Fig, which is the Meat most in respect with them, and had it dried in the usual Manner, but were forced to send it away as soon as tasted; the very Servants, as eager as they were for Flesh, having liv'd so long upon Fish, could not endure it. The Dogs in this Country draw their Sleds when the Rivers are frozen, and are highly valued.

In our Return we made a visit to Kang Yor, the Governor of this Nation, and enjoyed the Honours and Prerogative of a Body-guard, was lately dead. She told us, that she had 100 Dogs for her Sleds; one, beaten to the Ground, before which, with harnefs follow, without Straining, to the End of the Stage, and are relieved by others from the Ipare Pack; she assured us that she had often run 100 Chinese Li, [ten of our great Leagues] without resting.

Instead of bringing us Tea, which is the Custom among the Chinese and other Tartars, her Attendants served us up little Bits of Sturgeon upon a neat satin Salver. This Lady, who understood Chinese, had a quite different Air and Manner from these Thupi Taifee, who, in general, are of a peacable Disposition, but heavy, unpolish'd, and without any Tincture of Learning, or the least public religious Worship, the Chinese hold themselves not having as yet found their Way among them; very likely, because the Bonzys can't take up with such a poor wretched Country, where they now neither Rice nor Wheat, but only a little Barley. The Tribe of this Village on the Banks of the River: All the rest of their Lands is covered with a thick and almost insuperable Wood, whence they are annoyed with Clouds of Gnats and such like Insects, which they are obliged to drive away with Smoke.

We have in Europe almost all the Kinds of Fish taken in these Rivers, but not that Quantity of Stur-fish and geon, which is the principal Fishery of this Nation. If you will believe them, the Surgeon is the King of these Fish. The Death or Birth of any Fish is a Matter of great Concernment; they make all the Virtues they attribute to it. Next to the Surgeon they highly prize a Fish which is unknown to us, but is certainly one of the most delicious that can be eaten: It is about the Length, and Almoft of the Shape, of a small Tunny, but of a finer Colour; the Flesh of it is entirely red, which distinguishs it from other Fish; it is very fear's, so that we could never meet with it above once or twice. These Thu Pi Taifee commonly spare the large Fish, and take the lesser with Nets; their Banks are small, and their Boats made of Wood, so as to keep out the Water. They have not any Ancient Maps; or in a Mixture of that of the Manchus, their Neighbours on the West and South, and that of the Ke chen Taifee, bordering on the North and East, for to the Chiefs of the Villages, who doubtless never went far out of their own Districts, both Languages were intelligible. These Chiefs can't call their Mandarins, because they neither have their Power nor Ensigns, and besides are of so little consideration, that it would be giving a Fable to those who have seen the Train of the leaf Mandar in China: Neither have we ever heard any Tartars or Chinese call this Country a Kingdom, as none of our Writers have honoured it.

The same must be said of the Country of the Ke chen Taifee, notwithstanding it extends along the Sea of Sagbalin sian, from Tordon before-mentioned, to the Ocean; and in all this Space of near 150 Leagues long, you meet with nothing but ordinary Villages, which are almost all seated on the Banks of that great River. They are also called Dutch, who call in their Language, Manchus, and apparently that of the Tartars who inhabit from the Mouth of the Sagbalin sian to 55°, which in this Part is the Northern Boundary of the Emperor's Dominions in East Tartary: They don't have their Heads according to the present Custom of the Empire, but wear their Hair tied with a sort of Ribbon, or in a Bag behind. They seem'd more ingenious than the Thu Pi Taifee, answer'ddifficult to the Questions we putted to them of their Country, and took great Notice of our Operations. As we assured them, they could willingly have Flay'd to teach them some of their True Doctrine, which would make them happy, they reply'd, they durst not hope for such a Favour: But if any one of us would come and instruct them, all their Nation would look upon him as a Pericon sent from Heaven.

We first learned from them, that opposite to the Mouth of the Sagbalin sian was a great Island inhabited by People of themselves; whether the Emperor afterwards sending some Manchus, they island paddled over in Barks belonging to the Kechen Taife, who dwell by the Sea Side and travel with the Inhabitants of the Western Parts of the Island, and had they taken Surveys of the Southern Parts, as they did in their Progress on the East Side, and on their Return, by the North, to the Place whence they set out, we should have had a compleat Knowledge of this Island; but they did not bring us so much as the Names of the Villages, nor a Plan of the Southern Coast: Wherefore our Description of that Part is in great Measure conjectural, and on this Circumstance, that they never saw the Coast beyond 41°; which could not be, were the Island longer. The Inhabitants of the Continent give it various Names according to its different Villages, but their general Name is Sagbalin anga bata, or, The Island of the Mouth of the Black River; that of Hu yee, fancy'd by some at Pe king, is entirely unknown both to the Tartars and the Islanders. The Manchus sent thither learned only the Names of the Villages, which they prized as Jewels. They are necessaries obliging them to return sooner than they could have with'd. They told us that these Islanders bred neither Horses nor any other Beasts of Fens, but that in several Parts they had seen a Sort of tame Stags which drew their Sleds, and, by the Description, were like those used in Norway. They heard nothing of the Land of (A) Tufa, which indeed must be five or six Degrees more to the South, according to our Maps, and the Poraguean Map of Japan, from whence that Island can't be far distant, probably not beyond 45°. (A)

However

(A) This is written variously Tufa, Tuf, Tufa, Tufa, Tuf, Tuf, and Tufa.
(B) The Land of Tufa, as represented in our Maps according to the Discoveryes of the Dutch, extends beyond the 70th Degree of Latitude, and consequently the North Part of it must lie in nearly the same Parallel with the South Coast of the Island mentioned in the Text, and per-


However, we can with certainty affirm, that nothing is more fabulous than what we are told of this Land of Jiffa, by the Chinese Geographers, who make it part of Eastern Tartary, and a Country of much Extent, inhabited by a warlike Nation, formidable to the Japanese: For, besides what we have already observed with respect to the Sea-coast, several Points of which we fixed in determining the Falls of the Rivers, how is it possible that the Yu pi Ta tse and the Ke cheng Ta tse Mancheus, whose Lands are contiguous, and who, in the course of their hunting Sables, range all the countries East and West as far as 45°, could have been aware of the existence of these countries, which, with their forests, and where Suords are set by the Points behind their Heads? Whose Country, according to the Geographers, ought at least to begin about 43°, very near Hon chun, where we found none but a few Quel ka Ta tse, contended, as I said, in Language and Manners with the Mancheus. Wherefore, without farther examining whether the Chinese Authors, by its limite, understand what we call Jiffa, it is sufficient to obverse, that what we hear from them of its extent and Inhabitants is void of Truth, and that it is much safer to rely on what the Accounts from Japan tell us concerning this Island of Jiffa, than to form a judgment from thence, as being the Place to several Japanese Christians fled, conducted by Pere Jeron de Ango, who in 1623 was put to death at Tondo, at the Head of a Troop of 50 Martyrs.—It is certain, that beyond the Soghalian ilia there is nothing but a few Villages, inhabited by the Ke cheng Ta tse, the rest of the Country being a wild Desert, frequented only by Sable-Hunters; it is crossed by a Chain of Mountains, very famous in their Parts, and called Hikan alin. Here are also famed pretty good Rivers; which marks the Point whence the Rivers run contrary Ways: Thus the Ubi pira runs towards the Northern Seas, and belongs to the Relijans, while the Silinsh pira flows Southward into the Country of our Tartars.—Thofle called Han bala are true Mancheus: The Word Han signifies three, and Bala is the Linkedin or common Appellation of a Family: i.e. they are composed of three Families, which unite together after the Corruption of the rest of their Nation, from which they lay at a great Distance, being mixed with the Yu pi Ta tse. The Emperor has given them Lands near Ningta, along the Pasa Bala, and the Sogari ilia, on the Banks of which almost all their Villages are seated. Their Wives, Children and Servants go clothed, in general, like the Yu pi Ta tse; but differ from them in this, that they have Hories and Oxen, and have comparatively good Harvefts. In these Parts also, are seen the Ruins of several Cities, Feengin batun build on the Hiarbo pira, five or six Leagues from Ningta, but is only now a little Hamlet; one of them, only thrice the size of the City of Strongway. Here are also found great Stone Stair-cafs, with some other Remains of a Palace, the like not to be seen with any where else, not even at Ningta. So that it is very probable, all the Monuments of Antiquity in Eastern Tartary were not the Work of the present Mancheus, but of some of the 12th Century, who, under the Name of Kiu chau, were Malters of the North of China, and having built, in several Parts of their Country, Towns and Palaces, were afterwards cut off by the Mongi in Confederacy with the Chinese, in such a manner, that those who escaped were obliged to fly to the Western Parts of their ancient Country, now inhabited by the Selon Ta tse Tartars, who say they were originally Mancheus.

According to this Remark we may also conclude, that Phaiki ilia batun was built by them, tho' nothing now remains, except an ordinary Pyramid, and the Ruins of the Walls, without which are the Houses inhabited by the Mancheus; it is about eight or nine Leagues from Kirin ilia batun, on the Sogali, there called Phaiki ilia, whence it takes its Name; this is the leaf of the four Cities in the Government of Kirin, but by far the most agreeable, as being in a more fertile and better cultivated Plain.

There is nothing more celebrated in the Mancheus History than the Sogali ilia, and the Mountain whence it springs, called by the Tartars, Shanen alin; and by the Chinese, Chang pe shan, i.e. the ever white Mountain, from whence they derive their Origin, which they mix with a very great many fabulous and wonderfull Circumstances. The Truth is that the Mancheus had then no River in all their Territories comparable to the Sogali ilia, which abounds with Fish, is large, deep, and navigable in every Part, without Dangers or inundations. This River, which flows at its Confluence with the Pasa Bala, is, as it springs, is likewise the most famous, being the highest in all Eastern Tartary, and may be seen at a vast Distance, one half woody, the other sandy, which makes it appear always white; not the Snow, as the Chinese imagine, for it scarce ever has any. On the Top are five Rocks, like so many broken Pyramids, exceeding high, and always wet with Fogs and Vapours peculiar to this Country. Between them is a very deep Lake, whence a fine Stream the Sogali takes its Rite. The Mancheus, to reproach the Tartars, say that the very beautiful, fertile and fruitful Rivers, the Tartars call Ke man ilia, (already described) the Yu-ilia ilia, and Si-bi ilia, which, having compassed the Borders of Koros, unite, and fall into the Sea of that Kingdom. But the Map shews how the Origin of these Rivers cannot be attributed to the Chang pe shan, unless we include under that Name the neighbouring Mountains, separating Koros, on that Side, from the ancient Country of the Mancheus, which at present makes Part of the Government of Kirin.

The Government of Tjifjar is that of Tjifjar, a new City, built by the Emperor [Kang hi] to secure his Frontiers against the Ruffians. It is situated near the Nouni ilia, a considerable River that falls into the Sogali, and is inhabited by Mancheus, Selon, and chiefly by the ancient Inhabitants of the Country of Tjifjar, called Tagari. This Nation, which is not very numerous, submitted to the Mancheus under the Emperor's Father, imposing his Protection against the Ruffians, who, passing in armed Bands out of the Soghalian ilia into the Sogali, they senced the Rivers and broke them off to the Tartarian Nations on their Banks. The Tagari are large and robust, and always used to war, and to build Houples, the Surrounded with Tartars, who never did either.

The City of Tjifjar is inclosed with a strong Palisade, not very high, but lin'd with a pretty good Rampart. The Garrison consists chiefly of Tartars, but the Inhabitants are mostly Chinese, driven thither by Traffic, or banished for Crimes. The Houses of both are without the wooden Wall, which includes large Spaces of the Tartarian Palis and Palat but the streets are very narrow, made into pretty wide Streets, and inclosed with a Mud Wall. The Governor of Tjifjar has jurisdiction over the new Cities, Merigen batun and Soghalian ilia batun. Merigen is above 40 Leagues from Tjifjar, much thinner of People, and inclosed with a single Wall. The Lands belonging to the left Countries are but indifferent, being a sandy Soil. But those of Soghalian ilia batun yield good Croops of Wheat, being a Plain extending along that fine River (Soghalian) The City consists of a Village, which flows the same, and on it's Side, is equally populous, and richer in Commodities.

About 13 Chinese Li higher, on the North Side, are the Ruins of an ancient City called Aykam, built by the five Emperors of the preceding Family, Tay Ming; for, by a surprizing Turn of Fortune, the Western Tartars, or Mongi Ta Tse, were not only expell'd by the Chinese, whose Masters they had been
Eastern Tartary.

The Tartars, being a numerous and warlike people, were obliged, in their turn, to draw Lines, of which we faw some Ruins: But from after finding themselves no longer able to withstand their enraged Enemies, they paid the Sabghan Tartars, and to keep them beyond the River was Aykon built under Tang Lo. It appears to have subsifted no long time, since it was but 20 years after that the Tartars rallied, and entering their ancient Country delir'd of it, then to revenge themselves on the Chines, invaded and ravaged their Northern Provinces; and then they settled in the Countries called, or rather the very Countries, by the vaft Army of the Emperor Suchtii, yet they till kept Poliflion of their Countries, the Chinese Generals not knowing how, or being unwilling, to improve the Victory by driving them beyond the Sabghan Ilia, and rebuilding Aykon. This Name is known to the Chines as well as Tartars, and several at Pe king give it to a new City, built in a different Place, tho' its proper Name is Sabghan Ilia banian, i.e. the City of the black Rivers, as it is Ryled in all public Acts and Dispatches to the Governors. To this City belong the Manchen Villages on this River, which are few and small, and several large Forests, where is excellent Hunting for Sables. Thefe, the Ruffians would have made themselves Masters of, had not their City Yaks, which was built a few Days Journey from the ancient Aykon up the River, been demolifhed by the Treaty in 1689. The Tartar Hunters ftil keep a very good Guard on the Frontiers, and armed Barks on the Sabghan Ilia. Into this River run the long pafs, Kaffa pafs, and several others considerable for Pearl-fishing, which is done without much Art, the Fishermen only jumping into their little Rivers, and taking the ftil Oysters they can find. They fay there are no Pearls in the Sabghan Ilia itself; but this, 'tis likely, as their Mandarins inform us, was because they durft not plunge into so deep a Water: They fift for them likewise in feveral other little Rivers that fall into the Noni Ilia and Sangari, as the Aroon and Nemer, in the Road from Tjifkar to Mergen; but in all thefe Welf of Sabghan Ilia boson, up towards the Ruffians, they affured us they never found any. The Pearls are much cryed up by the Tartars, but would probably be little valued by us, on account of their Defects in Shape and Colour. The Emperor has fveral Chaplets with 100 or more on each, very large and exactly like: But then they are thrown out of Thousands; all belonging to them.

The Sable-fkins of this Country are also highly valued by the Tartars, because they wear well, and are Dufing. The Solo$ Ta $e, who hunt them, are originally Eastern Tartars, defended, as themselves fay, by their Tartar Countrymen, whose Nation in 1654 before was much more robust, ftilful and brave, than the Inhabitants of these Parts; and their Women ride on Horseback, draw the Bow, and hunt Sta's and other Game. A great Number of thefe Tartars now reside at Nersbi, a pretty large Town, not far from Tjifkar and Mergen. We faw them fett out from thence, October 1. to hunt Sables, clad in fhort ftrait Jackets of Wolf skins, with a Cap of the fame, and their Boote at their Backs. They took with them some Horifes loaded with Mfelts Cloaks of Fox and Tyger Skins against the Cold, efpecially of the Night. Their Dogs are made for the Game, clamber well, and are acquainted with the Wiles of the Sables. Neither the Severity of the Winter which freezes the largefj Rivers, nor the Tygers which often attack them, nor the Death of their Com- panions, can hinder their returning to this painful and dangerous Exercife. The fein Skins are reffered for the Emperor, who pays a fixed Price for a Number; The rells, however, are a great comfort to themfelves, being pretty farces, and are immediately bought up by the Merchants in thofe Quarters, and the Merchants of Tjifkar.

The Bounds of this Government to the West, and on the Side of Ruffian Tartary, are two Rivers of a moderate Largenefs; one of them, call'd Ergont, ftrips to the South a little below 50th the Deg. of Lat. and joins the Sabghan Ilia in 4 Deg. of East. Long. from Pe king. The other River named Agbe Karbecha, de- fcrives with a ftouter Courfe from the North, and falls into the Sabghan a little North-Weft of the Mouth of the Ergont.

From hence they reckon 50 Leagues to Nipcb the firit City of the Ruffians, almoft under the Meridian of Pe king: It fands on the North Side of the Sabghan Ilia, and takes its Name from the River Nipcb, which there falls into the fomer. It is built, by Reports, much like Tjifkar. The Gar- rifons, which are GREATLY commanded by Ruffian Subjects, and in Command of a Tartar, were in 1689 by P. P. Thomas and Geribon to 51° 45', which agrees very well with our Observations made at Sabghan Ilia, and 31 Leagues up the River, where the Tartars called Ufifiu mufian are feated. The Ruffian Dominions beyond Nipcb, and that Part of the Sabghan Ilia towards its Source, were delineated in our Map only from Accounts given us by the bordering Mongi and other Tartars, who were very glad to have a general Notion of thefe Countries, and thefe, without the Limits of the Empire. So that to obtain an exact Knowledge of these late Valt Countries, we muft wait till the Ruffians give us Maps drawn by Mathematicians sent on purpose to settle the Geography thereof; for tho' which have hitherto appeared regulated solely by Journals, or uncertain Reports, as is evifed from the Confufion and Mistakes with which they abound in adjufling the Limits of that Empire and the neighbouring Countries.

Of the Country of the MONGU, or MONGOLS.

We now come to the other Part of Eastern Tartary, which, as already observed, is governed im- mediately by its Own Princes depending on the Emperor. This all belongs to the Mongi or Mongol Tartars, called, by the Chines, Tjifon Ta $e, and is of no lefs Extent than what is under the Manchen Government, being in Longitude from East to Weft above 300 Leagues, and about 200 in Breadth from North to South, tho' not every where fo, as may appear from the Map.

The different Countries comprehended under this General Name of Mongi extend even to the Caspian Sea, dwell in Tents, and live on their Flocks, which they remove from Summer to Winter, and thence from Weft to East, and vice versa. They place their chief Excellence in Riding, Hunting, and drawing the Bow: However they have their refpective Limits, and are in all respects within the Bounds appointed by Cufhions, yet to fettle beyond them is accounted an Aé of Hostility. Their Lands, generally speaking, are fuitable for Tillage, and, by what we could observe, tho' of Korchin, Oban, and Nymyn, which we past thro' twice in our Return from Pette and Tjifkar, are the worst. Korchin confifts of nothing but barren Plains, instead of Wood they burn Horfe and Cow Dung dry'd, and for Want of Springs dig Wells. Nymyn, which is the North Part of our Mongolia, and Oban, are far lefs, yet much better than Korchin. They are interfered with little Buryful Hills, which are furnifhed with Fuel for Fuel, and Game, especially an incredible Number of Quails, so that they fiew without Fear even between our Horses Legs.---These three Countries, and that of Tirmed or Tickle, on the Weft of them, are of a dry, fandy, nitrous Soil, and extremely cold; however they maintain a great Number of Tartar Prince's.

The Haufe of Korchin only, at the Time of our pafling thro' the Country, had eight or nine
A General Description of

of these Princes, distinguished by their several Titles, like our Dukes, Marquesses, Counts, or the Number of which is not fixed, because they depend on the Will of the Emperor, who is with respect to them the great Han of the Tartars, and who either raises or degrades them, according to their good or bad Conduct. When they are without Title or military Command, they are called T'ang gis, or, as the Chinese pronounce it, T'oy kis; nevertheless, they are considered as Mallers by the Tartars of their Country, who, indeed, are no better than Slaves to the Heads of their respective Families.

The Country of Karaling is by far the best; for as the present Princes are more or less of the house of Amidsha, they have induced many of their Countrymen to settle there, who have built several Towns, and improved the Lands about them, so as to produce enough for themselves, and to traffic with the neighbouring Tartars.

Here are likewise Mines, some of an excellent Tin, with large Forests of fine Timber, which is sent even to Pic king for their Buildings. By this Traffic the Father of the Great Grandfather of the present Emperor, at the time of the signal Service which he joined in the War against the Mongols, the blood of which he shed in the Country of Karaling, he obtained his Daughter in Marriage, and afterwards all his Possessions. And to secure them to himself, he was made a Man of the Manchu, then assuming the Conquest of Chine; for which the new Imperial Family Tjeng rendered him with the Dignity of Tjeng gung, or Prime Regulo, which is the highest Title of Honour that an Emperor of China bestows on any Prince.

Karaling from North to South is not above 42 great French Leagues, but much larger from East to West; in it are the mansions of the Emperor's fine Houses of Pleasure, near which he frequents and hunts, and usually spends his Summer: For the Heats are much more tolerable in all these Parts than at Peking, the Distance between that City and Jche-bō, the farthest of their Retreats, is not above 40 Leagues, if you pass thro' Ka pe kew, a Gate of the Great Wall, which is near half way. Beyond these Hunt ing Seats northward lie the Territories of Oboist and Paris, where Princes have been many Years allied to the Imperial Family. Paris is in the last, and in the other respects pretty like Oboist, the Soil of which is nearly the same indifferently. Here are but a few Buildings erected near the Palace of the Emperor's Daughter, for the Reception of her Retinue, where we were very well entertained: For the Princes, even among the Tartars, have a Politeness, which distinguishes them from their Subjects, who, tho' they fill themselves Slaves, are not treated with Severity, but have ready Access to the highest Occasions. This Familiarity takes off nothing of their Respect, for they are taught from their Infancy to obey; and the Manners of commanding to all. There were several Princes in Paris and Oboist, the Emperor's Son-in-law had then the Title of Tjeng gung or Prime Regulo; and the other two of the Princes of Oboist that of Kung gung, or Regulo of the second Rank: His Mother had built him a small Palace near the little River Singha or Siteh; tho' he usually encamped on its Banks.

But all of the Mongol Nations, depending on the Emperor, the most numerous and celebrated are the Kalkas, who numbers above 200 Leagues of the Country from East to West, and the Banks of the finest Rivers. It is of more than one, the Kalka para, which is the native of this Name, is not much frequented by them: It flows from a famous Mountain, called Dulki, or Schildi, 42 Leagues from Paris, and 6 from Tchemberg: They pretend it gives Rise to several other Rivers, but no way considerable. After passing thro' a Lake called it Rūrer, changes its Name to Urfon, and runs directly North into a larger, named Kōlon nor.

The Kerlen, Tula, Tast, and Shingha, tho' less famous for their Origin among these People, are of more Account for their clear and healthful Waters aboundig with Trout and other Fish, and for the fine Laund ced and populous Places they pass: The River Kerlen from Sint to East falls also into the Lake Kōlon nor, which discharges itself into the Sakhalin Sia, by the River Ergara, the boundary of the Manchu Empire on that Side; for the Situation of this Lake and the Course of these Rivers, we cannot do better than refer to the Map.

The Kerlen, which is not deep, being almost every where fordable, of a sandy Bottom, good Water, and about 60 common Feet in Breadth, washes the richest Fallow in all Tartary. On the Northern Side of it are the Ruins of a large Castle, erected in the Emperor's Map, where we distinguished Cities of that kind by little uncouth'd Squares. (c)

The Cities are of no great Antiquity, being all built by the Mongol Successors of the famous Kobały Han, or Kobul, as the Eastern Tartars pronounce it, but Ka pi li, as the Chinese, who use P instead of B, which they want. His Predecessor named Monga, or Monga Han, was only Misher of the Northern Parts of China, and commonly refused without the Great Wall at (c) Karaling, as the Constertt Rubraguis repro cesponds: But Rubraguis carried his Power on the North 125 Years, and after a 19 Years War remained in peaceable Possession of all China; wherefore in the Chinese Annals, Ann. 1279, he is filled the Ancestor and first Emperor of the Mongol Family, by the Name of Tuan chau. Rubraguis speaks of Kara kuran as a Village (c); but it is the Genius of that Nation to prefer Tents to the most convenient Houses: However, when they took to the Chinese Customs, and were civilised under the Government of Kobul, a Prince was not compliéd'd with the Chinese, we may suppose that, being born to appear inferior to the Nation they had conquer'd, they began to build Cities in Tartary, the Ruins of which are still to be seen in above 20 different Places. The Mongols, therefore, did then what the Manchu do now under the Government of the Emperor Kang bi, who has built Cities in the remotest Parts of Tartary, as also very beautiful Pleasure-Houses in those neighbouring on China, as at Jche-bō and Kara botun. But as those Tartarian Cities were all destroy'd or abandon'd within 100 Years, the Chinese conquering in their Turn, it is no Wonder if in so short a Time they could raise no magnificent Monuments.

* We write Han, but all the Tartars pronounce Han; or rather a middle Sound between the two Letters K and N.
* Some Tartars pronounce Oboist.

Notes:

(a) D'Herbelot (Herbert Ord) tells us, Kara kuran is the Name of the Chinese City of Karaling, their present Towns and Villages on the Volga, which is called Kzor, or Afhar (Hill-Dunn, vol. 115) says, it is the same with Oorda Balki, and the Chinese Kuran: (b) D'Herbelot (Herbert Ord) tells us, the Chinese History is called Han (See Guide of Old, Mér. Chr. 115.)

We believe it had only a Mud Wall, and that the Place itself was very small, but when the Chinese built a magnificent Palace, and lost for the most part all their ancient Houses, they raised new Buildings, yet allow it to be very populous, and to contain a great many Palaces and Temples; in the Foundation of this Capital of the Mongol Empire, D'Herbelot affirms, that it was built by Tjeng, the Son of the Emperor, on the site of the ancient City called Hilmer, either from the Conquest of the Empire of the King, or Kars, and with them agrees Atta-Flēs (Aflēs) (1641) who says that the City is utterly reduced to Osage, and the Palace built by P. Gault, it is spoken of as if it had existed before the Time of Tjeng, Han (1151, 1166). We are told in the Year 1157 a Man of the House of Kars, with a magnificient Palace, killed himself, and that another Man give us that he poisoned it with Inhabitants from Karaling and Tung paral, (Flēs, Kars, (Adh. Nit, Duff Duff.)

(c) But Adh. Nit, Kāwon is somewhat more particular with regard to the Origin of this City. He tells us that Tupady (or Chōren) Kāwon on his Return from the Reduction of Kars, in the Year of the Heptl 814 (of Chōren 1151) continued to reside in the Country of Kāren Han, for Black Han, and he built another a Castle and built a magnificent Palace, and lost all the most Princes of Kars to adorn it, and enjoyed the Prince had the privilege of building his own Houses in the Volcanic Nature of Chōren.

(c) He also adduced a fine Fountain in the Country, with a Tartar in full Propertion, which is the most noted of those Water, (See Aflēs, Kars, Turki, Chr. t. 115, 116, 117, 118, and Flēs II. p. 115.) I think Kāren Kōryen (Kāren build or be built) to have been built in the Country of Kāren Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson, which is instead of Kāson,
Monuments to eternize their Memory. The City built on the Kerlon, or Kerlou, was of a figure Figures, and 20 Chouli Li in Circumference; the Foundations are still to be seen, with some large pieces of the Wall, and two Parks in Islands in Kubel, i.e. the City of the Tyger, which they thought a good Omen.

Not far from hence is a Place call'd Kara qufen, where is a little Lake, and a fine Spring in a fertile Plain, which feeds Herds of Deer, Mules, &c. all wild. Whether this was Kara keram, the Court of the Emperor, or Mongol ban (r), or his Predecessor Kayd ii, or to whom the Dominical Letter was sent with magnificent Precepts by the late Andrius, it is difficult to determine. (1) It is not easy conceiving how an Emperor of all Tartary and the North Part of China could refidle in the Countries to the North of the Solaghan illa, fit only for Savages to inhabit, and which could never entertain the Sovereigns of so many Nations, his Court crowded with Officers, and, if you believe the Relation, with Ambassadors from the remotest Parts, and Princes of almost all Countries in the World. But then, on the other hand, the Routes of these Princes in no part agree with the Notabilities of the Tartar, Mongol, and Chinese Monuments, in this Part of Tartary, which according to Observations are all below the 50° of Latitude.

The Kerlon, for instance, is but in 48° 48', and Kara afon still before, wherefore it is very probable, that Travellers, having neither the Mathematics nor Compass to direct them in so long a Journey Easward, indubitably declind towards the South, instead of advancing, as they imagined, so far North as 60°. Beasts, Tartary is not without Wood for Fuel, nor in the Northern and Southern Parts, so low as where Kara bato is fruited, excepting only in the Plains mentioned on this Side the 50°. Notwithstanding this, they report that in the Tent or Apartment of the Emperor himself the Fireing was nothing but Thorns, Roots of Wormwood, and Cow-dung. After all, 'tis not what we can determine precisely where this Court and Village of Kara keram was (2); the Relation is not left true; for if in the Geography of Gaiul we find Difficulties, tho' affi'ded by such Numbers of Books and Monuments, we may expect much greater in the Mathe- matics and Maps End to 197 (r) which are the Work of the Chinese Geographers. We met with but one Inscription, which is the utmost of this kind. The River Tula, which runs from Eas, Wast, and in most Places is larger, deeper, and more rapid than the Kerlon: It has also more Woods, and River Tula, and on its North Side are Mountains covered with large Firs, which afford an agreeable Prospect: The Mongols of this Part of Tartary speak of it with Admiration.—This River Tula, having joined itself to the Organ, or Urbon, which comes from the South-West, runs towards the North, and after being intersected with several others, as the Selinghinsky, at length falls into the greatest Lake in all Tartary, nam'd Pay hal (r), and belonging to the Kujhans, who are also Masters of the Lower part of the Selingha, and on the opposite Side, near the Limits of the two Empires, have built a little Place called Selenginsky and beyond that the City Itxikr (r), which is much people better, and perhaps more traded to, than any in Tartary.

In travelling from hence to Tobolsky (r), the Capital of Siberia and Northern Tartary, you meet frequent Rolling Hills, but in travelling from Selengha it is remarkable you will all come almost to the Great Wall, you are obliged to lodge and diet after the Tartary Manner.

The Waters of the Ts'ai pira are clear and healthful, like those of the Kerlon; it also waters as fertile River Tula, Plains as those in the Neighbourhood of the Tula, and after a pretty long Court Ene itself in the Ground near a little Lake, without rising or appearing any more.

Before the War that broke out in 1638 between the Eleaths and the Kalkas, these last had three Princes that assumed the Title of Hans: The first named Shafikhan Han, whose Territories lay most Wastward, was called the Great Khan; the second named Haidar Han, fled, but was not acknowledged by many of his People, most of whom retir'd into the Woods above-mention'd on the North Side of the Tula; the third, whose Name was Che cin Han, and who usually encamp'd near the Kerlon, retreated along the River as far as Kilan nor, holding himself ready to pass the Ergenz, in case he should be obliged to enter into the Country of the Manchus, whom Affiance he had implo'ed. But after the War and the Death of Kalk, King of the Kalkas, who pretended to be the Head and Shan of all the Tartars, who had been the Masters of the Remainder of these Princes and their People, half of whom had been destroy'd by that cruel Eneny. ('n)

(1) Called also by Writers and Travellers Mongol, Mongfs, and Manchus. (See Jeeve's Old, Math. &c. p. 185) They were very powerful before the Mongols, under the King Tow or Kung khan, vungly called Prefer John.

(2) This Kara fa or Kaykab being the Chinese Tay jin, or Grandfather of the City of the Tyger, would be the Grandfather of Kukab, who is also called jin tia according to the Chinese Culum.

(3) Several Traders who have seen the Kukab Khan, but Joska Khan, was Grandfather of Kukab, comparatively was Tay jin, or Godfather of the City of jin gara, as Kukab was the son of Tula (jain or Tusalem) his fourth Son. Hence another Relation which was correct, who, 1614, cim 160 (jain or 171) being the fourth Son of Tula.

(4) Why might not Para bato and Kara afon, have been built by the Tartary, who dwel'd along the Rivers Kerlon and Ono? (r)

(5) P. Gandel gives us, from the Chinese History, the exact Situation of the Cities and Towns of Tartary and China. The Authors agree in one particular, that to that of the Nan near the City of Houn, North of the fancy Dynasties, when the Huns, who were Kukab, fied, the Chinese call the same Para bato, but the Chinese have the Huns retir'd into the Woods above-mention'd on the North Side of the Tula; there was nothing of Kara keram, whose Rixs must needs be still extant. There was nothing in China, as Mencius retell'd it to Shang hu, who, while he was building, were told by Marco Polo and Hayson (the half of whom called Cun Cun, the other more conveniently Ysou). It stood in the Country of Kulkan, but is now destroy'd, in the Latitude of 42° 21' to the North-East of Par Kung (Ind. p. 197 Note 4.) It seems to me to be Citrus myriana fame, which is one of the three Kims, marked to the Map by the Mathematicians, on the River longs, but they take no Notice of this Important Capital before the Erina, Kuchin, or other ancient Cities. Richer Goods the Spring and Summer Saison, and the left of the 7th of April, the first of that Month, the 15th of September, and the 10th of April, the last of that Month, the 20th of September. (See De la Cog in Hist. Genf. Chal. p. 16.) In very distant, but if it is not the same Place with which the Map is obliterated. The same Place is shown on the Map, which was from the Time of Alexy Khan, the 11th of September from Kalam, we have no more at Ough part of the Princes devoured from Tall Khan, but only of those who fleeing from Kalam Khan, and remained Kings of China. (Ind. p. 221.) However Saphi was in Being towards the Beginning of the 11th Century, we could not regard two Seren
def Stel, before Alexy, ascended the Throne there in 1940 (Ind.) Who became after this Alexy Khan, or Kukab Khan; who pretenti'd to the same City or not, if they had the same Fables) We shall discover, as they were the same, that the Kukab, or Kukab Khan, was the only one of the Tartary who made the Map, they seem to have been very little acquainted with either the Capital or the Situation of their own City, which is the Reason they are very rarely touch'd upon, and when they do, are very strange. We have no more at Ough part of the Princes devoured from Tall Khan, who reigned in China, they appear that they never retir'd at Karam Khan, from the Time of Kaykab, till after their being caprized China; dying with the Spine, the Empire of Tartary and China and Tartary and China. De la Cog's Succession from Kaykab must fail, or his Authors have made Emperors of Tartary and China. We have no more at Ough part of the Princes devoured from Tall Khan, who, I suppose, they have been the same with Zambra, which must be wrong, if what De la Cog says above is to right. (r) Calls it in our Maps Baykal. (r) In the Post, Ergenz. (r) In the French, Tobob, being called Tobob or in Homer.)
A General Description of

In 1691, Che Chinn ban, with the Kalka Princes of his Family, fled to and acknowledged the Emperor of their Sovereign, on which the Han was confirmed in his Dignity; tho' his Succeeder was to be called only Lung Fang, the Regent appointed on his death was then elected, an Assembly of the third Station of the Kalkas. Five of the Princes were created Pei le, or Regulo of the third Rank, another, Kung, almost the same as Count; and two were made Shabfiks or Chiefs of Standards or Banners.

To understand this, you must know, that whether it be at Pe king or elsewhere, the Tartars both Mongols and Kalkas, as also the Chinese since the Tartariian Conquest, are all divided into different Clans, and rang'd under Banners. Tho' at Pe king are under eight Banners, distinguish'd by Colors, the North Caral in the Great Wall, was a Line of 12,000 Men, in 1,000 Companies; tho' each Nard ought to consist of 150 Families. By the Resolution of the Assembly in 1692, the Hén, besides his Dignity, as his Property, the Command of 27 Nard, under the first Banner of the Kalkas; the second, consisting of 21 Companies, was given to a Prime Regulo: The third had but 12 Companies, the rest some more and some less.

Of the Family and Subjects of Tjakis bùn (q), having at length quitted their Woods, and submitted to the Emperor, were divided by three Banners, under three Princes: One made a Pe le, Regulo of the third Order; another a Kung, or Count; and the third a Shabfik. Lastly, the Son of Shabik-tu bùn, slain by Kaldan, came to call himself at the Emperor's Feet, attended only with three or four of his Father's Officers, for the right held Intelligence with the Eluths, and retired into their Country; but most of them were either massacred or made Slaves. The Emperor received him very graciously, and assigned him Lands, under the Great Wall, which, lying near ye Gates Shao hu kew and Chong kya kew, has a Trade. Moreover, thoroughly to make up his Losses, the Emperor gave him Part of his own Flocks, feeding in those Parts, and, which the principal Subjects affur'd us, amounted to 100,000 Sheep, divided into 225 Flocks, and almost as many Horses and Cattle in Herds of 100 each. His Studies of Horses were still greater, so that no Prince in the World is so powerful in Cavalry: As to Infantry the Tartars have none.

The whole lands here appurtenant for the Flocks of the Lands and Marks of the Emperor, he has a much larger Traict along that Part of the Great Wall nearer to Pe king. These Lands are fenced, some paying Rent, and some in Money, which is put out to publick Treasure, to pay the Salaries of the Officers of State: For the Emperor lives upon his own Domains. These innumerable Flocks, Horses, and Farms, contribute more to the Mendol Princes to the Emperor, than all the Chinese Magnificence of the Court of Pe king. The Kalkas have found the good Effects of their Submission in the Enjoyment of a prospering Agriculture, of which the Emperor, who possesses such largo and fruitful Lands as give these Princes, any more than his ancient Vassals, the Power of putting their Subjects to Death, or of confiscating their Goods, these Caves being referred to the sovereign Tribunal at Pe king, called Mendol Shorhun, or, the Tribunal of the Mongols.

The Hén, or Kalkas, are of various eloquence, one of those Lamas, called Hit tiìtik (r), who is reputed as a living Fo, or, according to the Chinese Expression, Ho fo: He is Brother to one of the Hén before mention'd, and before the Wat had built, in the Years 1663, and 1673, a magnificent and costly Pagoda, with yellow ornament'd Bricks, and Workmen from Pe king. It was deftly'd by Kaldan in 1688, and the Ruins are stll to be seen: To which sacrilegious Act the Tartars are perfidious that he owed the entire Ruin of his Army and Family.

This Lama Prince, who was one of the chief Authors of the War, at present dwells in Tents; in the largeness of which he sits on a kind of Altar. Both Great and Small pay him the fame Adoration they do to Pe himself. He returns the Salute to no Person whatsoever, and, tho' subject to the Infirmities of other Men, yet he accepts the most extravagant Flatteries, and the most extravagant Hymns of many Nations who consider him as a God. All the Tartars of this Empire, of whatever Nation they be, are thus infatuated even to Madmen, and believe this Lama knows everything, and can absolutely dispose of the Power and Favour of Fo (q): He has been born already 14 Times, and will be born again when his present Time is out. He was extremely fortuit'd, when, on occasion of making our Map, I saw strangers from the West, who, for adoring him, had the Boldness, even the Presence of several years, (for he has a Suckling as his Nephew and a Son-in-law) to go and upbraid him for such foolish Idolatry, to expulse his Ignorance in the Enquiries he made concerning Europe, and to threaten him with the terrific Judgments of God, and eternal Torments. But he heard all with great Coolness, and continued to receive the Adoration of the Tartar Lords, as if he either understood not, or was no way accustom'd to the Blindness of his Adorers. However, this Preposition of the Mongols in his Favour draws Crows of People to Ien fina, where he has refidated about 30 Years. One may call it a large City made of Tents, the Hurry being much greater there than any where else in this Part of Tartary. The Rajmuns of Selin-gimbhay (s), which is not far distant, trade thither; there you meet also with Bonzes from Jûdbân, Pug, Tibet, and China; Tartars from the remotest Countries, with Lannas in great Numbers, and of all Ranks: For the Lamas, who are the Priests of Tartary, are of different Degrees, tho' they all acknowledge, as their Chief, the Great Lama, who inhabits the West of China, on the River Lofa (t), which is also the Chinese Name for the Place of the Dagob; but the neighbouring Tartars call it Barandala, giving to the whole Country in general the Name of Tibet.

This grand Pontiff of the Pagan Religion, in these Eastern Parts, confers several Degrees of Power and Dignity on his Lamas; of which the most eminent is that of being Hit tiïtik, or living Fo; but the Number of thefe is but small, and this Prince is the most celebrated and most honoured of them all, especially among the Kalkas, whose infallible Oracle he has, which the Emperor of China undertakes to defend their

These Kalkas are separated Southward, about the 44°, only by certain Sand Hills, from a Country called Yk chîo mi choin, whose Prince has also the Title of Yung sang, or Prime Regulo, and commands a Banner of 24 Nard or Companies. These Tartars are also all les infatuated with the Hit tiïtik Lamas, and tho' they have particular Lamas of their own, yet both Prince and People are bound by the Degree of the T'ân, not to live in Communities in Tartary (theo in China fam'd) but in some Places they have a kind of Prebends, being Lands and Flocks of those whom they succeed, and of whom they are generally the Disposers or Commissioners, notwithstanding they pray in common. This is the prevailing Religion, except in the Country of Hami, which is not infected with their Idolatry: happy, had it not fallen into the Errors of the Korkîn! But Hami is so small a Country, that the Lamas may well build themselves the Teachers of all Tartary, and proclaim aloud their Power, which, in truth,
Eastern Tartary.

It is great enough to make the country of Hami, called in our Maps the Kingdom of Hami, contains only one small City of the same Name, but is full of Huts, and a few Villages, as described in the Map. It is 90 Leagues from the Gate of the Great Wall called Kyo yu kwan, and is large enough round it, yet extends no farther, because that whole Space is nothing but a dry Sand, and the most barren of all Tartaries. The Chinese commonly call this Delart Sbo me, and sometimes Kafvetay, i.e. a Sea of Sand, and the Tartars call it Kobi: It has neither Grofs nor Water; Travellers, who have passed through the Tartary, therefore, ascribe their Bartholomew, fearing for little Food sells them, and they can be without Water five or six Days. However the whole Kobi is not contained within this Space of 90 Leagues; for it has various Branches, which, spreading here and there, like so many infected Veins, divide the Country into Plots, some dry, and utterly uninhabited, others fertile enough to subsist a few Tartars. The Country of Hami scarce produces any Fruit except Melons, but tho' of a delicate Flavour, and so far preferable to ours, that they hold good beyond the Seafort, and are served up at the Emperor's Table all the Winter.

The Inhabitants of Hami are large and robust, well-cloathed, and very next in their Huts: They are subject to submitted to the present Emperor, being unable to bear the Tyranny of the Elabahs, who are their Neighbours on the West, and pretend to have always been their Masters. It was this which occasion'd the War before mention'd, that ended in 1690 by the Defeat of Kaldan; but of late Years has been renewed again, with the Life so long, fast they title him at Pe-king, with of the same only, and acknowledged by almost all the Elabahs for their Prince by Right of Birth; for he boasts himself but the ninth in Defeat from the great [Timur leije or] Tamerlane, and also to be descended from those Princes who conquer'd China, towards the End of the 13th Century, and reigned there under the Name of Tern Stan. But whatever his Extraction be, this Prince, called by his own People Cos bar Arikban ban, is the most fierce, untractable, and powerful of the Tartar Princes bordering on the Empire: He is Lord of Sirfan, a considerable City in Western Tartary, distant from Hami fix Days Journey, crossing a Branch of the Kobi, but 9 Days by the Hills, north of Hami, which is a much safer Road. He poizes too some other Places, a Map of which has been drawn, partly from what we learned at Hami, and partly from the Journal of the Emperor's Envoy to that Prince, who lives in the farthest Part of the Country in some few Tents, and partly Imperial Generals.

It is to be observed in this Map, that between the Cities are no Villages, so that in travelling a whole Day from one to the other there is not so much as a Houfe of Entertainment. We may, doubtless, attribute this to the Genius of the Tartars, who prefer Tents to Huts, and to the Nature of the Country, which is so divided by the Branches of the Kobi, that it is only habitable in some particular Places.

In the Geography of the Eastern Tartary, there is mention of low Country, and get Provision; which we do not in travelling Eastward thro' the Mongol Countries subjected to this Empire. Their Manner of living in Tents is the more surprising, as it is used by several Nations near the Great Wall, who cannot be ignorant of the Advantages of People associating together in Cities. The Mongols called Ordos ta lie are hemm'd in by the Wuhang bs, or Yellow River, which leaving China near the line City Nang, and enters against Shantung, those last Should be bounded by the Great Wall, which is there, and also thorough Shen foy, only of Earth, and but about 15 Foot high. They had beyond the Great Wall, upon the Wuhang bs, a City named Fetsa, which feems to the Ruins by feems to have been pretty large; tho' these People have neither Skill nor Pleasure in Building. They are governed by several petty Princes under fix Banners, and love to distinguish themselves by the Largeness of Number of their Tents, and the Multitude of their Flocks. Their utmost Ambition is to prefer the Rank of their Families. They value Things only for their Use, having no regard to their Rarity or Beauty. They are naturally of an easy, cheerful Temper, always disposed to laughter, and never disturb'd with Melancholy; and indeed they find little Occasion for Solicitude, having generally neither Neighbours to manage, Enemies to fear, nor Lords to please; no difficult Affairs, no Bounties of Confinement, diverting themselves only with Hunting, Fishing, and other bodily exercise. However the Mongols are capable of the greatest Affairs: Witness their subduing China in 1264, which they govern'd, even in the Opinion of the Chinese, with great Judgment and Affects; and there are still feen in China marble Monuments, with Inscriptions both in the Chinese and Mongol Languages. In this they have been imitated by the Manchus, now Masters of this Empire, who have caused the Public Acts and Inscriptions to be written in both the present Mongol Monument, and the Pechen and Muning Characters, but different from the Manchus Characters, which are no other than the Family now reigning. They have not the least Likeness to the Chinese Letters, are no more difficult than our own, and are written on Tables with an Iron Pencil; for which Reason a Book is a great Rarity among the Mongols. The Emperor, to please them, had some of their Books translated and printed on Paper at Pe-king. But the chief Book among them is the Calendar, published by the Mathematical Tribunal, grav'd in Mongel Characters. The Lamas, who are the only Persons capable of instructing their Countrymen, find more Advantage in going from Tent to Tent, and repeating certain Prayers, for which they have a Stipend, or in publishing their Charactars; which we do not in travelling Eastward through the Mongol Countries subjected to this Empire. Their Manner of living in Tents is the more surprising, as it is used by several Nations near the Great Wall, who cannot be ignorant of the Advantages of People associating together in Cities. The Mongols called Ordos ta lie are hemm'd in by the Wuhang bs, or Yellow River, which leaving China near the line City Nang, and enters against Shantung, those last Should be bounded by the Great Wall, which is there, and also thorough Shen foy, only of Earth, and but about 15 Foot high. They had beyond the Great Wall, upon the Wuhang bs, a City named Fetsa, which feems to the Ruins by feems to have been pretty large; tho' these People have neither Skill nor Pleasure in Building. They are governed by several petty Princes under fix Banners, and love to distinguish themselves by the Largeness of Number of their Tents, and the Multitude of their Flocks. Their utmost Ambition is to prefer the Rank of their Families. They value Things only for their Use, having no regard to their Rarity or Beauty. They are naturally of an easy, cheerful Temper, always disposed to laughter, and never disturb'd with Melancholy; and indeed they find little Occasion for Solicitude, having generally neither Neighbours to manage, Enemies to fear, nor Lords to please; no difficult Affairs, no Bounties of Confinement, diverting themselves only with Hunting, Fishing, and other bodily exercise. However the Mongols are capable of the greatest Affairs: Witness their subduing China in 1264, which they govern'd, even in the Opinion of the Chinese, with great Judgment and Affects; and there are still feen in China marble Monuments, with Inscriptions both in the Chinese and Mongol Languages. In this they have been imitated by the Manchus, now Masters of this Empire, who have caused the Public Acts and Inscriptions to be written in both the present Mongol Monument, and the Pechen and Muning Characters, but different from the Manchus Characters, which are no other than the Family now reigning. They have not the least Likeness to the Chinese Letters, are no more difficult than our own, and are written on Tables with an Iron Pencil; for which Reason a Book is a great Rarity among the Mongols. The Emperor, to please them, had some of their Books translated and printed on Paper at Pe-king. But the chief Book among them is the Calendar, published by the Mathematical Tribunal, grav'd in Mongel Characters. The Lamas, who are the only Persons capable of instructing their Countrymen, find more Advantage in going from Tent to Tent, and repeating certain Prayers, for which they have a Stipend, or in prac-
The wild Horse and Dromedary are like the tame, but are fill more to the West, tho’ they are sometimes found in the Territory of the Kalkas which borders on Hami. The wild Camel is so fleet that the Indians that follow the Hunters can but seldom reach him with their Arrows. The wild Horses go in large Herds, and when they meet with tame ones, surround and force them away. The Hain Tau has remined the best. The Emperor goes sometimes to the Hunting of this Creature, which is a common Diversion of the People: we have seen some, when killed, bigger than the largest Ox. They are found but in some Parts of Tartary, namely about Modou in Shoo, in the North where they abound, though not so much in the South, where their great Weight hindering their Flight. The Ochoton, or Cheふanuf, is about the Size of a Wolf, and seems to me a sort of Lynx. The Skin is much valued at Peking, where they make of it the Ta’k’i, or Surtour. It has long, soft, and thick grey hair. There are great Numbers of them in and near Ruhful, and the Fur fetches a Price at that Court.

The Tiger, or Muten, or Even, is called China as much as Tartary, and is the most savage of all those Animals. Their Cry alone strikes Horrors in those not used to it, and those Eastward are alfo exceedingly large and nimble. Their Skins are commonly of a fullaw Red, striped with Black Lifts, but there are in the Royal Wardrobe some white ones, both with black and grey Lifts. Out of the Court the great Mandarins of War use thefe Skins, to the Extremity of Head and Tail, to cover their open Chairs, and to frighten them out of their Nests, Hunters, who, on encountering them, may indeed very well be killed if the Skin is not properly joined to the Extremity of Head and Tail, to cover their open Chairs. They are preferable to Largefis and Beauty, even in the Ranks. The Tiger squats on his Tail on the Spot where he first feels his Enemies, and bears a long Time the Barking of the Dogs, and the Thumps of blunted Arrows, that can bear Fatigue, and live in the Earth a Range of as many little Holes as there are Males in a round Quarter of thefe, and in them, had they not the Cover of their Skins, as they are mighty proud of being well mounted, and a good Horse, not a Mule, commonly sells for 6 or 700 Livres, and often more.

The Pau or Bayr, is a sort of large Dog, of a middle Size, which, in some fort, has been strewed with golden Dust, and commonly is very dear and yet it is only that can bear Fatigue, and live in the Earth a Range of as many little Holes as there are Males in a round Quarter of thefe, and in them, had they not the Cover of their Skins, as they are mighty proud of being well mounted, and a good Horse, not a Mule, commonly sells for 6 or 700 Livres, and often more.

The Mongol Tents are of Sable, Skins, but have some of the Dogs, and the Thumps of blunted Arrows, that can bear Fatigue, and live in the Earth a Range of as many little Holes as there are Males in a round Quarter of thefe, and in them, had they not the Cover of their Skins, as they are mighty proud of being well mounted, and a good Horse, not a Mule, commonly sells for 6 or 700 Livres, and often more.

The Mongols are of the Tarkhis or Tartars, and are found among the Harbours of the Mongolia’s. Among them is called China as much as Tartary, and is the most savage of all those Animals. Their Cry alone strikes Horrors in those not used to it, and those Eastward are alfo exceedingly large and nimble. Their Skins are commonly of a fullaw Red, striped with Black Lifts, but there are in the Royal Wardrobe some white ones, both with black and grey Lifts. Out of the Court the great Mandarins of War use thefe Skins, to the Extremity of Head and Tail, to cover their open Chairs, and to frighten them out of their Nests, Hunters, who, on encountering them, may indeed very well be killed if the Skin is not properly joined to the Extremity of Head and Tail, to cover their open Chairs. They are preferable to Largefis and Beauty, even in the Ranks. The Tiger squats on his Tail on the Spot where he first feels his Enemies, and bears a long Time the Barking of the Dogs, and the Thumps of blunted Arrows, that can bear Fatigue, and live in the Earth a Range of as many little Holes as there are Males in a round Quarter of thefe, and in them, had they not the Cover of their Skins, as they are mighty proud of being well mounted, and a good Horse, not a Mule, commonly sells for 6 or 700 Livres, and often more.
Eastern Tartary.

Tillage and Gardening, content themselves with their Flocks, making Cloths and Tents of their Skins, and of their Milk a delicious Liquor as strong as Brandy. They find all in the vast Place take Notice of the most remarkable medicinal Plants growing in the Ter. simplex. river, the Mongol; but to enable us to do this, would have required such a Search as our Geographical Labours would not permit; besides, we have already observed that the Lama, who are the principal Physicians, employ none but the most common Simples, and such Drugs as are used in China: The only one which is rare and in much Demand, is called at Peking, Kalka or sween, and by us the Kaka Root; it is of an aromatic Smell, and the Emperor’s Physicians give it success in Dysteries and Diorders of the Stomach.

Historical Observations on Great Tartary, taken from the Memoirs of Pere Gerbillon.

GREAT Tartary comprehends all that Part of our Continent, bounded Eastward by the Eastern Ocean; Great on the North by the Frozen Sea; Westward by Russia, the Caspian Sea, and Part of Persia; and Southward by the same Part of Persia, the Mogol Empire, the Kingdoms of Arracan and Ava, China and Korka. This vast Country, formerly that of a Multitude of Sovereigns, is at present entirely united under the Emph, either of the Emperors of China, or the Great Czar of Russia, except the Country of the Usbeks, Part of the Kalmaki, or Kalmaki, Tath, and some little Highland Territories towards Ava, and Westward of Scbrook. The Russians are Masters Westward of the Meridian of Peking, of all the Northern Part to 80° Latitude and Eastward of the fame to 55°. Formerly this large Tract of Land was under the Tartarian Emperors of the Family called in Chinese Yuen, the Founder of which Monarchy was the famous Yen-chis Khan, who, according to the Chinese History, first united under his Dominion all the Tartars, together with a Multitude of Hords, called in their Language amans, in each consisting of a Family, Slaves taken in War. Part of these Hords, some Ages since, having subjefted their Neighbours, grew very powerful, and even carry’d their Arms into China, where for a long Time they possessed the Province of Shan fi, and part of Shen fi.

About the Beginning of the Han Dynasty, more than 1800 Years ago, a Tartar Prince grew formidable to his Neighbours the Chinese, invading their Empire whenever they neglected the annual Present of Money or Silk. These Princes, or Kings, have very frequently demanded the Emperor’s Daughter in Marriage, and haughtily threaten’d to fetch her Sword in Hand, if dely’d the Favour. ’Tis related in History that, at the Death of the Founder of the said Dynasty, a Tartar King presum’d to propose Marriage to the Empref Dowager, then Regent; and thro’ the Chinese look’d on the Offer as an Affront, they had the Policy to difcover it, and grant him a Princess in the Blood. The Chinese History calls these Kings Ch’ien-yu, or Tan yu (for both Terms are pronounc’d alike) which is properly a Title, as Sovereign, or King, and not the Name of a Country, tho’ given by our Geographers to that Part of Tartary, Well or North-well of China, where these Princes reigned.

However they were not long thus a Terror to the Chinese, for the Emperor Ti, of the Han Family, about 120 Years before Christ, defeated them often, and repuls’d them fo far into their Defarts, that for more than 1200 Years they durft not appear in the Empire. See Vol. I.

The Tartars, who call’d themselves the Son of a Country, and the Prince of all the Tartars, was formerly under the Mercies of the Empire, which are the Chinese, and is called in the History of China, the Turkestan, or the Turkestan, with the Tartars, or the Tartars, with the Turkestan.

They used Subjects of the Luan; but the Prince of an Emperior, named Ayman, aggrandize his Power, to revenge a barbarous Affront from the left Emperor of the Luan, took up Arms, and putting himself at the Head of the neighboring Ayman, by degrees subdu’d the whole Country took the Emperor Prisoner, and founded the Monarchy of the Khas, at the Beginning of the 13th Century. From this Time they possess’d near half of China, till about the Year 1200, when Yen-chis Khan, the greatest Conqueror, perhaps, that ever was, having reduced the Western Tartars, and extended his Conquests beyond Persia, turned his Arms against the Tartars of Kien, and entirely routed and expell’d them, but did not live long enough to subdue the whole Empire of China. But his Grandson Hibihuy, whom our Historians call Kachuy, and the Chinese Hie fi, fi, find’d this Talk, by adding the Conquest of China to all his Grandfather’s Acquisitions. Then it was that this famous Empire, which for near 4000 Years had been governed by none but Natives, tho’ of different Families, first felt a foreign Yoke.

But this Monarchy was too unwieldy to subdifu long, and the Tartar Government, through Effeminacy or Expelled Indolence, scarce exceeded 100 Years; for towards the Middle of the 14th Century the Tartars were expell’d China by the famous Mongol, Founder of the Tartar Dynasty, and pul’d by his fourth Son Sung to beyond the Defart to 50° Latitude, abandoning all the Country near the East Wall, where they had built many Cities and Towns, whose Ruins remain. This Emperor went also thir in quest of them beyond the Defart above 200 Leagues North of the Great Wall, with a Delfin to extirpate them, but was prevented by Death in his Return from his third Expedition. His Successors neglecting them in their Delfin, they began to take Heart and spread, and the Princes of the Blood of Yen-chis Khan, each seizing a Territory, form’d different Hords, which grew into little States.

Great Tartary, at present, is divided among different Nations, each having its particular Country, Man-

The Tartars, most and most considerable, as being Miftres of China and moft of the other Nations, is the Man. The Man, or the Tatars, is the chief Nation, by the Russians call’d Barzir, whose Head is the present Emperor of China. They may be reckoned, or of any other Nation in the World, but the Man, or the Tartars, is the chief Nation, who have neither Temples nor Idols, nor regular Worship, but what is offer’d in Sacrifice to the Emperor of Heaven, as they express it. They pay, indeed, their Ancestors a Veneration mix’d with Superstition; and some of them, since their being in China, are become Worshippers of Fo and other Idols of that Country: but they are mostly wedded to their old Religion, which they reverence as the Basis of their Empire, and the Source of their Prosperity.

Their Country lies North of Lyuan, and most Eastern Province of China, extending from 41° to 53° North Latitude, and from about 104° Longitude to the Eastern Ocean; bounded on the North by the great River, by the Russians call’d Tamur, or Amur; by the Chinese, He long kyang; and by the Manchews, Saghalian.
The situation is as follows: The Emperor's brother, having no civil or military offices, resides in a City or Town, the name of which is unknown. His brother's son also resides in the same City. Among all the tribes, the Chinese have the most excellent government, and the next are the Tartars. The Tartars are the second in order, and the Mongols are the third. The Tartars are more numerous than the Chinese, and the Mongols are more numerous than the Tartars. The Chinese are the most numerous of all. The Tartars are the most numerous of all.

The Chinese have the most excellent government, and the next are the Tartars. The Tartars are the second in order, and the Mongols are the third. The Tartars are more numerous than the Chinese, and the Mongols are more numerous than the Tartars. The Chinese are the most numerous of all. The Tartars are the most numerous of all.

The Chinese have the most excellent government, and the next are the Tartars. The Tartars are the second in order, and the Mongols are the third. The Tartars are more numerous than the Chinese, and the Mongols are more numerous than the Tartars. The Chinese are the most numerous of all. The Tartars are the most numerous of all.
They are very devout, every one wearing a string of Beads about his Neck, to pray by. There is a scarce a Mongol Prince but has a Pagod, tho' no Houzou, in his Territory. I saw the Ruins of one of those Towers in the 1st Year of the Jang-kung; it was built by the White Workmen hir'd on purpose, and the Tiles, which were varnish'd, or rather enamelled, with yellow, were brought from Pe-kung. A Lama, or Impoller, who called himself a living Fo, and was ador'd as such, had it erected in the Territory of the King of the Kalkais, his Brother.

Tho' the Mongol Tartars have but one Language, Religion, and Manner of Living, they may be divided into Kalmucks, Kalkais, and Mongols, as they are called. The first, who call themselves Elutsis, and are also called Oirats, are situate from West to East between the Caspian Sea and Mount Alasay; and from North to South between the Kalkais and Usbek Tartars, called by them Haffak párik, with whom they are continually at War. Thee Elutsis are of three Sorts, tho' originally of one Family. The first, which at present is most numerous and powerful, encamp every Winter by the Caspian Sea, pretty near Alkad, where they dwell on the Continent of Asia. Thee molt wellest Tartars trade. Thee are the Princesses between Twen, Samarkand, Kalkais, and other Countries of the Usbecks; Eslaward they extend to a great Chain of Mountains, which I imagine (a) a Continuation of Cascajas. They are better known in Europe by the Name of Kalmucks than in this Country, where they call them Elisits Aytek, being ally'd to the more eastern Elutsis, with whom they have some Dealings. The second Branch, called also Kalkais by the Kalkais, lies between the Chain of Mountains just mention'd, and another, the most considerable of which is Alaoy, whence proceed several large Rivers, the principal being the Oly and Iritis. Near the Source of this last the King of the Elutsis usually kept his Court. The People were numerous and powerful, and possessed a vast Extent of Land from Ryfia to the Usbek Tartars, but were ruin'd by Civil Wars.

However, their last King, Kaldan Polrih baiu, having reduced under his Dominions all the Remains of this great People, lately subverted the powerful Empire of the Kalkais, and even declared War against the Emperor of China, meditating to conquer all of that Empire, in which perhaps he might have succeed'd, had not his Nephew with most of his Troops deserted him, or had he contended with a less brave and active Prince than Kung-hi. In short, he was entirely defeated, and his Nephew, who always kept a good Correspondence with the Emperor, governs in Peace the Remains of the Elutsis, near the Source of the Iritis. But as in the following Journals there is frequent Mention of the Elutsis and their King Kaldan, it may be proper to give an Account of the Hafter of his Reign.

About two Years ago all these Elutsis were united under one Chief, or King, called Obhristi che ching tam. Their late Prince Abyk, his Brother, having rebell'd, was defeated, and forc'd to retire a vast Way towards Siberia. The King had under him several petty Princes of his Family, called Tayks; by the Ryfians, Taykshe, and Taykhe, who were absolute in their Territories, and pay'd the King what Homage and Tribute they pleased. One of these, the Kaldan, was very rich, and had been most honour'd for his Exploits in the Wars of Tiet. He left several Children, of whom Omboan, the Eldest, succeeded him. This Prince, during the Wars with the Haffak párik, or Usbecks, fell sick of the Small-Pox in his Camp, and thro' a ridiculous and barbarous Superstition of the Mongols, who abandon the Sick of that Distemper, was left alone in his Tent. The Mohammedan Tartars polled oppoiste to the Elutsis took Possession of the abandoned Tent, where they found the sick Prince, and took such Care of him that he recover'd. On his return, not inclining it proper to assume the Quality, serv'd three Years as a private Man of Quality, after which the second Brother, Senghe, not doubting of his Death, marry'd his Wife, according to the Customs of the Mongols. But at the End of this Term the Prince discover'd himself to the Haffaks, and promising upon Oath, that if they releas'd him, he would no longer renew the War, they set him at Liberty, and gave him a Guard of 100 Men to escort him into his own Territories. Being on the Frontiers, he dispatched a Courier to his Brother Senghe, with an Account of his Adventures and Return. Senghe, being greatly surpriz'd, immediately consulted his Wife, to know whom the would chuse in such a Conjuncture. The Woman, who had acted with an honest Intention, answer'd, That he had marry'd him on Premissum that her first Husband was dead, but since he was living was indifferenly oblig'd to return to him. Senghe, whose Love was equal to his Ambition, under Pretence of Honour, dispatch'd some truly Perfidious Letters to his Brother and all his Relations, intimating that he had defeat'd a Party of Haffak párik, without mentioning his Brother. But the Crime was not long concealed: One of the Brothers, by the fame Mother as Omboan, assembl'd Forces to revenge the Murder, and succeed'd so well that he kill'd Senghe, and restor'd the Son of Omboan to his Father's Possessions. Kaldan, third Son of Polrih baiu, by Senghe's Mother, had been initiatt'd and educated by the Grand Lama at Tibet after which he settle'd at the Court of Obhristi, where he treat'd him with great Marks of Distinction. This Prince, having Notice of these Transactions, ask'd Leave of the Grand Lama of Tibet, his Master, to quit the Habit and Profession of a Lama, in order to revenge the Death of his Brother Senghe. Leave being granted, he immediately form'd an Army of Senghe's old Donelicks, and some Troops left by him Obhristi, with which he took Vengeance on the Murderers, and feiz'd on all the Effek's of his Brother, and the Estates of Senghe. He then marry'd that Prince's chief Wife, the Daughter of Obhristi, and his Forces increasing daily, he found himself able to dispute the Kingdom with his Father-in-law, to whom he owed his present Fortune. A Quarrel between their People was his Pretence for declaring War, and he march'd his Army into the Country of Obhristi, who receiv'd him at the Head of his Troops. The Eight was near the great Lake Kusalm, where Kaldan got the Victory, took his Father-in-law Prisoner, and had his Head cut off to secure the Conquest of the Conquers, and that he became the Head of all the Elutsis. The Grand Lama, to reward his Persifoulness and Cruelty, gave him the Title of Hien, King or Emperor, from Word the Tartar Princes are called Klin, Europeans is created changing the initial H into K in this and other Words; as, for Hami they write Kani, for Halkais, Kalkais, Han, &c. From that Time Kaldan enjoy'd his Conquests, and had no Wars but with the Haffak párik, the inaccurate Enemies of the Elutsis, till 1586, when he invaded the Kalkais, and taking Advantage of their intellece Divisions easily defeact them, pursu'd his Victory till he had entirely subdue'd them.

At present, since the Ruin of Kaldan in his Turn by the Emperor of China, there are in all the vast Countries no more than 10 or 12000 Families of Elutsis, the Head of which is Nephew to Kaldan, and elder Son to Senghe. This Prince, called Tjefwong rapan, defeated his Uncle, as mention'd before, on the following Occasion: During the Absence of Obhristi, the Emperor of China, had been procur'd him to marry his eldest Daughter to kill him, who missing their Blow only struck out one of his Eyes. Tjefwong rapan at present lives quietly in his own Territories, where he encourages Agriculture, his Flocks not affording competent Subsistence

(1) A more Emangagee without the left Ground
(2) He seems to be the same with Bels or Belsan in Uoom. 54
Historical Observations on

258

his People. He is always at War with the Uzbeks, and is Lord of Tabrub and Tabtse, the latter of which lately revolting he reduced by Force, and severely punished.

The third Sort of Elhus is inclos'd by the Provinces of Shen si and Se chewen, and the Kingdom of Yi.

To his People. He is always at War with the Uzbeks, and is Lord of Tabrub and Tabtse, the latter of which lately revolting he reduced by Force, and severely punished.

The third Sort of Elhus is inclos'd by the Provinces of Shen si and Se chewen, and the Kingdom of Yi.

third Branch or Khojibi ket, where their King or Head, Dalay ban, usually resides. But Tibet, Kili'd allo Tibet, and Tangi, (c) not above 60 Years since had a King called Tjampa ban, in the Chinese History Tjapin. This Prince was formerly very powerful, and is supposed to be the famous Frager John: (d) For too the Grand Lema, here called Dalay, the Refusal as Pala, join'd by our Travellers Brrtall and Barad, he was no temporal Sovereign, because Tjampa were the Crown, which he left as follows:

The Mengis, who reverence the Dalay Lama as a God on Earth, thought it their Duty to revenge the Want of Respect in Tjampa towards him. Wherefore the King of these Elhus, afflicted by Patdrik bum tekyi, conquer'd the King of Tibet, and having put him to Death gave his Kingdom to the Grand Lama. He even had him from perpetually revile his Son, and to his Relicence near Pitala: This King was called Kili's ban, and was Grandfather to the present King Dalay ban. The auxiliary Princes of his Family returned Eastward into their own Country, extending from Tibet towards Sinimg, almost to the Great Wall. These Elhus Princes are known by the Title of Tezkyi of Koko nor, from a great Lake by which they inhabit. They are eight in Number, having each their Territory, but league together for their mutual Protection.

They were all Vaffais to Dalay ban, or rather to the Grand Lama; but after the Deformation of Kaldan's Elhus, the Emperor sent an Invitation to these eight Tezkyi, which the Frith in Rank among them accepting, was favourably received, became a Vaffai, and received the Title and Seal of Tjing vang, or Prime Regulo; Some of the others contented themselves with paying their Homage by Proxy. The Emperor is unwilling to employ Force in subduing the rest of these Elhus Princes, but chuses to win them by Kindness, often sending them Presents, which they call Rewards, as those which they send in Return are called Tributes.

He had made but little to the Chinese, free from China, to judge of the Number of Elhus, not as Tulou, but as a God on Earth, thought it their Duty to revenge the Want of Respect in Tjampa towards him. Wherefore the King of these Elhus, afflicted by Patdrik bum tekyi, conquer'd the King of Tibet, and having put him to Death gave his Kingdom to the Grand Lama. He even had him from perpetually revile his Son, and to his Relicence near Pitala: This King was called Kili's ban, and was Grandfather to the present King Dalay ban. The auxiliary Princes of his Family returned Eastward into their own Country, extending from Tibet towards Sinimg, almost to the Great Wall. These Elhus Princes are known by the Title of Tezkyi of Koko nor, from a great Lake by which they inhabit. They are eight in Number, having each their Territory, but league together for their mutual Protection.

They were all Vaffais to Dalay ban, or rather to the Grand Lama; but after the Deformation of Kaldan's Elhus, the Emperor sent an Invitation to these eight Tezkyi, which the Frith in Rank among them accepting, was favourably received, became a Vaffai, and received the Title and Seal of Tjing vang, or Prime Regulo; Some of the others contented themselves with paying their Homage by Proxy. The Emperor is unwilling to employ Force in subduing the rest of these Elhus Princes, but chuses to win them by Kindness, often sending them Presents, which they call Rewards, as those which they send in Return are called Tributes.

He had made but little to the Chinese, free from China, to judge of the Number of Elhus, not as Tulou, but as a God on Earth, thought it their Duty to revenge the Want of Respect in Tjampa towards him. Wherefore the King of these Elhus, afflicted by Patdrik bum tekyi, conquer'd the King of Tibet, and having put him to Death gave his Kingdom to the Grand Lama. He even had him from perpetually revile his Son, and to his Relicence near Pitala: This King was called Kili's ban, and was Grandfather to the present King Dalay ban. The auxiliary Princes of his Family returned Eastward into their own Country, extending from Tibet towards Sinimg, almost to the Great Wall. These Elhus Princes are known by the Title of Tezkyi of Koko nor, from a great Lake by which they inhabit. They are eight in Number, having each their Territory, but league together for their mutual Protection.

They were all Vaffais to Dalay ban, or rather to the Grand Lama; but after the Deformation of Kaldan's Elhus, the Emperor sent an Invitation to these eight Tezkyi, which the Frith in Rank among them accepting, was favourably received, became a Vaffai, and received the Title and Seal of Tjing vang, or Prime Regulo; Some of the others contented themselves with paying their Homage by Proxy. The Emperor is unwilling to employ Force in subduing the rest of these Elhus Princes, but chuses to win them by Kindness, often sending them Presents, which they call Rewards, as those which they send in Return are called Tributes.

He had made but little to the Chinese, free from China, to judge of the Number of Elhus, not as Tulou, but as a God on Earth, thought it their Duty to revenge the Want of Respect in Tjampa towards him. Wherefore the King of these Elhus, afflicted by Patdrik bum tekyi, conquer'd the King of Tibet, and having put him to Death gave his Kingdom to the Grand Lama. He even had him from perpetually revile his Son, and to his Relicence near Pitala: This King was called Kili's ban, and was Grandfather to the present King Dalay ban. The auxiliary Princes of his Family returned Eastward into their own Country, extending from Tibet towards Sinimg, almost to the Great Wall. These Elhus Princes are known by the Title of Tezkyi of Koko nor, from a great Lake by which they inhabit. They are eight in Number, having each their Territory, but league together for their mutual Protection.

They were all Vaffais to Dalay ban, or rather to the Grand Lama; but after the Deformation of Kaldan's Elhus, the Emperor sent an Invitation to these eight Tezkyi, which the Frith in Rank among them accepting, was favourably received, became a Vaffai, and received the Title and Seal of Tjing vang, or Prime Regulo; Some of the others contented themselves with paying their Homage by Proxy. The Emperor is unwilling to employ Force in subduing the rest of these Elhus Princes, but chuses to win them by Kindness, often sending them Presents, which they call Rewards, as those which they send in Return are called Tributes.

He had made but little to the Chinese, free from China, to judge of the Number of Elhus, not as Tulou, but as a God on Earth, thought it their Duty to revenge the Want of Respect in Tjampa towards him. Wherefore the King of these Elhus, afflicted by Patdrik bum tekyi, conquer'd the King of Tibet, and having put him to Death gave his Kingdom to the Grand Lama. He even had him from perpetually revile his Son, and to his Relicence near Pitala: This King was called Kili's ban, and was Grandfather to the present King Dalay ban. The auxiliary Princes of his Family returned Eastward into their own Country, extending from Tibet towards Sinimg, almost to the Great Wall. These Elhus Princes are known by the Title of Tezkyi of Koko nor, from a great Lake by which they inhabit. They are eight in Number, having each their Territory, but league together for their mutual Protection.

They were all Vaffais to Dalay ban, or rather to the Grand Lama; but after the Deformation of Kaldan's Elhus, the Emperor sent an Invitation to these eight Tezkyi, which the Frith in Rank among them accepting, was favourably received, became a Vaffai, and received the Title and Seal of Tjing vang, or Prime Regulo; Some of the others contented themselves with paying their Homage by Proxy. The Emperor is unwilling to employ Force in subduing the rest of these Elhus Princes, but chuses to win them by Kindness, often sending them Presents, which they call Rewards, as those which they send in Return are called Tributes.

He had made but little to the Chinese, free from China, to judge of the Number of Elhus, not as Tulou, but as a God on Earth, thought it their Duty to revenge the Want of Respect in Tjampa towards him. Wherefore the King of these Elhus, afflicted by Patdrik bum tekyi, conquer'd the King of Tibet, and having put him to Death gave his Kingdom to the Grand Lama. He even had him from perpetually revile his Son, and to his Relicence near Pitala: This King was called Kili's ban, and was Grandfather to the present King Dalay ban. The auxiliary Princes of his Family returned Eastward into their own Country, extending from Tibet towards Sinimg, almost to the Great Wall. These Elhus Princes are known by the Title of Tezkyi of Koko nor, from a great Lake by which they inhabit. They are eight in Number, having each their Territory, but league together for their mutual Protection.

They were all Vaffais to Dalay ban, or rather to the Grand Lama; but after the Deformation of Kaldan's Elhus, the Emperor sent an Invitation to these eight Tezkyi, which the Frith in Rank among them accepting, was favourably received, became a Vaffai, and received the Title and Seal of Tjing vang, or Prime Regulo; Some of the others contented themselves with paying their Homage by Proxy. The Emperor is unwilling to employ Force in subduing the rest of these Elhus Princes, but chuses to win them by Kindness, often sending them Presents, which they call Rewards, as those which they send in Return are called Tributes.

He had made but little to the Chinese, free from China, to judge of the Number of Elhus, not as Tulou, but as a God on Earth, thought it their Duty to revenge the Want of Respect in Tjampa towards him. Wherefore the King of these Elhus, afflicted by Patdrik bum tekyi, conquer'd the King of Tibet, and having put him to Death gave his Kingdom to the Grand Lama. He even had him from perpetually revile his Son, and to his Relicence near Pitala: This King was called Kili's ban, and was Grandfather to the present King Dalay ban. The auxiliary Princes of his Family returned Eastward into their own Country, extending from Tibet towards Sinimg, almost to the Great Wall. These Elhus Princes are known by the Title of Tezkyi of Koko nor, from a great Lake by which they inhabit. They are eight in Number, having each their Territory, but league together for their mutual Protection.

They were all Vaffais to Dalay ban, or rather to the Grand Lama; but after the Deformation of Kaldan's Elhus, the Emperor sent an Invitation to these eight Tezkyi, which the Frith in Rank among them accepting, was favourably received, became a Vaffai, and received the Title and Seal of Tjing vang, or Prime Regulo; Some of the others contented themselves with paying their Homage by Proxy. The Emperor is unwilling to employ Force in subduing the rest of these Elhus Princes, but chuses to win them by Kindness, often sending them Presents, which they call Rewards, as those which they send in Return are called Tributes.
who are allow'd to feed sheep and an ox for five days. In like manner the Emperor maintains the Envoy of the Great Lama and the Princes of Koko nor when they come to Peking.

The second Sort of Mongols are the Kalkas, who lie contiguous to the Elbitts on the East. Their Country, The Kalka from East to West, extends from Mount Alay to the Province of Salen; and, from North to South, from 50° and 51° to the Southern Extremity of the great Dafart Sha nor, which is reckoned to belong to them, which they encamping, they depend only on Winter, for which they flan their land in less Need of Water, which is rarely to be met with, and is generally bad. This Dafart sends about China, and is larger and more frightful towards the West: I have pass'd it four times in different Quarters. From East to the Mountains beyond the Great Wall it is about 100 Leagues, not comprehending the Mountains to the North of the Great Wall; for tho' they are in a manner uninhabited the Soil is good, there are fine Fusses, Woods, Springs, and Rivulets of good Water in abundance. Nor do I take in the Country beyond the Kalkas, abounding with Water and Fussage, the furnish inhabited, especially the Western Part. The Dafart is much larger from North to South, and above 100 Leagues over, in some Parts quite bare, without Trees, Gras, or Water, except some Ponds and Marshes made by the Kast, and here and there a Well of Water bad enough.

The Kalkas live chiefly along the Rivers Selengha, Orkou or Orkon, Tilia, and Kerlon, where is history of plenty of Water and Fussage. Thither they retreated when expelled China by Hong su. Their Princes the Kalkas, also are Descendants from Jungooz Khan and his Brothers.

At first they had a Monarch, under the Title of King, or Han, tho' tributary, as the other Kalkas were, to the Mongol Prince defended from the eldest Branch of the Emperor Kilday, Grandson of Jungooz Khan, named Chakhar ban. But the Kalkas in time vastly increasing, and the Defendants of Kilday, who had only the Title of Taki, growing numerous, the more powerful among them made themselves by degrees independent of one another, and of the King himself, to whom they paid only a flint Horseage.

Before their late Defection, we are assured there were no less than 600,000 Families of the Kalkas, divided into seven Standards, with each its Head, and under them several Hundreds of Taki. Three of the seven owned the Title of the Kalka Han, but most of the Taki acted as Sovereigns in their respective Territories, and paid the Han no farther Reference than the first Place in Affembles, which was the chief Concern about public Affairs, and which it was held above all others, to be Members of one Confederate Nation, and the Divisions frequently arose by the stronger Princes oppressing the weaker, they were easily reconciled by the Lamas, by whom they were entirely govern'd, and especially by the Grand Lama of Tibet, to whom they paid a blind Obedience.

The eldest of the three Hans, Chakhati, prefer'd the Country immediately East of Mount Alay, and extending to the Rivers Selengha, Orkou and Tilia, being separated from that of the Elbitts by the forested Country, look'd upon by the Mongol as the most considerable in all Tartary.

The second, Tschita, or Tshita ban, was the most powerful of the Kalka Princes. His Territory extended along the three last-mentioned Rivers to Mount Kentsy, whence the Tilia and Kerlon derive their Source. The third, Cbyr ban, refel'd towards the Source of the Kerlon, along the Banks of which his People extended themselves to its Fall into the Lake Dalay, or Kulan, and also beyond as far as Salen. These two Kalka Princes, and their Vassals, have forty Years ago, but the present Kings, now twenty Years. As frequent Mention is made in the following Journals of the Wars of these Princes with one another, and with the Kalkas, the Defeather of the Kalkas, it may be proper to enter into the Occasion of them.

These Kalkas were so powerful before the Wars, as to give Uneasiness to the Emperor of China himself.

They were very rich in Flocks, and their Plains were cover'd with Horles, of which they fold 100,000 every Year at Peking. These Horles, one with another, went off for seven or eight Crowns, and a pick'd Horle yielded fifteen; but since the Ruin of these People, while the Emperor was at War with the Elbitts, an unequal horse, a little in Heart, was worth 400 Livres and more.

The Occasion of this War was as follows: A Taki, or Kalka Prince, called Lopzang ban Yamy, whom I have seen at the Assembly of the States of Tartary, attack'd, for what Reason I know not, Chakhati ban, took him Prisoner, and brought him to Death, and feared on his Elbitt with his Servants; the rest, with his Children fled to Tshita ban, who immediately dispatch'd an Account of what had happen'd to all the Heads of Standards, and principal Taki, inviting them to join against the Ufurer, they immediately assembled their Forces, attack'd Lopzang ban, took him, and sent him to the Grand Lama to be punisht, whom they also desired to invest the eldest Son of Chakhati ban with his Father's Dignity. Their Request was granted, and the Grand Lama gave the Elbitt to his eldest Son, but neither his Flacks nor Subjects were return'd, for Tschita had desir'd them for his Own Use by Advice of his Brother, who was a Lama, and one of whose living Fussat are so numerous in Tartary, and who as easily impose on the rude and illiterate Mongols, as Mohamed once did on the simple Shepherds of Arabia.

This Lama, called Ying chang tumba shakhati, had been eight Years a Disciple of the Grand Lama of Tibet, where he had acquipt the learned Language, and such a Reputation in the School, that he reliev'd himself for up him, pretending to be a living Fussat as well as his Master. He pleas'd his Part so well that the Kalkas adopt'd him as a Divinity; may his Brother, tho' a King, went regularly on for Days to pay him the same Worship they render'd to their Gods, gave him the Upper-hand on all Occasions, and was entirely manage'd by him. This Lama, by his Fride and ill Conduct, occasion'd the Defection of his Family and almost the Depopulation of the Kalkas.

Chakhati ban being thus kept out of his Effects, contrary to a Decree of the Assembly, sent Ambassadors to the Grand Lama with a Complaint, and to pray him to interpose his Authority with Tschita ban and his Brother the Lama for a Restitution. The Dalya Lama accordingly dispatch'd a Lama Envoy, who being corrupt'd with Presents contented himself with fair Promises. Chakhati ban, despairing of Justice from Oman Quarters, sent his second Son to the Emperor of China, to beseech him to oppose his Interest, and secure the Restitution of his Effects. Observe here, that the Kalka Princes paid a kind of Homage to the Emperor for a free Trade to China, which was a Camel and nine white Horles by way of Tribute, tho' they were not very regular in the Payment.

The Emperor dispatch'd an Ambassador to the Dalya Lama to engage him to send, at a Time which he approved, a Mission of Consideration for the Country of the Kalka, promising to send at the same time a Grandee of his Court to dispoe their Princes to an Accommodation, and to prevent a War, which was going to break out.

Mean time Chaskhati ban dying, his eldest Son, who was in Alliance with Kalkan, his Neighbour, for A Treaty entered into, and was made Ban. This Prince follow'd the Restitution of his Effects, and the Envoy of the Ban set out.
A General Description of the Dalai Lama being advanced, few very well that it would be Rannob to engage with an Army much superior in Force, and only thought of chusing an advantageous Camp, hoping that Divisions would soon arise in the Army of the Kalkas, in which he was not deceived. The Head of one of the most numerous Standards decamp'd first by Night with all his People. Cheking ban soon follow'd his Example, and all the rest, one after another, march'd off, leaving the Tchitchet ban, and the Lama his Brother, with none but theTroops of their own Standard. The King of the Elsfbrs no sooner understood this, than he fell upon the Encampment. It was Matter for a Route that battle, for they made no Refinance. Tchitchet ban, and the Lama with his Disciples, had much ado to escape with the Loms of almost all their Baggage, and the greater Part of their Army and Flocks. All the Kalkas of Tchitchet ban's Family, wherever found, were put to the Sword; he himself was obliged to abandon his Camp, and the Lama his Refinance, where every thing was plunder'd and burnt, and two fine Temples, which the Lama had erected at his own Expenditure, totally destroyed. The King then went on to destroy the Country with Fire and Sword, and especially to kill all the Kalkas, who fled on every side.

The Lama knowing that if the Emperor abandon'd him he must inevitably fall into the Hands of his Enemies, the Dalai Lama being his utter Adversary, in order to secure himself, offer'd the Emperor to become his perpetual Vassal, with his Family, Subject and Families, and to engage all the other Kalkas to follow his Example. During this Negotiation several other Kalka Princes sought Protection, and were favourably receiv'd on the same Conditions. Cheching ban dying the same Year, his Widow also besought the Emperor to receive her Son as his Vassal, and invest him with the Title of Han, but not for his Defendants. But the King did not receive the Tchitchet ban's open Protection; he contented himself at first by exhorting the King of the Elsfbrs to abandon his Refinement, and to be satisfied with the despicable Condition to which he had reduced them. But the King would not listen to no Accommodation, and answer'd once again, That the Emperor was equally concern'd to punish the Violation of a Treaty guarantied by himself and the Dalai Lama; However if his Majesty would deliver up the Kalka Lama to their common Master, the Dalai Lama, to be judged by him, he would defend from Hostilities. But the Emperor thinking it unworthy his Dignity to abandon Princes Sire of their Poffessions, applying to him for Reprieve; and besides having nothing to fear from the Ruffians since the late Peace of Nepeth, took the Kalka Princes under his Protection, and granted them a Part of his Lands in Tartary, where they might settle, and live to another, and to their own Manner. This gave Occasion to the War between the Emperor and the King of the Elsfbrs.

The Elsfbrs advance to the Frontiers of the Empire. The King towards the End of July, 1690, advanced to the Head of a small but well disciplin'd Army from the Conveniency of Forage, he flew or enflaved; and pursu'd the Murderers of his Brother to the very Retreat the Emperor had affign'd them. On the first Rumour of his March, the Emperor drew together all the Mandarins of the Monarchy, and being encamped just without the Great Wall, are, as it were, the Out-guards of the Empire; these, reinforced with
with some Manchew Troops, that served as Convoys to the Presidents of the Illitias; and the Mongel Officers were order'd to the Frontiers to observe the Motions of the Elitbas. The two Presidents form'd a Design to surprize the King of his Camp, and they advis'd him to retreat to his Guard attack'd him in the Night: But they were vigorously repuls'd, and pursu'd within their own Territories, where they secured themselves by taking Poit on the Mountains. On Advice of this, the Emperor order'd a great Army from Pe-king to fight the Elitbas: He design'd at first to command it in Person, but chang'd his Mind at the Remonstrances of his Council, and made his next Brother, Generalissimo, ordering his elder Son to accompany him. The Army marched directly to the Enemy, and disposed themselves before Poit, where he wanted Artillery, with which the Imperial Army was well prov'd, and had but few Troops, yet he accepted the Offer of Battle. At first his Vanguard suffer'd very much by the Enemy's Cannon, which oblig'd him to change his Poit to be out of their Reach; but as he had a great March before him, which prevented his being surrou'd, he defended himself with great Bravery till Night, when both Parties were in their Bivouacs. The Emperor, who was in the Orderly by the Mother's Side, was kill'd towards the End of the Action by a Musquet Shot, as he was drawing off the Cannon. Next Day produc'd a Treaty, of which the Refult was, That the King should have Leave to retire with his Army, first taking an Oath before the Territories of the Emperor or his Allies. In his Retreat part of his Troops per'd for Want, and his Nephew Tse vang raptan, whom he had left Regent, withdrew to a remote Country, with all that would follow him. This was such a terrible Blow to the King, that he was three or four Years recruiting his Army.

The Imperial Generals, on their Return to Pe-king, were impeach'd, tho' they had the better in the Engagement: For it is a Law of the Mancheus, establish'd from the Foundation of their Monarchy, That if a General gives Battle, and obtains the King, that he was three or four Years recruiting his Army.

After the Emperor had an Oath before Elufh~ and their Monarchy. Thus the

Contine

Histo"
that from Hami to Bokhara, or, as it is called in the Country, Bubara, he spent five Months; but he travelled slow, North and South, at several Places, and took a great Round, passing through all the Country, which is about 20 Days journey; from Hami to Turfan above 100 Leagues, which the Caravan performs in seven Days. This Road is full of Rocks, with scarce any Water or Forage. From Turfan to Aki is 25 Days journey, from Aki to Bokhara, which is an Ocean, eight Leagues from it, alternating in breadth, so that the most Elephants can pass over it; and the Road beyond is infested by the Tartars called Hafak Pirs, who are great Thieves, and rob them without Distinction, not sparing Ambassadors. The Country is very hot in Summer, and produces Plenty of good Fruits, especially Melons and Grapes. The Tartars are Mohamme- 
dans, and formerly drove a great Trade to China, which the War for some Years hath interrupted; but probably it will revive by Degrees, thro’ the Encouragements and Immunities which the Emperor has granted to this People, by the Language they have with China. The principal Towns of the Odeks, which is the proper name of the People of Bokhara, is called the Mushegl, and this in the same manner, by the Gaurs, which is another Nation called the Turcha, to differ from the Odeks. This Nation is about 300 Leagues from Moxow, the Country is easily performed on a Sled in 20 Days, while the Snow is on the Ground, but is scarce practicable in Summer because of the Bogs, Waters, and Marshes; wherefore the Commerce, which is very considerable, is only carried on in Winter. Odeks is a large Town called Tokiark, is a large City, of great Trade, the Capital of Siberia, and is the Staple for Furs. The Lands adjacent abound with all sorts of Grain, Herbs, and Fruits. It is governed by four Russof Officers, who have each his Distrikt, and are chang’d every three Years. Whatever the Russians poiffed beyond the Rivers Iriz and Ob is in the Jurisdiction of Tobolk, which City has a large Garrison of Russians and Siberians paid by the Czar. It is about the Bigness of Orleans, Situated on a high Mountain, at the Foot of which runs the great River Iriz, and the little River Tobolk, which named the Place, and, here runs into the Iriz. From Tobolk to the Confluence of the Iriz and Ob they reckon 100 Leagues, but the Strait Way is not 50 Leagues. The Iriz has many Windings, and it would require 15 or 20 Days to perform thefe 100 Leagues up the River. The Country called Tobolk, and between the Iriz and Ob is inhabited by Siberians, for the most part Mahommedans. The People between the Ob and Iriz, are called by the Russians, Ojibas, and Tongoff; the Ojibas dwell near the Obi and the little Kie, and the Tongogg along the Iriz. They can you much sooner go from Selingha to Tobolk, than return to Selingha from Tobolk. Selingha is a Road from Selingha thither, to the North. In which the Russians have built a Town in the Country of the Koksas, about 250 Leagues to the North-west of China. The Lake Paykal lies about four easy Days Journey more towards the North. It is the greatest Lake in Tartary, and one of the largest of the World. They make it three Days Journey from Selingha to Lake Paykal, where the River falls into it. You pass by a small Town called Ozed, a 2 Days Journey from the Lake, and afterwards cross the Lake in a Day; for in that Part it is not very deep. Leaving Angara, you enter another River named Angara, which runs into the Iriz to Asia. For 100 Leagues down the River, you meet with another Town, called Irkaskoy, from the Name of a Small River, which here falls into the Angara. From hence to 10 or 12 Days you come to Jenifesa, a City built by the Russians on a River of that Name, about half a League to the North of that Place where the Angara falls into it. As soon as you arrive at the City of Jenifesa you quit this great River, which is there three Miles broad, and continues its Course northward to the Frozen Sea, then passes a Mountain, eight or ten Leagues by Land; after this, you re-embark on the little River Kiet, which is fordable, and to gentle that Banks of Burden by the help of Oaks go up it with Ease, and are seldom more than ten Days going to a Town called Kietos from the Name of the River. From this Town to the Fall of the Kiet into the Ob is but a Day’s Journey, after which you fall down the Ob to its Conjunction with the Iriz, which is commonly a Voyage of 15 or 20 Days, from whence you fall up the Iriz to Tobolk. This Journey can’t be conveniently undertaken but in Summer, when the Rivers are navigable, for the Way of Land is full of Marsh, and in Summer, and the Forêts, and fear’d inhabited but along the Banks of the Rivers. From Kietos, after 7 or 8 Days Navigation down the Ob, you arrive at the City of Narim, and in 8 more at that of Sirkgh. 4. The Lake Paykal is near 100 Leagues in Length from South-west to North-west, but scarce more than ten in Breadth. It is very deep, well Rock’d with Fish, and almost surrounded with Hills: The Lands on the South of thefe Hills are of a good Soil, and cultivated in several Parts by the Russians, the People of the Country understanding no Title; Where the small Oats grow very well there. The People about this Lake are called Tongas by the Russians, and by the Tartars, Orochon: The Orochon are proper such, as dwell by the Rivers that run easterly. There is yet another Nation called by the Mongols, Brats: The Kalka Mongol inhabit north of the Selings. Bokhara. Befides Siberians you find towards the South, between the Iriz and Ob, another Nation called the Violls; They inhabit along the Sibou, which falls into the Tobolk, about eight Days Journey above the City to car. They feed along the Sibou, and in the Winter they have built a Town called Puling, to awe the Violls, and force them to pay their Tributes of Furs. The Banks of the River Lena, considerably East of the Jenifesa, are peopled by those whom the Russians call Yako: Here they have also built a Town called Yakhasky, from the Name of this Nation, which also serves to bridge them: Hunting and Fishing are all their Employment. The Language of this People differs from that of the Inhabitants along the Jenifesa, Obi and Iriz.  

(a) The Author errs in placing Kazar to the West of Bokhara, while, in fact, it lies 15 Degrees to the East of that City, and not far from, as sup-
From Siencbo to Nipsh is 20 Days Journey by Land thro' a very open Country, once inhabited by the Kailas where was Patturgue, and most of them subjects to Ruffia: But as they were apt to relish, and the Japs had power'd of the Orakoffs, who employ themselves in Fishing, and hunting Sable, Lemming, Black Foxes and Elks, the Flsh of which Animals is their Food. The People about the Seghalane Sea (called by the Ruffians, Shibika, where the Ergon falls into it, are also Tributaries to the Ruffians. Their Cabins are cover'd with the Skins of Elk's and Rain Deer, which left the Mancheb call Orin. This River Ergon [Ergons, or Asan] takes its Kife from the Lake Daluy, and after two Days or three of the Ruffians, being every where navigable, tho' in some Places fordable. From its Mouth in eight or ten Days you fall up to Nipsh; from hence you go down the River to Yoka in two or three Days. The Ruffians call Nipsh, Nerzinsky, [or Nerzinsky] which is much enlarged since the Peace concluded there in 1689, both on account of the great Number of Ruffians who abandon'd Yoka to settle there, and because the Ruffian Caravans set out thence for Peking.

The North of the Great Wall to the Frozen Sea, between the Meridian of Peking and the Eastern Sea, is a vast Desert. The Ruffians, who had often foud the Country, assure us that they found here no Inhabitants, except in one Part by the River Udi, where about 100 Hunters had settled them-selves, enticed by the extraordinary Fine Furs. They added, that they also found the Coasts of the Eastern and Frozen Seas, and found open Sea every where, except in one Place towards the Northeast, where an inaccessible Chain of Mountains advanced they knew not how far into the Sea.

If our Continent joins America(1) it must be in this Part. However it can't be far distant, if it be true that our Continent reaches 6 or 700 Leagues beyond the Meridian of Peking, as it is affected by Travellers, and confirm'd by two Maps shew'd us by the Ruffian Plenipotentaries. Besides, if we consider the Degrees in such a vast Extent of Land as this Corner of Tartary, which reaches from 20° to 90° Latitude, we may easily conclude that the Distance between the two Continents on that Side is but small. However, the Ruffians, better than a vast Distance, and a little he reason, is that the Wall, which is under the Ruffians, is not near so well peoples as Canada, nor indeed do the Ruffians reap any Benefit from it, except I urrs, and the Teeth of a Fort of Fifth (s), which are much finer, whiter, and more precious than Ivory. With these they drive a great Trade to Peking; tho' scarce any People but the Ruffians, who are poor, and mur'd to Cold and Fatigue, would take to much Pain for so little Profit. The Country North of the Ruffian Empire, and the Territories of the Cossacks, and from the Sea, to the Wall, which lies Eastward of the Jenissea as far as the Sea, where there are very few Inhabitants, and those very poor and miserable. But their greatest Misfortune is their Ignorance of the true God, for they even seem to have no Religion at all. It is probable the Mongols had formerly some Knowledge of Christianity, and that there were many Christians among them from the Time of Tungie, Religion of Koz, that implacable Enemy of Mohammed (c), and his Successors. I have convers'd on this Subject with a Mongol Princes, a Brother to one of those Regulators whose Territories lie pretty near the Great Wall. He was a perfect Master of the Mancheb Language, which I also spoke, and was better vers'd in the History of his Ancestors than any Mongol that I knew. I ask'd him how long the Mongols had entertain'd such a Veneration for their Lamas, particularly the Grand Lama of Tibet, and when these Lamas introduced the Religion of Fo among them. He answer'd that in the Reign of the Emperor Ichthy, whom he called Hohley, there came Lamas into the Country of the Mongols, who planted their Religion; but that thesese Lamas differ'd much from the modern, being Men of Learning, and blameless in their Lives, and Saints that wrought many Miracles. It is probable that these Lamas, as he call'd them, were Christian Monks, who came from Syria and Armenia, then subjuct to this Emperor, and preached Christianity to the Mongols, and also to the Chinese: But the Communication of these Countries with China and Tartary being afterwards cut off by the Dismembering of that great Empire, the Baron's of China blend'd their Superition with the Christian Cusoms, and indulging the Tartars, a grous and felsen People, in Liguismes and Debauchery, introduced by degrees the Religion of Fo among the Mongols. This is the more credibl, because these Lamas have many Ceremonies and Cusoms like those observed among Christians: They have Holy Water, Singing-Service, and pray for the Dead. Their Dreis is like that in which the Christians and Cap like the Jews, and are mention'd in the Grand Lama, who among them is much the same as the Sovereign Pontiff among the Christians. These Lamas are honest People, and very devout in their Religion; but to bigot'ted to their Lamas, tho' are very ignorant, and most of them very irregular in their Lives, that there is very little Hope of converting them to the true Faith.

I shall close these Remarks with a Word or two concerning the Great Wall that separates China from Great Wall Tartary, since I have survey'd it almost entirely, and pass'd almost thro' all the principal Gates in it. It is of China indeed one of the most extraordinary and surprizing Works in the World, tho', it must be confess'd, some have magnify'd it too much in their Accounts, imagining doubletles that it was throughout the same, as they saw it in the Parts nearest Peking, where indeed it is very strong, well built, very high and solid. From the Eastern Sea, where stands the famous Gate Shong hung kwan, to the Province of Shan fe, it is all built of Stone and Brick, with strong square Towers, near enough to one another for mutual Assistance, and in the most important Passes are Forts well built. This Part reaches about 200 Leagues, without reckoning Several Fences of Walls, of a good Length, which form double, and sometimes triple Inclorues for the Security of the most considerable Passes. The entrance of Shan fe to the East township, this Wall is of Earth, or 'tis rather a Rampart, which too is destrutive in many Places. It is true, at set Distances are Towers, and some of Stone or Brick, but most of Earth. To recompose this, within the Wall, for its whole Length, you meet with a Fort every Four Leagues, which under the Tang Ming Dynasty were allstrongly garrison'd, to defend the Country from the Infrusions of the Tartars. They have indeed at present a kind of Garrison of Chinese Soldiers; but only posts of the principal Places, as Faun fei, Tung-long fa, Ta lin, Ning hao, Seng chow, Si ning, and Be chow are guard'd by the Collected Force. But, besides these Fortresses, the Mountains within the Wall sufficiently defend China against the Tartars.

(1) By Capt. Reeve's Journal, at the end of this Volume, Asia and America are in one Line.

(2) They are those called Mamur Teeth, found lovely to be the Teeth of Elephants.

(3) The Author here mistakes the Cali. Tungish Shum was not an implacable Enemy of Mohammed, as they only disobeyed the Pilgrimage to Mecca, thinking it ridiculous to say, that one Place should be forced than another to adore God in it. The Cali of his judging the Mongolians, was the perfidious Croucy towards his Monarchs and Ambassadors by the King of Kasmir. * See Gen. H. V. Turks, Moguls, Or. p. 118.

Geographical
Historical Observations on

Geographical Memoirs of the Countries posess'd by the MONGOL Princes, raged under 49 Kt, or Standards. 4

The Mongol Tartars dwell in Tents, which they transport from Place to Place, according to the Difference of Seasons, and Convenience of their Flocks, spending the Summer on the Banks of Rivers, and the Winter at the Foot of Hills; so that they have no fixed Abode in any Part of those Territories, of which they pretend to be Sovereigns by Hereditary Right. At present they are Feudatories to the Emperor of China, who gratifies them with an annual Stipend, but much less than what he allows the Manchews Princes at Pe King. This roving Life did not permit us to mark their Habitations on the Map, nor to fix Mountains, Rivers, Lakes, and Rivers, in some of these little Territories you see the Ruins of several ancient Cities, distinguished by their Names.

These Countries have the Great Wall for their Southern Bound. The four principal Gates by which you enter Tartary are accurately set down in the Map, viz. Hi song kue, Kà pe kue, Chung kya kew, and Sb2o kue, kue signifying, in Chinese, the Strengths of Mountains. From these four Gates you may easily trace the Countries of the Mongol Princes divided into 49 Kts or Standards.

I. Paffing North from the Gate Hi song kew, you soon find yourself in the Countries of Kurchin, Ohan, Nymen, and Kurchin; Eastward of this lay the Country of Tomet. 1. Kurchin is divided into two Distrits, or, as they call it at Pe king, Banners or Standards, under two Princes. The most remarkable Part of the Map is Choban judaraban botun: Hiwun, with the Manchews, signifies a City, and Suburban a Pyramid of several Stories. This Pyramid is still to be seen, in Lat. 41° 33', Long. 2° 45' East. The Country reaches to the Gate Hi song kew, in Pe che li, Lat. 40° 20', Long. 1° 55' Lat. of the Meridian of Pe king. 2. Kurchin is divided into ten Standards, including the Countries of Tarkted and Cheley. The principal Refidence of the Kurchin Tartars is along the River Quyser, Long. 46° 17', Long. 6° 20' East. Their Country extends to the River Sira muren, Lat. 43° 37', Long. 6° 30' East. The principal Point of Tarkted, or Heytaban pira, signifies a River, Lat. 47° 15', Long. 6° 30' East. The Cheley Tartars dwell by the River named in the Map Nomu 43', the meaning of a River, Lat. 46° 30' East. So that Kurchin, from North to South, extends four Degrees to the North of the Heytaban: But it is not so broad as long, being no more than an 2° 25' from East to West. 3. Nymen contains but one Banner, and begins from the South Side of the Sira muren, Lat. (taken on the Spot) 43° 37', Long. 5° 0' East. The principal North Point on the Map is Topir tala, Lat. 43° 15', Long. 4° 45' East. 4. Ohan is chiefly inhabited along the Narkun pira, where some Rivulets fall into it, as the Shoka ke1, or Choban 43', which gives Name to the Village Shoka ke1 kajan, Kajan, in Manchuw, signifying a Village, Lat. 42° 15', Long. 4° 0' East. The Ruins of a City called Orpan, or Kurban judaraban botun, there are also on this Side. 5. The Nickob kew falls into the River Talin h. 5. Tomet is divided between two Bannerets Princes, and is mostly inhabited beyond the River mark'd in the Map Subarban, Lat. 45° 20', Long. 3° 30' East. There are to be seen the Ruins of the City Medun botun, Lat. 43° 28', Long. 3° 40' East. This Country extends to the South of the Great Wall, eastward to the Yalidur, or Barrier of Stakes, that includes Lyam long 20', Northward to Habta, or Hara Pay chang.

II. Going thro' the Gate Kà pe kue, you enter upon the Territories, formerly part of Kurchin and Ohibot, now converted to a Forest where the Emperor hunts; here he has also several fine Summer Houses. Farther North are the Countries of Ohibot, Kekhoten, Panar, Sharot, Ubschimack, Ardhir, and Ahmadur. 1. Ohibot is divided into two Standards of Tartarian Princes on the River Jetun, Lat. 42° 36', Long. 2° 0' East. 2. Panar, divided into two Standards, has its principal Habitation on the Hara muren, which is north of the Jetun. Regulo's Residence, of the 2° to the North of the Jetun, or Kekhoten, is also divided into two Standards, and has its principal Habitation on a little River that runs from the Southwest into the Sira muren, Lat. 43° 0', Long. 1° 10' East. 4. Ubschimack, or Usmofin, has two Standards along the Hulaker or Hugiir pira, Lat. 44° 45', Long. 1° 10' East. 5. Sharot, divided into two Standards, is mostly inhabited towards the Confluence of the Loban pira and Sira muren, Lat. 45° 30', Long. 4° 20' East. 6. Ardhir has but one Banner, which is on the River Ardhir, and is spoken of in handsome by the Manchows. It is 1° 30' East, and 1° 30' North from the Lake Taal nor, Nor, in the Mongol Language, signifying a Lake, Lat. 43° 30', Long. 0° 28' East.

III. When you have paffed the Gate Chung kya kue, well of Kà pe kue, you enter on a Country conquer'd by the Emperor, who has it in Property. These Lands, as well as those from the Kà pe kue to the Hi song kew, along the Great Wall, are occupid by Farmers belonging to the Emperor, and several Tartar Lords. Here are also MONGOL Tartars of different Countries, who were either made Prisoners, or submitted with these Standards, and commanded by Officers of the Emperor's Appointment: Wherefore they are not reckoned among the 49 Kts, or Banners of the Mongols, whose Chiefs are so many Princes, or petty Sovereigns. Farther to the North of the Chung kya kew are the Countries of the Mongol Princes of Hacebi, Sombat, Ahabay, and Twemikeliz. 1. Iwacebi is divided into two Standards near the River Chuir, or Churin pira, Lat. 44° 0', Long. 0° 45' 10' East. 2. Sombat has two Standards, the principal Habitation is near a Lake, where the Latitude was taken 4° 30' 20' 0', and 3° 0'. Ahabay has two Standards, which encamp about some Lakes or Meers, of which the Southermost is Sreti bichin, Lat. 44°, Long. 1° 31' 3' East. 4. Twemikeliz contains but one Banner, near the Mountain Organ alin, Alin in the Manchow Tongue signifying a Mountain, Lat. 44° 41', Long. 4° 20' East.

Fourth Division. Through the Gate Sha bu kew you enter upon the Emperor's Lands. The City call'd in the Map Hachib botun, or Kikha botun, is the most remarkable, marked by a Star, on the Map 40° 40', Long. 4° 48' West. Here inhabit the Ku-fay-thing, or Chief of the Two Tartar Banners, called also Tomet. These Tartars are partly descended from those who were made Prisoners by the Manchews, when they made an Irruption from Lena long into the Territories of the Mongols, partly a Mixture of different Nations of Tartars. Their Chiefs are appointed by the Emperor. Beyond the Territory of the Hachib botun lie the Countries of the Mongol Princes of Kikha targar, Moomingan, Urat, and Ottos or Ortis. The Kikha targar is watered by the little River Alpha mad, Lat. 41° 15', Long. 5° 55' West. 2. Moomingan has but one Banner, Lat. 41° 15', Long. 6° 4' East. 3. Ulat is divided into three Standards, and is mostly inhabited along the River Kondelon, Lat. by Observation, 49° 55', Long. 6° 30' West. 4. Ottos, or Ortis, lies South of the Whang ho, which inclines it on three Sides, the fourth being bounded by the Great Wall. It is divided among fix Princes or Standards of the Mongols.
Western Tartary.

Mongols, and its principal Point is in Lat. 58° 30', Long. 78° 30' Weft. The Windings of the Whang ta towards the North are mark'd from Observations taken in following its Course as far as the Place call'd in the Map Kora mole, the Lat. of which is 45° 47'. Thofe Countries are without Inhabitants, or any thing remarkable.

Before these 49 Banners, or Standards, by command of many Mongol Princes, there are also to the North and North-West of Pe-kimg several other Tartar Princes, distinguished from the Mongols by the common

Name of Kalar, which is taken from the River Kalar. They call them at Pe-kimg, Kalta Ta, or, and Kalta Mong. From East to Weft they extend 3 Degrees, but from South to North no more than five and half. Their usual Places of Abode are as follow.

Along the Kala pira, Lat. left than 48°, Long. 1° 2', 3', 4° 30' East.—Near Paur nor, Lat. 48°, Long. 1° 29'—Along the Kerlon pira, Lat. between 47 and 48°, Long. 4° 5', 6° 5' West.—Along the Tula pira, Lat. above 47°, Long. 9°, 10°, 11° West.—Along the Hara pira, Lat. 45°, 10°, Long. 10° 15' West.—Along the Chingha pira, Lat. 43°, 15° 30' West.—Along the Talcy pira and Kara ayn, Lat. 46°, 25°, 30°, Long. 15° 16' West.—Along the Ina pira, Lat. 46°, Long. 13° 35' West.—Along the Patarik pira, Lat. 46°, Long. 16° 32' West.—Along the Tighir pira, Lat. 45° 25' 30', Long. 19° 30' West.—The City of Hami, where are Mohammedans, who pollefs this little Country, and, with the Kalta Ta to, their Neighbours, are Subject to the Emperor. Lat. 45° 53', Long. 32°, 23°.

Language West are the Tartars called KemanorTa, and Koa Nor Mongols. They take this Name from a Lake, of the Kr

called by the Mongols, Nor; by the Mancheus, Omo. The principal Lords of thefe Tartars inhabit about a Lake, one of the largest in Tartary, and called by the Chinese Geographers Si hay, that is, the Western Sea, being above 20 great [French] Leagues in Length, and more than 10 in Breadth. It is Situate between 36 and 37° Latitude, and between 16 and 17° [Wef] Longitude.

Yet not the Weftern Tartars, Rivers, and principal Places inhabited by those who are knowledge the Emperor. The ref lie more to the West, as you go towards Lofu. All thofe Princes pretend to be of the fame Family with the chief Prince of the Elub Tartars, whose

Refidence is on the Banks of the Bin pira, and who is known at Pe-kimg by the Name of Jefu bang Raptan, or Rabadhan. Koa Nor then is properly no other than the Name of a Country pollefs'd by a Family of Elub Tartars, subdivided at prefent into several Branches. Their Chiefs have been dignify'd by the Emperor with the Titles of Tsing rang, Kon rang, Kong and Prife, i.e. Regular, Prince, Duke, Earl, in the fame Manner as the Mauchew Princes at Pe-kimg.

Remarks on the Language of the Mancheu Tartars.

UNDER the prefent Tartar Government the Mancheu Language is as much used at Court as the

Chinese, one of which Nation prefides in all fovereign Courts of Juftice, and all publick Acts if fuc'd thence, or from the Emperor's Supreme Council, are drawn up in both Languages. But, the Tartar is incomparably more elegant than the Chinese, the latter prevails through the Empire, and the other would probably be left, did not the Tartars, who prefer their own Tongue infinitely before the Chinese, ufe all Precautions to preferv it. They perceive it to decline rather through Nefligence than Mixture, for the two Languages have not the lefs Affinity. The old Tartars drop'd off, and their Children found it easier to learn the Language of the Conqueror's than of their Fathers, their Mothers and Domesftics being Chinese.

To obviate this Inconvenience, under the firft Emperor Shouchi, who reign'd but 17 Years, they began to translate the Chinese Clafficks, and compile Dictionaries in Alphabetical Order; but the Explications and

Characters being in Chinese, which Language could neither in Senfe nor Sound express the Tartarian, the Work was of little Use. For this Reason the Emperor Kang hi, at the Beginning of his Reign, erected an Office of the beft Grammarians in both Languages at Pe-kimg, some of whom were fet to translate the Hi-

Stories, and Clafficks left unfinish'd, others to turn Pieces of Oratory; but more in compiling a Thangtarus. This Task was perform'd with extraordinary Diligence. When a Doubt arose, they interrogated the old Men of the eight Tartar Nations; if they found them conflufed they left it alone; but if it came from the unfortu-

nate Poverty of the Country. A Reward was propos'd to the Difcoverer of any Old Word or Phrase, for their Thangtarus, and Care was taken to infilit to those who had forgotten, or rather never learnt, it. Having collected all the Words, fo that few seem left for a Supplement, they ranged them in Claffes.

The firft treats of the Heavens; the Second, of the Time; the third, of the Earth; the fourth, of the Em-

peror, the Government of the Mandarin, Ceremonies, Cufioms, Mufick, Books, War, Hunting, Man-

 Soil, Silk, Glass, Habits, Instruments, Labour, Workmen, Barks, Eating and Drinking, Grain, Herbs,

Birds, Animals wild and tame, Fifhes, Worms, &c. Each Clafs is divided into Chapters and Articles, and every Word thus rang'd and written in large Characters, has under it, in small ones, its Definition, Explication, and Ufe. The Explications are neat, elegant, and in an easy Style, and by imitating them you learn to write well.

As this Book is in the Tartarian Language and Character, it is of no Use to Beginners, but only to thofe

who, understanding the Tongue before, are willing to perfect themselves or turn Authors in it. The prin-

cipal View was to have a kind of Repository of the whole Language, so as to make it impossible to be loft while the Dictionary subfitted, leaving to Polfery the Care of Additions from new Things occurring with-

out Names.

What is singular in this Language, compare'd with ours, is, that the Verb differs as often as the Sublative

gover'd by it. For Example, in the Verb make, they change it as often as the Sublative that fol-

laws it. We lay, make a Verfe, make a Picture, make a Status, &c. which is a commodious Way, and less

burdenous to the Memory, but what the Tartars cannot endure. If the fame Verb escapes them in fami-

ilar Difcourfe, 'tis pardonable; but in an Author, or even in their ordinary Writings, inexcufable.

The Repeition of the fame Word within two Lines is equally infupportable, as making a Monotony

which is lasting to their Ears. They fall a laughering, when they hear them read in their Books; at the in-

frequent Returns of ace, ac'ee, gu'ee; who, what, him, them, &c. The close Repetition of thefe Proto-

nouns quite difguifh them. 'Tis in vain to tell them it is the Genius of our Language, they can never be

reconciled to it. Indeed the Tartars can very well be without thefe Helps, for the bare ranging of their

Words answers the fame End, without Obfcurity or Ambiguity; nor have they any infipid Puns, or Godlings on Words.

Another Singularity in their Language is, the Plenty of Words to abridge it. They are not oblig'd to coin new Circumlocations, which fulfil and flattten a Difcourfe, but clearly express, in a few short Words, what

Y y y

without

Pejculari-

ties of the Language.

Peculiari-

ties of the Language.
Remarks on the Language.

without their Help, would require a great Compass of Speech: This appears when they speak of Animals, wild or tame, flying or swimming. To describe these exactly in our Tongue, what Circumlocutions are we driven to for want of significating Words for their Idioms. It is sufficient for the Inference: A Dog of all domesticated Animals affords the fewest Terms in their Language, and yet they are many more than a Mussel. Besides the common Appellations of great and little Dog, Mustaph, Greyhound, Spanish, &c. they have Words to express their Age, Hair, and good or bad Qualities; e.g. Would they signify that a Dog has the Hair of his Ears and Tail very long and thick, the Word *tooba* is enough. Has he a long thick Muzzle, his Tail the same, large Ears, and hanging Lips, the single Word *zuko* expresses all that. If this Dog couple with an ordinary Bitch, the Whelp is named *popen*. Any Dog or Bitch that has two fleshy or yellow Locks above the Eyebrows, is called *toroko*; if spotted like a Leopard, *kari*; if speckled above the Muzzle, and the rest of one Colour, he is *pala*; if his Neck be all white, he is *chuki*; if he has some Hair on his Head that fall back, *katia* denotes him; if the Ball of his Eye be half white, half blue, he is signify'd by *cokeri*; if he be low, short-legged, squat, and long-neck'd, he is *kapari*. The common Name of a Dog is *indogon*, of a Bitch *niekgon*. Whelpa under seven Months are called *madan*; after that, Niaro. No Woodcutter, at a great Distance, takes the common Name *indogon*. It is the same as to their good or bad Qualities; one Word expresses three or four of them.

To speak of other Animals would be endless: For Example, that beloved Creature the Horse, the *tartari*, on account of his Services, has multiplied Names in his favour, to twenty times more than the Dog. They have not only proper Names for his different Colours, Age, Qualities, but also for his different Motions: As if he be restless when ty'd, if he breaks loose, and runs at large; if he starts at the Sight of his Rider, or the sudden Encounter of a wild Beast; if he be mounted, for all his Paces, and the different Joggs he gives his Rider. For all these, and many other Particulars, the Tartari have Words solely adapted to express them. Whether such a Copiousnes be an Ornament or a Clog to a Language is not easy to determine: This is certain, that, if it burthen the Memory of the Learner, especially one advanced in Years, it does him much Honour in Conversation, and is absolutely necessary in a Writer. But whence could they get that astonishing Multitude of Names and Terms to express their Meaning? Not from the Natives of their Country, Tartari, but in the twenty or more that precede the Eight Words alike, and even those uncertain as to their Origin Eastward, as far as the Sea, lie some small Nations of Savages; but they understand nothing of their Language, nor of those Northward. On the South they have the *korens*, whose Language and Letters, being *chinese*, have no Refinements to the Tartarian.

Characters and different Sort of Hands.

They have but one Sort of Character, but four Ways of Writing: First, when they write with Care in Characters like those engraved on Stone or Wood, 20 or 25 Lines is a Day's Work, especially when the Emperor is to see them. If the Stroke of the Pencil, from a heavy Hand, be too wide or full; if it is not clean, through Defect in the Paper; if the Words are crouded or uneven; in the which the like Caes they must not clean. No References nor Marginal Additions are allowed; that would be want of Reverence for their Prince: Wherefore the Inspectors of the Work reject every Sheet where they spy but one of those Faults: The second Form is very pretty, and little different from the first, tho' much calmer. It is not necessary to draw every Word with double Strokes, nor re-touch what is done, tho' a Stroke be too tender or too thick. The third Way differs more from the second than from that of the first: It is their Running-Hand, quick in Motion, and soon fills both Sides of the Page. As the Pencil holds Ink better than our Pens, less Time is lost in Dipping, and when you dictate to the Writer you see his Pencil run most nimbly on the Paper, and without a Moment's Stopping. This Character is most used in Records, Proceedings at Law, and other ordinary Affairs. These three Ways differ in Fineness, but are equally legible. The fourth is the coarsest of all, tho' the shortest, and most convenient for an Author, or one who takes Minutes, or makes Extracts; for you must know that in the Tartar Writing there is always a Matter-stroke that falls perpendicularly from the Top of the Word to the Bottom: To the Left of this Stroke they add as it were the Teeth of a Saw, which make the four Vowels, a, e, i, o, distinguish'd one from another by Points on the Right of that Perpendicular. A Point opposite to the Tooth is the Vowel e, omitted the Vowel a. A Point on the Left of a Word near the Tooth stands for n, and you must read a, if there be an opposite Point on the Right of a Word near the Tooth, instead of a Point you see an o, it denotes that the Vowel is aspirated, and should be read be, as in *Spanish*. Supposing now a Man would express himself elegantly in Tartarian, and is at a Loss for Words; he studies hard, rubs his Forehead, sets his Fancy to work, and when he has got himself in Honour is willing to divulge his Thought on Paper, yet tardily writes. To this End he makes the Head of a Character, and draws a Perpendicular; 'tis much if he puts one or two Points. Thus he goes on till he has expressed his Thought. If another Thought immediately comes on, he takes no Time to read what is wrote, but continues his Lines till a difficult Transition. Here he stops short, reads over his Perpendiculars, and adds some Strokes in Places where none could divine what he had written; if he finds a Word omitted, he adds it by the Side, marking where it ought to be; if there be a Word redundant, or misplaced, instead of facing it he surrounds it with an Oval; after this, if any one remarks, or himself judges, that it is a good Word, he marks it by a little Star, or puts a Stroke of the Vowel above it, if it be required, he adds to a Person acquainted with the Subject and the Language. He who holds the Pencil, in writing what he thinks, or another dictates, minds nothing but Truth and Exactness, the Labour and Finishing of the Piece employ him afterwards. If Company talk round him in the mean while, he is not the least disturb'd; he does not so much as hear them, for well is he train'd to Application from his Youth. He thus sedately composes in the midst of Noise, and fluently expresses what worthy his thoughts are ponderous Terms, Phrases, Bravity, Elegancy, and Order of the Discourse; for in Tartarian, as well as other Languages, there is nothing but what may be expressed in a clear and elegantStyle. They commonly write with a Pencil, tho' some use a kind of Pen, made of Bamboo, and cut almost like that of Europe; but as the Chinese Pen is not alumin'd, and is very thin, the Pencil is most commodious: If therefore you would use a Pen for Writing, or to draw Flowers, Trees, Mountains, &c. the Chinaman, first wet the Brush with Alum Water, to prevent the Paper from sticking with the Ink. The Tartar Characters are of such a Nature that they are equally legible held either way, i. e. if a Tartar presents you with a Book opened the common Way, and you read leftside in it, another who only sees the Letters the wrong End upwards shall read taller than you, and get before you when it is read, so that you cannot write in Tartarian, but those in the same Room, who are any way within view of the Writing, may read it, especially if the Characters be large.
of the Manchews.

There is not a Tartar but prefers his native Tongue to all others, and thinks it the most elegant and copious in the World. 'Tis the present Policy of all Countries; every Nation well of himself, the Nation, this Prince, who about 35 years old, imagin'd there was no rendering the Sense of his native the Em-

This Prince, who was about 35 years old, imagin'd there was no rendering the Sense of his native the Em-

He affords Choice, and they appear graceful to the Reader. In the Characters, which you may translate it into Latin, which, as you told me, is the common Language of all the Learned in Europe. There's nothing easier, an'twrd, I, taking up the Pen, for the Paper was ready on the Table. Immediately he began with a Long Period, which he did not quite fin, and which, you may have him to dictate what further he would say, and then I would turn it into Latin. He comply'd, with a Smile, as tho' he believed I only sought to evade the Difficulty. The Translation was soon done, and I add'd him about the Supercription. Write this, said he, The Words of the eldest Son of the Emperor to Su lin (the Chinese Name of P. Suarez). I did so, and preferr'd him the Letter, affecting not to revile it.

How know I, says he, what you have wrote? Is it my Thought or yours? Is nothing altered, added, or forgott'en? Is it not a Transcript from your Memory? for you eras'd nothing in writing, as it usuall with us. So brief an Epitite, an'twrd I, does not give one that Trouble; the first Hand is enough when one knows the Language. Well, says he, you would convince me that you understand Latin, and I want to be affir'd that your Translation is faithful. Tell me then in Chinese what I dictating in Tartarian, and which, you say, you have turn'd into Latin. I did forthwith, at which he appeared surpris'd. It is well known that Latin is a very easy Language, but it is not so in Chinese; for should he anwer in a European Tongue, you might make him speak what you pleased, I affir'd he should be hol'd, and that the Answer would be conformable to his Letter. I own, reply'd he, that the Prince, that I sent for you more to try your Skill than for any Buisines I had to write to Pe-king. When I consider your European Books, I see they are haphazardly bound, and the Figures well engraved; but the Letters quite diff'red me. The few, and ill dilig'd, and make for a Chain with the Numbers, which I find in the Table you had sent me with your Letter. How can this express so many different Thoughts and Actions; so many Things, dead and alive? On the contrary, our Characters, and the Chinese too, are fine, clear, and distinct; their great Plenty affords Choice, and they appear graceful to the Reader. In short, our Language is strong and majestic, the Words strike the Ear agreeably; but when you talk together, I hear nothing but a continued Chattering, much like the Jargon of Pe-byen.

I own'd at first that the Tartarian Language did want Majesty, was proper for Heroicks, Panegy-

rick, History, and serius Pieces; that it had Words enough to express whatever was known to Antiquity; yet he might be prejudic'd in its Favour. You prefer your Language, said I, to the Chinese, and you have Reazon: The Chinese, on their Part, who understand both Languages, will by no means allow it; and in- deed, you have continual complaints to make: You tell me that the Chinese cannot express the Rights of Men, that the Characters do not correspond to the Sounds the Words of your Language without disfiguring them, so that a Tartarian Word is not understood when written in Chinese. Hence you juftly conclude that your Letters, tho' fewer, are to be prefer'd, because they very well express the Chinese Words. For the same Reazon you ought to allow that the European Letters, tho' fewer, are better than the Tartarian Characters, because by them we can easily express the Chinese and Tartarian Words, and abundance of others which you know not well how to write. As to the Beauty of the Characters, the Invenors of the European never intended them to Pictures to please the Eye, but Signs to represent the Thoughts, and express all the Sounds the Mouth can form; and this must have been the Design of all Nations in the Invention of Writing. Wherefore the more simple the Figures are, and the fewer, provided they are enough, the more they are to be admitt'd, and the easier it is to be learn'd.

I didn't deny it, said the Prince, that we cannot express the Words of strange Languages in our Characters. Don't we write the Mongol, Korean, Chinese and Tibe Languages (a)? But that is not enough, an'twrd I, you must write ours. Try if you can, for Example, write pondre, platine, grifon, friend. This he could not do, for the Tartarian Language won't join two Consonants, but must have a Vowel between them, and write pondre, platine, grifon, ferund. Besides, you can begin no Word with the Letters T and B, but are forc'd to falsify P and Q; for, instead of Befcol, Deus, you write Pfcola, Deus. So that there is an Infinity of European Sounds which you can't write, tho' you can pronounce them. Hence I conclude that our (a) Alphabet has the Advantage of yours. Besides, you write and pronounce the Vowel e always open; you never pronounce the e mute but at the End of some Word after n, nor then have you any Marks to diligish it. The Chinese, I know, has the same Defects; and, as you have the Letter r, which that wants, your Language has the Advantage so far in expressing foreign Names.

The Prince did not much relish this Discourse, yet bid me pursue my Remarks; so I past'd from the Latin Alphabet to the Tartar Language itself. I said it was improper for a short and concile Style; that many Words were too long, therefore unfit for Poety; that I had never seen any Verities of the Tartarian Doctors, nor so much as a Translation from the Chinese Poetry, except in Prole, doubtful because Rhyme and Meter, to be suitable to your Tongue, are not practicable in your Tongue. You often compose good Chinese Veres, of which you put Upon Fans, or give to your Friends: May I presume to ask, whether you ever made any in Tartarian? I never try'd, said he; nor do I know whether we have any Rules for that Purpuse. But who told you there were such Things as Poets and Veres? Come, conjures you only heard of them in China. So far from that, reply'd I, Prejeux made me think it impposible to compose Veres in a Language of Monofyllables; I was mistaken just as you are. I will repeat you Veres in two Languages, and
Travels of P. Verbiest. /  

268

The Emperor's Journey into Eastern Tartary.  

The Emperor took his Progress into Eastern Tartary, the beginning of 1682, after suppressing a Rebellion by the Death of three Kings. One of these was strangled in the Province he had conquered; another conveyed to Peking, with his chief Partisans, was there cut to Pieces in open Court by the Mandarins, in revenge for the barbarous Murder of their Relations; the third, who was the Ringleader, had kill'd himself to avoid Punishment, and so ended a seven Years War. Peace being settled, the Emperor set out, March 23, for Lyang-tang, the Country of his Ancestors, to visit their Sepulchres, and, after performing the usual Ceremonies, to pursue his Journey of about 1100 Miles. He took with him his eldest Son, of ten Years, and was attended by the three First Queens, each in a Chariot gilt, by the Chief Regulors, all the Court Grandees, and the most considerable Mandarins of all the Orders, with no less an Equipage, than he had in his Retinue more than 70,000.  

He was pleased that I should accompany him, and always be near his Person, to take Observations, in his Presence, of the Disposition of the Heavens, the Height of the Pole, the Declination of each Country, (observed by the Instruments of the Observatory,) and the Heights of Mountains, and many other Matters in Physics and Mathematics. For this End he ordered the necessary Instruments to be carry'd on Horfes, and recommended me to the Prince his Uncle, who is also his Father-in-law, and the second Perfon in the State, being called by a Chinese Name signifying Colleague in the Government. He had Orders to furnish me with all the Instruments for my Journey, which he performed with most singular Goodness, making my Consultation in his Tent, and extolling his Table. The Emperor appointed me ten Horfes out of his own Stables for Change, one of them rind by himself, a high Dilferent. Our Journey lay to the North-east.  

From Peking to Lyang-tang, which is about 300 Miles, the Road is pretty level; the 400 Miles you travel in that Province is much more uneven on account of Hills; beyond Lyang-tang, the next 400 Miles the Road is very difficult, now crossing many Steep Mountains, then very deep Valleys, and form'd by Diversity of Hilfs. The Hills on this Country are covered on the East Side with large Oakes and Forests near Ages past. All the Country beyond Lyang-tang is like a Wilderness; You see nothing all around but Hills, Vales, and Dens of Bears, Tigers, and other Savage Beasts; scarce a Houfe, but some pitiful Huts by the Sides of Rivers and torrents. All the Cities and Towns I saw in Lyang-tang, which are pretty numerous, lie in Ruins, every where appearing nothing but Heaps of Stones, Bricks and old Ruinfill. Some few Houfes have been lately built within the Incluadures of those Cities, fome of Earth, others of Re mains of the old Buildings, but few of Brick, mostly Thatch'd, and in no Order. There remains not the left Mark of 4 and
multitude of Towns and Villages that stood before the War: for this petty Tartar King who began them with very small Forces, recruited them with the Inhabitants of these Places, which afterwards he destroy'd, to deprive his Soldiers of the Hope of returning to their native Country.  

Shan yang, the Capital of Loo-lang, is a pretty handsome and complete City, and shews the Remains of the ancient Place. Its Latitude is made by Mr. Cook's Observations to be 41° 1', a little more than two miles higher than Loo-lang. Peking, tho' hitherto both Chinese and Europeans placed it but in 41°. The Needle has no Variation here, as I found by repeated Experiments. At Ula, in Lat. 43° and about 50' N, which City was also the End of our Peregrination, the Variation is 40° West. From Peking to this Place, near 1100 Miles, a new Road was made, commodious for the Emperor to ride on Horseback, and the Queens in their Chariots. It is about ten Feet broad, & as wide as they could possibly make it. By this the Sides run along a fort of little Canals, a Foot high, and exactly even and parallel. The Road itself, especially in fine Weather, is as clean as a Thrashing-floor, Men being appointed for that Purpose: Another such Road is made to return by. They have done their belt to level Mountains; they have built Bridges over Torrents, and lin'd the Sides with Mats painted with Animals, which have the same Effect as the Tapestry with which the Streets are hung in Procisions.  

The Emperor's motion followed this Road, hunting almost continually; and whenever he came up with the Order of the Queens, rode by the Side of it, left the great Number of Horses in his Train should follow it. He commonly march'd at the Head of this kind of Army; next, at some Distance, follow'd the Queens with their Attendants and Equipment; then the Regulo's, Grandees of the Court, and Mandarins, according to their Dignities; a vast Number of Servants and other People on Horseback brought up the Rear.  

As there was no City on the Road capable of lodging or fulfilling such a Multitude, and great part of the Way lay through a Country but thinly inhabited, they were oblig'd to carry with them all the Particulars of Necessaries, and even three Months Provisions; wherefore a prodigious Number of Waggon's, Camels, Horses, and Mules to carry the Baggage, were first sent away by By-roads. Besides, his Majesty, and almost all the Nobility had great Numbers of Led-Horses, for Change on Occasion; to say nothing of the Drovers of Oxen. This vast Multitude of Men, Servants, &c., for this little Road was so far off the Highway, yet they rais'd such a horrible Dust, that we marched in a Cloud so thick that we could hardly distinguish fifteen or twenty Paces before us. Our March was so well regulated that we encamped every Evening on the Banks of some River or Torrent; &r-which End the Tents and necessary Baggage set forward very early in the Morning, and the Quarter-masters arriving first march'd out Places for the Tents of the Emperors, Queens, Mandarins, according to their Quality, or the Poll they held in the Chinese Militia, which is divided into eight Orders or Standards.  

In three Months we advanced 1000 Miles to the Northeast, and spent as much in our Return. At length we arrived at Shan yang, a Fort situate between the South Sea and the Northern Mountains. Here begins the famous Wall that separates Loo-lang from Pe-ke, and extends a vast Way along the Northern Side over several hundred Miles, as far to the Southward as it is entered into, and a great Part of our March. The Road is by the Man in this manner, that it is, &c. The Wall is 5000 Men of his Guards, armed with Bows and Darts, disposed on every Side, so as to surround the Mountains, which made a Circle of at least three Miles Diameter. Then coming to approach by Steps, &c., they break their Order (for which End the Emperor had mix't Captains and even Lords of his Court among them) they reduced this great Circle to one of about 500 Paces Diameter, so that all the Beasts inclin'd in the first were taken in this manner as in a Net, for all dismounting drew themselves so close together as to leave no Gap through which they might escape. In this small Compass they kept up such a Chace that the poor Creatures spent with Runnning lay down at the Hunters Feet, and suffer'd themselves to be taken up without Resistance: I saw 2 or 300 Hares thus taken in less than a Day, besides a vast Number of Wolves and Foxes. I have been at the same Sport in Tartary beyond Loo-lang, where among the rest I saw above 1000 Stags, thus inclin'd, and finding no way to save themselves, come and throw themselves into the Hunters Arms. They kill'd also Bears, wild Boars, and above 60 Tigers; but this fort of Chace is manage'd in a different Manner, and with other Weapons. The Emperor was pleas'd I should be at all these Chases, and adorn'd his Father-in-law, in a most obliging manner, to take a particular Care that I should not be an Object of Danger in chasing Tigers. The Bears in those parts are only Mandarin without Arms, and pretty near the Emperor's Person. Tho' I was used to a little Fatigue from our first letting out, I was so tir'd every Evening when I got to my Tent, that I could not stand; and I should sometimes have forborn to follow the Emperor, but for Advice of Friends, and for fear he might take it ill if I did miss it.  

After about 400 Miles, hunting all the Way, we arrived at Shan yang, Capital of the Province, where we rested four Days. Some Korans having presented the Emperor with a Sea-Calf, he shew'd it me, asking whether European Authors mentioned that Fowl. I told him we had a Book in our Library at Pe-keing, that treat'd of its Nature, and had a Cut of it. He long'd to see it, and immediately dispatched a Courier to the Fathers at Pe-king, who brought it to me in a few Days: He pleased to find the Description in the Book answer'd to what he saw, and order'd the Fowl to be carry'd to Pe-keing, and kept a Rattee.  

While we lay'd here, the Emperor with the Queens went to visit the Tombs of his Ancestors, which are not far off, whence he sent back the Ladies to Shan yang, in order to continue his Journey for Eastern Tartary. After some Days Marching and hunting we reach'd Korin, 400 Miles from Shan yang. This City Korin, is built upon the great River Song, which rises in the Mountain Shan pe, 400 Miles distant Southward, on a high Plain, Its Latitudes I found by Mr. Cook's Observations to be 44° 1', and the Longitude in the Text is very near that of Korin ar slaw, and that of Ula slaw'd by Da Haide, who, in 1615, took the Two Places for the same; whereas Ula appears in this Journal 31 Miles North of Korin slaw, and is doubtless the same with Po's slaw here. The Journal gives in about 44° 1'.

[Notes: (a) The Journal places it in 41° 50' 30", the Difference being for Mountains. (b) In P. Perieg's Letters, printed at Paris 1695, the Latitude is 44° 1', but the Longitude in the Text is very near that of Korin slaw han, and that of Ula slaw'd by Da Haide, who, in 1615, took the Two Places for the same, whereas Ula appears in this Journal 31 Miles North of Korin slaw, and is doubtless the same with Po's slaw here.]
his Nobles, attended by three hundred Boats, as far as Ulia, the first City in all the Country, and formerly the Seat of the Tartar Empire. A little below this Place, which is above two Furlongs from Kirin, the River is full of a fort of a Firth very like our Placie, and it was principally to the Diversion of the Fishery, that the Emperor came to Ulia. But the Rains coming on a sudden to Swelled the River so much, that all the Nets were broken and carry'd away by the Flood: However the Emperor did five or six Days at Ulia, but finding the Rains continue, he was forced to return to Kirin without his Division. In our Passage back the Bank and Barrier-law was so violently damaged by the Vvaves, that we were forced to land, and get into a Care drawn by an Ox, which brought us very safely to Kirin, in raining all the while. When we entertain'd the Emperor in the Evening with this Advenyure, he laught'd, and said, The Firth have made Sport of us. At last, when we had stay'd two Days more at Kirin the Rains began to abate, and we retake the Road of Lyan t'ong.

I can't express the Fatigues of this Journey, the Roads being spoiled, and almost render'd impracticable, by the Waters. We went, without reling, over Mountains and Valleys, passing most dangerous Rivers and Torrents, where the Bridges were broken with the Current, or cover'd with the Flood. In some Places we met with deep Pools and Sloughs, and had the greatest Difficulty to get out of them. Horseth, Carrels, and other Beasts that carry'd the Baggage, could not move forward, but remain'd flocking in the Mud, or dy'd for Faintness on the Road. Men fared no better, and all went to want for Provisions and necessary Refreshments for so long a Journey. Many were forced to slight and pull along their Horseth, which were quite spent, or flop in the middle of the Plains to give them Bread. Tho' there were many Matters and Harbingers wanted no Pioneers nor Wood for Fancies to mend the bad Places, yet after the Vagandy of Horseth and Waggons, which set out very early, was once passed, it was impossible to pass after them. The Emperor himself, his Son, and all the great Lords of the Court, more than once, were obliged to cross the Bogs and Marshes on Foot, fearing to run a greater Risk on Horseback. When we came to the town of Pjaff, the whole Body, and some of the Great Men were past, the multitude crowded after, and each striving to get foremost, many were thrown down in the Water, others flocking a Compa'll still more dangerous got into Sloughs and Quagmires, where they fluck falt. In short, we futter'd so much in all the Roads of Eastern Tartary, that the old Officers, who had follow'd the Court above thirty Years, said they never futter'd so much in any Journey. On these accounts in which I was with the Emperor's Father-in-law was so damaged by the Weather, that only we, the Father's Father-in-law was

The 5th Day we set out from Kirin, and flop'd in the Evening by a Torrent, so large and rapid as to be almost unfordable. The Emperor having found by Chance a small Bark, which could not carry above four at most, first past with his Son, and after them some of the chief Regulo's: All the other Princes, Lords, and Mandarins, with the rest of the Army, waited all this while on the Bank with Impatience for the Return of the Bark, that they might get over with the fewest, because Night come on, and the Tents were pass'd long before. But the Emperor returning in just such another little Bark, call'd out aloud for me, and his Father-in-law prefenting me to him, Let him come in, says he, and passe with us. So that our Bark was pass'd with the Emperor, and all the rest tarry'd on the Bank all Night in the open Air. The like happen'd next Day almost in the same manner: The Emperor coming about Noon to the Side of a Torrent, no less swollen and rapid than the former, gave Orders to delay the Day till Evening in passing over the Tents, Bales, and Baggage, and then was pleased that only 1 of his Court should passe with him, leaving behind all the large Lords and the other Side. When he was past, he thought again for his own, asking whether he might accompany me, because I lodged in his Tent, and eat at his Table, was answer'd, that he might tarry, for himself would take care that I should be furnish'd with all Necessaries. When we were got over, the Emperor feast'd himself on the Bank, and me by his Side, with the two Sons of two Welfen Regulos, and the chief Kalou of Tartary, whom he dislinguished on all Occasions. It being a fine Night, and a clear Sky, he was pleas'd that I should name the Confbellations, that then appeared above the Horizon, in the Chinese Languages, by which they were to try the height of the Stars. After which, he acquainted me, that I had prefented him some Years before, he fought the Hour of Night by the Star on the Meridian, delighting to let every one see his Skill in the Sciences. Tho' and other Tokens of his Good-will, so as to send me Meat from his Table, were fo publick and extraordinary, that the Emperor's two Uncles, who had the Title of Colleagues in the Government, on their Return to Pe-king, declar'd that when the Emperor was as well as his usual Goodness, he should have me as one of his Household. I arriv'd at Pe-king Sung, very late, in perfect Health, tho' many remain'd sick on the Road, or came home hurt and lame.—P. du Halde breaks off here, omitting the following Distances.

I shall here subjoin the Tartarion Names and Distances of the several Places through which we passe in Eastern Tartary, from the Capital of Luyan t'ong to Kirin, according to the Days taken up in that March. A Topographical Map of these Mountains, which might be made from hence and insert'd in the Map of Luyan t'ong, should be found in the Atlas of P. Martinus, only altering the Latitudes, conformable to the Altitudes already given. I shall add one thing farther, which I learned from the Inhabitants of Ulia it-self, that Niuata, a Place very famous in those Parts, is distant from Ulia 700 Chinese Furlongs, of 560 Geometrical Places each; also that getting out from Niuata on the great River Hi-long, into which the Sungra and other more considerable Rivers fall, and falling down the Stream which runs to the North-east, you arrive in 40 Days at the Eastern Sea, which is in my Opinion the Streets of Asia. I had this from the General of the Militia at Kirin, who performed the Journey himself. In the 6th Day Departing from the Capital of the Province of Loong-nang, I was arriv'd at Sungra or the Chinese call the Place, 95 Chinese Furlongs (or League). The 2d Day we came to Chokya anja (a Brook) 85 Furlongs. The 3d to another Brook of the same Name, 70 Furlongs. The 4th to Kougwa, 50 Furlongs. The 5th to Fesini, 60 Furlongs. The 6th to the Torrent Soperi, 60 Furlongs. The 7th to the Brook of Ong, 60 Furlongs. The 8th to Kirin (first) 50 Furlongs. The 9th to the Town of Sugi, 40 Furlongs. The 10th to Suriwani Piro, 40 Furlongs. The 11th to Eilen eme amboga, 70 Furlongs. The 12th to Sproti, 58 Furlongs. The 13th to Swonin ni pira, 60 Furlongs. The 14th to Imen, 70 Furlongs. The 15th to Scotti, 70 Furlongs. The 16th to the City of Kirin, 70 Furlongs. The 17th a whole Road 100 Furlongs contain'd, called Chineese Furlongs, which make 369 Miles, of 1000 geometrical Places each, every Furlong consisting of 360 Geometrical Places each.}

Furlo's Second Journey.

The Emperor of China made this Year, which is the 3oth of his Age, a Journey into Western Tartary with his Grandmother, who is called the Queen Mother. He set out the 6th of July, attended with more than 60,000 Men, and 100,000 Horses. He would needs have me follow him, with

The second Journey of P. Verbiest, into Western Tartary, in 1683.
into Western Tartary.

with one of the two Jupiti, who were at the Court of Pe King. As he left me to my Choice, I
paid him on P. Philip Grimaldi, seeing the best known, as well as perfectly versed in Mathematics.

The Emperor undertook this Journey for several Reasons: The first was, to keep his Army as well in
peace as in continual Exercise. Wherefore after he had settled all Parts of his vast Empire in Peace, excet his
he recalled his great Troops out of every Province to Pe King, and came to a Resolution in his Councill to
make three such Expeditions every Year, to teach them by hunting Steers, Boads, Bears and Tigers, how
to vanquish the Enemies of the Empire, or at least to prevent their Courage from degenerating through the
Chinese Luxury, and too long a Repose.

In reality these sorts of Hunting are more of a Military Expedition than a Party of Pleasure: For,
Train and as I have already obser'd, the Emperor had in his Train 100,000 Horfes, and above 60,000 Men, all Equi-page
armed with Bows and Cymetters, divided into Companies, and marching in order of Battle under their
Standards, to the Sound of Drums and Trumpets. During their Huntsings they surrounded Mountains and
Forets, as if they were besieging Cities, according to the Manner of the Eastern Tartars.

This Army had its Van, its Rear, and Main Body, with its Right and Left Wings, commanded by f0 The Com-
munity Chiefs and Regulors. For more than 70 Days that they were on the March, there was a necessity of
transporting all the Ammunition on Waggon, Camels, Horfes and Mules, through very difficult Roads: For in all
Western Tartary (Is without fief of China, which is joined to the Wall of it, but in respect of Eastern Tartary) there is nothing to be found but Mountains, Rocks and Valleys, without either Cities, Towns or Villages, nor so much as a Houle.

The Inhabitants dwell in Tents, &c'd over the Plains, and are for the most part Shepherds, removing
their Tents from Valley to Valley, for the Convenience of Pasture. There they feed their Oxen, Horfes and Camels: but they breed no Swine, nor other Animals to be met with in Villages, as Pullets and Geette, but only such as can live upon the Herbs which the Earth spontaneously produces. They spend their Days either in Hunting and Idleness, or as they think of no more, nor till, nor do they reap. They live on Milk, Cheese and Flesh, and have a kind of Wine much like our Brandy, with which they are highly delighted, and often get drunk. In short, they think of nothing from Morning till Night but eating and drinking, like the Cattle they breed.

This Part of Tartary is (bute beyond that prodigious Wall of China, about 1000 Chinese Li [or Furlongs]
that is, more than 300 Miles of Europe, and extends from North-east towards the North. The Emperor
rode on Horseback at the Head of his Army through these defart Places and Deep Mountains, far from the
high Road, expolded all Day to the Height of the Sun, the Rain, and Injuries of the Air. Several who
served in the late Wars affured me that they did not then suffer so much, as they did in this Chace: So that
the Emperor, whole principal Aim, to keep his Troops in Action, has succeeded completely in his Design.

The second Reason for undertaking this Journey was to keep the Western Tartars in their Duty, and pre-
vent their forming any pernicious Design against the State. This made him enter their Country with a
vast Army, and such great Preparations of Wars; for he caufer several Pieces of Cannon to be brought
with him, in order to fire them from time to time in the Valleys, that by the Noise and Fire proceeding from
the hundreds of the Drums, with which they are so addicted, he might bring Terror wherever he went.

Besides this Train, he would be accompanied with all the Marks of Grandeur which surrounded him at
the Court of Pe King, and with that multitude of Drums and other musical Instruments which play in
Concert while he is at Meals, and at the Sound whereof he goes in and out of his Prince. He brought all this
Equipage along with him, in order to amaze those barbarous People with such exterior Pump, and infire
them with the Respect and Fear due to the Imperial Majesty: For the Empire of China never had more than
formidable Enemies than the Western Tartars, who, beginning at the Ealt of China, encompass it with an
almost infinite Multitude of People, and as they are before the North and West Sides.

It was to prevent their Incurions, that one of the ancient Emperors caufer that grand Wall to be built, The Great
which separates China from their Territories. As I have paifed it four Times in P. e. the Shant and China, and
while I was there, I often reflected on the circumstance of it: According to this Work, the Idea which Europeans have of it being much below what I found it to be. Among the ref I was par-
cularly surprized at two Things The first, that in its long Course from Ealt to West, it pafles in feve-
ral Parts nor only through vast Plains, but even over very high Mountains, on which it rises by Degrees.
It is forbidly at certain Diffidences with huge Towers, which are not above two Bow-shots aunder. In
course of the Day, it is for the most Part of the Line by an Incline, and in one Place to the Height of it to be 1077
geometrical Paces above the Horizon; so that it is inconceivable how they could raise that enormous
work to the Height it is, in dry mountainous Places, at a great Diffance from Water, Brick, Lime and all
other Materials, which they were obliged to bring thither with incredible Labour. The second thing that
surprized me was, that this Wall is not built on a Line, but winds in several Places, according to the Situation
of the Mountains, inmuch that instead of one Wall, there may be said to be three, which suifroc a
great Part of China.

After all, the Monarch, who in our Days has united the China and Tartary under one Dominion, has con-
done more for the Security of China, than the Chinese Emperor who built this long Wall. For after he had
reduced the Western Tartars, partly by Policy and Address, and partly by Arms, he removed their Habita-
tion from the North Wall, and given them Lands and Villages, at the same time settling in their Country other
Tartars his Subjects, who at present inhabit it. Nevertheless their Western Subjects are fo powerful, that, were they united, they might still make themselves Masters both of China and East-
er Tartary, by the Confection of the Eastern Tartars themselves.

I have obser'd that the Tartarian Monarch, who conquered China, made use of Policy to subdue the
Emperor's Western Tartars: For one of his first Care was to gain the Lamas to his Interest by his extraordinary
Bounties, and Marks of particular Affection. As these Lamas have a great Influence over the rest of their
Nation, they easily persuaded them to submit to so great a Prince; and it is on account of this great Ser-
vice done the State, that the Emperor favours these Lamas, whom he loads with Gifts, and makes use of
to keep the Tartars in Obedience; aloth' at bottom he defiles them, looking on them as ignorant Fellows,
who have no notion of Art or Science. However, he polity disdains his real Sentiments by
shewing them outward Marks of Good-will and Efteme.

He has divided this vast Country into 48 Provinces, which are subject and tributary to him: So that
the Emperor, who reigns over China and both Tartaries, may justly be called the most powerful Monarch in Asia,
leaving under him so many vast Countries, with which the Dominions of no other Prince interface,
and being similar as it were the South and North to all the Members of fo great a Body.

Ever since he took the Government into his own Hands, he never troubled the Care of it to any of the
Hidhlinm Ke-lau or Grandees of his Court: nor even suffer'd the Eumuch of the Palace, nor any of his Pages or
young
Second Journey of Pere Verbiest.

young Lords, who have been brought up there, to dispose of or order any thing of their own Heads within his House; which will appear very extraordinary, if we consider the different Conduct of his Predecessors. He punishes with surparing Equity the Great as well as the Small, deprives them of their Employments and Dignities, always proceeding with the Chastisement to the Fault. He takes Coignment of himself of all Matters that come before the Royal Council and the other Tribunals, as far as to cause them to rend him an exact Account of the Sentences they pass. In short, he orders and disposes of every thing himself; and it is owing to the absolute Authority which he has by this Means acquired, that the greatest Lords of the Court, and Grandees of the Empire, even the Princes of the Blood, never appear before him but with a profound Respect.

The Lamas, or Tartarian Priests, I have spoken of, are respected not only by the People, but also by the Lords and Princes of their Nation, who for political Reasons express much Friendship for them: which gives us room to fear that the Christian Religion will not easily find Admittance in Western Tartary. They have a great Sway over the Queen Mother, now 70 Years old, who is of their Country, and have often told her that we are the most declared Enemies to the Scd the professe. It is a kind of a Miracle, or at least a particular Favour of God, that notwithstanding her Aversion to Christianity, the Emperor, who has a great Esteem for it, has not ceased hitherto from loading us with Honours and Favours, shewing much more Respect for us than for the Lamas.

During the Journey, as the Princes and chief Officers of the Army went frequently to make their Court to the Queen, and we had Notice to go thither also, we consulted a Courtier, our Friend, who speaks to the Emperor about our Affairs. This Lord going into his Majefty’s Tent, told him what had passed, and coming out again presently, The Emperor, said he, has given me to understand that it is necessary you should wait on the Queen as the rest do: Whence we concluded that we were not in the Favour of that Princely.

The third Reason which induced the Emperor to make this Journey was his Health: For he has found, by long Experience, that when he continues a considerable Time at Pe-kings without going abroad, he is attacked with several Disorders, which he avoids by these long Journeys. All the time he is on the Road he is more cheerful, and we have seen in all this great Army, excepting those who attend the Queen Mother. Besides it was a Rarity that the accompanying us this Year, being a thing never practiced but once, when he carried’ the three Queens with him as far as [Shin yang] the Capital of Lyen tang, to visit the Sepulchres of his Ancestors. The Emperor and Queen Mother intended also this Progrès to avoid the excessive Heats at Pe-kings during the Dog-days: For in this Part of Tartary there blows so cold a Wind in July and August, especially during the Night, that one is often obliged to wake up, and to dress himself. The Reason that the Emperor has for such extraordinary Cold is the Elevation of the Land, and great Number of Mountains in this Region, one of which we ascended for six Days together in our March. The Emperor being desirous to know how much higher it was than the Plains of Pe-kings, about 300 Miles distant, at our Return after measuring upwards of 100 Mountains on the Road, we found it 3000 geometrical Paces higher than the Sea nearest that City. The Salt-water, with which these Countries abound, may also contribute to the Cold, which is so intense that in digging the Ground three or four Feet deep they find Clods of Earth quite frozen, and Pieces of Ice.

Several Reguls of Western Tartary came 300 nay 500 Miles with their Children to salute the Emperor. These Princes, who for the most part know no Language but their own, which is very different from that spoken in Eastern Tartary, discover’d by their Looks and Gestures a particular Kindness for us: Some of them, who had been at Pe-kings to see the Court, had also been at our Church. A Day or two before we arrived at the Mountain which was the End of our Journey, we met a very aged Regulo coming from the Empire of Persia with a great Train, and asked by his Interpreter what was named Nan whaj jin, one of our Servants having dignity that I was the Perfon, the Prince accosted me with much Civility, and told me he had long been acquainted with my Name, and desired to see me: He spoke to P. Grimadl with the fame Marks of Affection. The favourable Reception we met with on this Occasion gives us some Hopes that our Religion may find an easy Access among these Princes, especially when we consider the Institutions of Maimonides and Maimon’s having produced the Gospel into their Country would be (for several Regulos which I have not Time to repeat here) to begin with the Tartars who lie far off, and are not in Subjection to this Empire; from them we may pass to thee, and so advance by Degrees to China.

Throughout the Journey the Emperor continued to give us singular Marks of his Esteem, doing us Favours in light of his Army which he conferred on none before. One Day meeting us in a large Valley, where we were measuring the Heights and Distances of certain Mountains, he stopped with all his Court, and calling us to a good Distance, said in Chinese Han me, that is, How do you do? Then he asked us several Questions in the Tartarian Language concerning the Height of the Mountains, to which I answered in the same Language. Afterwards turning to the Lords who were about him, he spoke of us in very obliging Terms, as I learned that Evening from the Prince his Uncle, who was then by his Side. He expressed his Affection still further, causing Virtualls to be carry’d from his Table to our Tent, and was even pleased on several Occasions to have them dine in his own House. Every time he did dine in his own House, he had Regard to our Days of Fasting and Abstinence, sending us such Meats only as were fit for us to eat. The Emperor’s eldest Son, after his Father’s Example, shewed us much Kindness; having been forced to stop for above ten Days on account of a Hurt in his Right Shoulder, which he got by a Fall from his Horse, part of the Army in which we were waiting on him, while the Emperor with the other continued hunting; he never failed sending Virtualls to us, from his own Table. He had taken care of all the Persons of the Royal Family as the Effects of a particular Providence, which watches over us and Christianity. We have the more Reason to thank God, as the Emperor’s Affection was not always so constantly extended towards the great Lords of the Empire, and even towards the Princes of the Blood.

For more than 600 Miles which we travelled in going and coming, for we did not return by the same Way, he caused a great Road to be made across the Mountains and Valleys, for the Conveniency of the Queen Mother, who travelled in a Chaise; he also caused an infinite Number of Bridges to be built over the Brooks, and the Rocks and Tops of Mountains to be cut with incredible Labour and Expenditure.

Travel
Travels into Tartary by P. Gerillon, Jesuit, and French Missionary in China.

The Russians having by Degrees advanced to the very Frontiers of China, built the Fort of Al<

bajin, called by the Tartars and Chinese, Taka, at the Confluence of a Rivulet of that Name: where they were much besieged, and an unanimous Peace was made. The Emperor of China's Troops took and raz'd the Fort: But the Russians having built the Year following, they were again besieged, and being apprehensive of the Consequences of the War, desist'd the Emperor to end it amicably, and to appoint a Place for holding a Treaty.

That Prince kindly accepted their Offer, and promis'd to send some of his Subjects to the Emperor to treat with them respecting the Town of 1688 he entrusted this Negotiation with two Grandees of his Court: The first was Prince So-san, Captain of the Life-guard, and Minister of State; the second, Tang lau yi, Commander of an Imperial Standard, and maternal Uncle to the Emperor. They were attended by several Mandarins of different Orders, and were thoroughly acquainted with the Latin and European Languages.

As the Emperor intended to make the principal Mandarins some Presents before their Departure, their Names were given in to him May 5. But observing that ours were not in the List, he told his Officers, they had forgotten the Names of the Fathers, whom he would have treated as Mandarins of the second and third Rank. The same Day he order'd several Pieces of Silk to be given us, and a while after made us some farther Presents, appointing us to accompany his Uncle Tang lau yi, to eat at his Table, and to sit by him at the Conferences.

May 29, we went to the Palace to take Leave of the Emperor; when the two Embassadors, and the principal Mandarins of their Train, had Audience of his Majesty, who talked for some time in private with Kiu kyun. [Kiu kyun signifies the Uncle by the Mother's Side] So san and Ma lau yi; at last retiring into the Palace, he a little time after sent each of them a Horf, and a Sword with the yellow String. I law both given to each of the Embassadors; also a Bow and a Horfe for Pa law yo, another Mandarin, Prefered. He rode upon an ox; for which reason the Strangers coming into China by Land: His Majesty's beloved Wife lent two Long Vests of the richest Brocatle of China, adorned with embroidered Dragons and Gold Buttons, for So law ye and Kiu kyun.

Pere Peruzy and I did not see the Emperor, because he had not ordered us to be called; we only spoke to Chau law ye after his Majesty was retir'd, telling him we came to take our Leaves of the Emperor, and to receive his last Commands: He went immediately to acquaint him therewith, who bid us tell him, that he wish'd us a good Journey, that he would have us take care of our Health, and not fatigue ourselves too much. Chau law ye added, that his Majesty would make some farther Present; and the name Chau came indeed after Dinner, and brought each of us a Long Vest of the most beautiful Chinese Brocade, with Dragons, but not embroidered. None but the Emperor and Princes of the Blood may wear this Stuff, which the Mandarin of his Train, had Audience of his Majesty intended to make the principal Mandarins some Present before their Departure, their Names were given in to him May 5. But observing that ours were not in the List, he told his Officers, they had forgotten the Names of the Fathers, whom he would have treated as Mandarins of the second and third Rank. The same Day he order'd several Pieces of Silk to be given us, and a while after made us some farther Presents, appointing us to accompany his Uncle Tang lau yi, to eat at his Table, and to sit by him at the Conferences.

On the 30th, setting forward at five in the Morning, we came to the House of So fan law ye, whom we set out on their Journey. We found just setting out with a great Number of Mandarins, his Relations and Friends, who came to wait on him, and with his whole Retinue, which was very numerous: After him was born a large Standard of yellow Damask, or Brocade, on which were painted in Gold the Dragons of the Empire, with other Orna-
ments. There were also many other small Banners of the same sort, and a great number of Horsemen all drest in Silk. Near the Gate of the City, called Te chin muen, through which we passed, we met Kiu kyun, who was attended in a pompous manner. Just without the Gate we found all the Cavalry drawn up in two Lines under their proper Banners: There were 1000 Horfe, and 60 or 70 Mandarins, with eight small Pieces of Brass Cannon, conveyed upon so many Horses, and their Carriages upon others; the two Ambassadors also drew up their Horfe in that Place; all the Servants of the Retinue were posted be-

hind, out of the great Road, which was left clear for the Emperor's cleft Son, who came a little after, and paft between the two Ranks of Cavalry: He rode upon a little white Horfe, with a Saddle of yellow Cloth, the Reins of the Bridle being of yellow Silk; he was attended by seven or eight Mandarins of Di-

fignoon, who were Officers of the Life Guard. A young Mandarin, tall, and very well made, march'd before the Veil of Sables, lined with fine Satin, and Gold Buttons to them, being some of his Majesty's own Crewels.

At the Place where we hang the Croft there were four Strings, one at each End and Side; their Strings are stung with small Beads of Pearl or Crystal, &c. The main Body of the Prince's Retinue did not march along the great Road, but on one side, behind the Horfe, which mov'd in one Line, to avoid increasing the Dust.

The Prince having gone near a League from Pe king, stopp'd under a homely Tent erected for him: he Emperor's cleft Son seated himself on a Cullion of plain Silk laid upon a Woollen Carpet, the Mandarins of his Retinue standing behind him. When the Mandarins of the Embaffy, and the Chiefs of the Standards were come up, we all drew near his Tent, and ranged ourselves on both Sides: Kiu kyun on the Prince's Left Hand, which is the most honourable Place, and Ma lau yi on the Right, So fan putting himself on his Right: All sat down at once upon their Cushions, which they placed themselves upon the Woollen Carpets provided for their own use: When the Entrance of the Prince's Tent, which was open on all Sides: All the Mandarins of the Embaffy, to the Number of 60 or 70, were likewise rang'd in two Rows on each Side, a little behind the Embassadors: P. Peruzy and I were placed in the full Row on the fame Side with Kiu kyun, after six or seven of the chief Mandarins. The private Gentlemen, who were about 1000, kept to their Standard.

A large Gold Bafon was brought the Prince came in a large Gold Bafon, and was poured into a Cup, and presented to him on the Knee: After him the Embassadors and all the ref drank in Order, every one, before and after drinking, making a respectful Bow. Then the Prince rising up, we all prostrated ourselves nine times, with our Faces towards the Palace, to express our Thanks to the Emperor for the Honour he had done us in sending his own Son to accompany us to fir. The Prince then took the Hand of the Chinese Governor, which he took with both hands, and after which he mounted his Horse, and return'd, we following him on Foot to the great Road, where we mounted and pursed our Journey.
We went directly North to a City called Cha bo, 50 Li from Pe-king, and crost'd two very beautiful Marble Bridges exactly alike, on this fide, the other beyond that Place. Each Bridge was 60 geometrical Paces long, and fix or seven broad, their Pavements and Parapets of large pieces of rough Marble. A little beyond this we travelled about 30 Li North North west; then turning again to the North, we proceeded ten or twelve Li, after which we inclin'd a little to the West, for eight or ten Li, till we came to a place near the Fortres, the Towers of which are built in a Straight line. The Walls of the Fortre reached on both Sides to the Hills, which besides are so steep as to seem inaccessible. All the Mandarins of the neighbouring Cities, dress'd in their Formalities, came to pay their Respect to the Ambassadors, and kneel'd down in the high Road to present their Visiting-Billets. We arriv'd at the Camp at Two in the Afternoon: The Tent of Kau Iyno was in the Front, surrounded with a little Wall of dry Earth a Foot and a half; Pere Perogy and I had each a Tent near it, wherein we found all our Movables really fit to Order.

It was extremely hot all Day, but the Country we pass'd through was very pleasant and well cultivated, till within 15 Li of the Place where we encamp'd, for then the Land began to be rocky and sandy; the nearer we approach'd the Mountains (high to which we encamp'd) the left fruitful was the Soil. Thee Mountains are exceeding steep, and so barren that there is not now a tolerable fea to be seen upon them; whence they are call'd in Chine, the poor Mountains. They lie North and by West of Pe-king, and join with others that stretch to the East and West of that City, which they surroun'd almost on all Sides, except to the South and South-west. From Pe-king our Way lay betwixt the Hills, at the Distance of about 3500 geometrical Paces on the West, and about 6000 to the East, till we began to come nearer and nearer to them upon our turning Westward.

The Place of our Incampment was called Nam keo, that is, the Southern Mouth, or Entrance, of the Wall. We arriv'd at this Day 95 Li; the 31st but 75, on account of the Baggage, in a Road full of Stones and Flints in the Streights of the Mountains, which differ but little from craggy Rocks: We began with passiff the Fortres to the Heights of four Feet, and afterwards with large Flints and Rock Stones up to the Battlements, which are of Brick: They are about 35 Foot high, and fix or seven thick at the narrow Pals of the Mountains; but where they stretch on both Sides upon the Rocks is not quantifiable. The Goats can scarce climb them, they are neither so high nor thick, and indeed are altogether inaccessible, but if men should try to stretch up to the Tops of the Rocks they would have no Difficulty to get over the Works. All along the Walls are Square Towers of Stone or Brick, at proper Difiances.

Below the Fortres is a pretty large Town, call'd Nam keo ching; which having pass'd thro' we travel'd about 30 Li, between steep Mountains, in a Road which I should have belicved impassible, had I not seen our whole Retinue pass it; for it runs winding and turning among the Rocks, through which it is made, and in the most difficult Places is pav'd with large Stones.

We pass'd to the right and left by a great Wall fortified with Towers, which runs on both Sides the Length of these craggy Rocks, and were obliged to mount, descend, and turn continually; we went by five or six of these Towers, dispo'd at proper Difiances in the Streights of the Mountains: And it is probable as the Way is easier in their Defiles, or rather as there is no other Passage on that Side, they erect'd these in contempt of the Flints and Rock Stones; To get upon the Walls there are Stairs made on both Sides in the Wall itself, which in many Places is built with good free-stone, very thick, and high in Proportion. At every Gate is a Village like that where we enter'd; one of these might pass for a small City. The Gate of Entrance is pretty like a Triumphal Arch, built all of Marble, about 30 Foot thick, with Figures in Demi-reflovo quite up to the Rounding. Each Village, thus situ't in the Defiles of the Mountains, is an Arsenal and Fortres to keep out the Western Tartars, being surroun'd by good Walls and Towers, and enter'd thro' two or three Gates, between which are Places of Arms: The folding-doors of these Gates are, or rather were, cover'd with thin Plates of Iron, being now half frizd, and the Wood rotten. The Walls are ruinous and neglected in many Places, tho' for the most part they are in good Condition.

When we had pass'd four or five of these Villages, and as many Intemchments, we began to descend into a Plain, which open'd infinilly, the Mountains separating by Degrees; we there discou'ved a large Intermarchment every'd on from the Great Wall, and the plain contin'd our Enrteration, running down Precipices, and over inaccessible Rocks; so that indeed this Work is but a small Defence to the Empire. whole Entrance is sufficiently guardians'd on that Side by thee Chains of Mountains, impassible but through Defiles, where 2 or 3000 Men may stop the most numerous Army.

Tho' the Mountains on both sides these Fortresse seem inaccessible, and the Chinses on that Prefumption sometimes negleqt their Defence, yet the Manchew Tartars once enter'd by the Mountains on the East, having avoud the numerous Garrisons of the Forts, by which alone the Chinses thought it was possible to pass. The Tartars left their Tents and Baggage over against the Intemchments, as tho' they intended to force a Passage through, but secretly march'd in the Night over the Hills, and surpriz'd a City at the Foot of them, called Chang ping chow. It's inconceivable to me how they could carry Stones and Bricks, or build on the Tops of steep Rocks, in Places where the boldness of our Architects would not venture to lay a Foundation. These Mountains, in the Place where we cross'd them, are full of Precipices and Fortresses; I admired the labourious Inhabitants of the Chinses, who won't lose an Inch of Ground that is fit to be cultivated. Besides Walnut and other Fruit Trees, which abound in these Streights of the Mountains, there are Gardens full of all sorts of Grains and Pulses, fow'n in every Bottom between the Stones and Rocks, where there is ever so little Earth water'd by the Springs. The Mountains are cut in the Form of an Amphitheatre, and those exceeding steep, are fow'n where there is any good Soil. The Trees growing in the Bottoms are mostly Walnut, Acorns, and Plums; but the rocky Tops are quite bare, so that there is only a single Shrub to be seen. We were continually refresh'd in our Passage through them with a gentle Northern Breeze.

Having march'd about 45 Li betwixt these Mountains, we descendi'd into a barren and sandy Plain, and encamp'd 30 Li from the Passage out of the Hills, by a Rivulet in the middle of a Valley, which in the Place was mount'd for or four Leagues round. As the Foot of the Mountains, to the right and left we found a few little Forts and Towers, some of Brick, others of Earth, about 7 or 800 geometrical Paces asunder, besides two or three larger ones, built probably to prevent the Tartars from penetrating to Pe-king, in case they should surprize the first Inclufe of the Great Wall. This Country was always possedl'd by the Chinses, as appears from their Characters engraven in Stone over the Gates of the larger Forts, which are to this Day inhabited by Chinses. They keep no Guard in the little Forts. While we were in the Moun-
Mountains we kept continually turning to the North, but after we got clear of them, we directed our Course to the West.

In the Evening P. Petersen and I paid a Visit to So fan lau yé in his Tent; as he is the best Friend we have at Court, he received us with great Civility, and talked with us a long time: He shewed us a Telecope, which the Emperor had sent him the Day before, with this Meffage, that it was one of the five but he had, and therefore he lent it him for the Journey, on Condition he returned it at his Return.

June 1. We proceeded to the same Valley, between the same Mountains, which were about 6 or 400 Paces distant to the North, and 2000 to the South; we travelled almost continually direct West, and did not begin to turn Northward till the 15 Li, when we passed through two small Cities, the first called Whay lay, twenty Li from the Place where we had encamp'd, and the second Ti mé, 30 Li from the other: They are both inclosed with Brick Walls, and have Turrets at proper Distances. We met with other small Forts and Towers, at the same Distances as the Day before, from the Mountains on either hand. The Forts had been cast with Brick, but the Brick decay'd with Time, at present they are only of Earth. Next Whay lay there is a small River, over which is a very beautiful Stone Bridge of several Arches, yet we forded it. All this Country is dry and barren, except some Spots of Ground about those two little Cities, which, being watered by little Brooks made to run into the Road, produce plenty of Grain and Herbs.

The Mountains on both sides are very high, and quite barren: we had all Day a strong East Wind, which defend'd us from the Heat. We raffled four or five Li to the North of Ti mé upon a rising Ground; the Camp reached within a little of that City along a small Brook; they told us, the Reason of making but short Stages was, that we might not at first letting out damage the Equipment, especially the Horses, which were very lean and ill-fed, for they took no fodder. We had an inclination to dispose of them, and march'd to a high Hill, where we encamp'd, about 1 Li from the Place we had just left.

We had to pass a great many little Hills, and, tho' we were unwilling to do so, were obliged to do it. From this City they told us, we could not reach Peking but by two Stages on the Morning and evening of the same Day, and that we must change our Stages. The Country round is tilled, and is not quite 200 Paces wide. We found there two fine Springs, which render that Spot of Land fertile; for that it is full of Willows and Fruit-Trees, with several groves of Palm-Trees, and near it a populous Village, and a great plenty of Corn and Pulfe in the Country. We crost this Village and travelled in the Valley, along which ran a several Brook, which issues from the Hills to the South. We first turn'd to the West, afterwards to the South-west, and almost full South, and encamp'd in a small Plain by a little River call'd Tang ba: most of this Plain was cultivated, and tho' we were unwilling to do any Damage to the Fields, yet the Camp took up a great deal of Ground; it was extended in the Afternoon of the 20th Day, and to the East of this Plain. We were come into the Camp, a Troop of Mandarins came to compliment the Ambassadors; all those of the neighbouring Cities, and Cities met them on the Road, clothed in their Habits of Ceremony, kneeling down as they pass'd, to pay their Compliments to them, and present their Viftiting-Billets, called Snow wen, in Form of little Books, which the inferior Mandarins present to the great ones.

The 20 we went 64 Li, almost continually Northward, as far as Swen who fa, a little more than 50 Li from the Place where we had encamp'd. We followed the Course of the River Tang ba, which fonns brought us to a rugged Defile in the Mountains, so narrow that in some Places no more than eight or ten Men can go abreast. Having paus'd these Mountains, we march'd for some time over Heights and Hills in great number, some of them cultivated, and others inclosed in great Walls of Mountains, nothing but small Hills to our right and left appearing in view. At a little distant from this plain stands the City of Swen who fa, which is only of Earth and very large, and very near Swen who fa not far from the Tang ba, and hath a double Suburb, inclosed by Brick Walls, strengthened with Towers, pretty near each other; we crost one Street as large as most of the great Streets of Peking, running the whole Length of the City, and full of wooden Tripham Archles, not above 15 or 20 faces wider; there are three Gates at each End of the City, with Places of Arms between. The Walls are more than 100 Foot high and divided into forty Gates, of which each is covered with a great Arch, built of Stones with Heads as big as Eggs. The North Suburb hath one very long and wide Street, with Trees planted in Rows on both sides, which have a very agreeable Effect. The whole Country round is tilled, and the Soil good. Leaving the City, we turn'd a little to the East, and then to the North, in order to cross some Hills which lead to another Plain: From these Hills we discou'd the high Mountains we had before left behind us. We raffled 20 Li, on the Tops where we had seen the Forts, in a very fine Country, but with calt, mors, but no Wind between them: tho' afterwards, when we drew nearer, we found it to be the Great-Wall, which runs along these Mountains. We likewise met with forts and Towers on the Road, as we had done the foregoing Days, in form of which were Guards of four or five Soldiers.
We encamped by a little River, I suppose it still the Yang ho, running at the Distance of about 100 or 150 Paces from the Mountains on the South-west, and 2000 from those to the North. All the Morning we had a Strong North Wind, and the Cold was so sharp, that I was forced to put on two Cloth outer Coats to keep it off; about ten there fell some Drops, which somewhat allayed the Wind, and then it grew fair. The Ambassadors had Received Letters from Swen tsha fi, and from here we were to pass a small City called Hyap, within half a League of the Gate that leads out of China into Tartary: For the Great Wall reaches within ten Leagues of Pecking, and the Mountains are shut up by several Forts and Trenches, as I have already observed, yet the Country reaching from those Mountains to the Gate beyond Hyap is still part of China, and belongs to Peche li. We saw the Great Wall running along the Mountains which lie to the North-westward, leaving above the Tops of the Towers, and then descending into the Valleys, with Towers at greater Distances. This part of the Wall indeed is a Trifte Common Road, and which it fences the Entrance of the firit Mountains we had passed; for this is a plain Wall, not thick, nor hard, or stiff; besides it is rumbling down in several Places, nor do they take care to repair either it or the Towers, of which part is of Earth. The Forts and Towers are continued the Length of the great Road in the Valley, at the same Place of Distance as before; and each is furnished with four Guards and a small Standard, who seemed to be posted there only because we were to pass that Way, for most of them did not look much like Soldiers. From Swen tsha fi to Hyap, which is almost a continued Valley, they reckon 60 Li: This Valley, into which you defend from a Hill near the City, tho' sandy and somewhat flabby, is almost entirely cultivated. It is not above a League broad, and is surrounded with Hills, beyond which appear high Mountains, whereon runs the Great Wall. I did not then see it upon that to the South and South-west, because we were at too great a Distance, and it was hid by several Rows of Hills. But when we drew near to Hyap, and the Valley ended, I received that I was on the South-west, but it is not more considerable on this Side than the other, and only serves to keep out the Wild Beasts of Tartary; for if once Men could climb over those Mountains, they would find no Difficulty to get over the Wall, or throw it down: Besides, as there are no Ramparts on the Side towards China, from which it might be defended, it can no more stop any one from coming into the Empire, than prevent his going out.

We dined at a rich Merchant's of Hyap, who had prepared an Entertainment for Kiw kyew, with whom he was acquainted. Hyap is a small City at the Foot of the Mountains which bound the Empire of China on that Side, and is surrounded with thick Brick Walls, 35 or 40 Foot high, having two Gates, between which there is a Place of Arms. It is very populous, and, as it is one of the Gates of China, has a great Trade. I was informed that part of the Munish (a) Caravans, from the Uzbek Tartars and Persia, entered by this Gate, and that part of the Western Tartary traffic here; for which Reaion it has a Cuffom-House. Leaving this City, we went Northward, inclining a little to the East, to pass the Great Wall of China called Gading hyap, situate between two steep and rocky Mountains: The Wall which shuts up the Falls is very high and thick, and the Folding-doors of the Gate, which stands in the middle, are covered with Iron Plates, armed with large Studs. We found at this Gate a numerous Guard, and here it was that, fiercely speaking, we entered Tartary. We encamped 10 or 15 Li from this Gate, in a small Valley which winds between two Ridges of Mountains, full of them steep Rocks, along a little River, or rather Brook. On the next Day, we reached within 600 Paces of the Great Wall, and Abundance of Refreshments were brought us in the Evening from Hyap. It was a very cold Night and Morning, while a Northern Breeze held, but a South Wind made the Afternoon very hot.

The 5th we travelled 50 Li, through a very narrow Valley, our Courfe Northward, inclining a very little to the West. We marched first about 5 Li to the North-east, where the great Road divides into two, that to the right continues North-eastward, the left, making almost a right Angle with it, goes to the North-west; we went through a Valley here, which lies through the little Hill. The Mountains here dwindle into little Hills, on one of which, at the End of the Valley, we encamped, by several Springs of very good and very fresh Water. This Place is called Halat sin. We found nothing on the Road, but a few Huts of Earth inhabited by Chinese (settled here to cultivate what good Land they can find) besides some Tents of Western Tartary; of which several Banners of painted Cloth, erected over the Graves. The Mountains here are no more than Downs, which afford good Pasture for Cattle, tho' not a Tree. It was so cold in the Morning, that our Ambassadors were forced to wrap themselves in double Furs: But about eight, the Sun being pretty high, they laid them aside, and returned their Summer Habits. In the Morning the Wind was North, but about Noon it changed to the South, and continued the rest of the Day.

On the 6th we went about 50 Li, and encamped in a Valley called Nalin keu. We set out North, climbing a pretty high Mountain, directly above the Hill we had encamped last, with some Difficulty to ascend, in Waggons, because of the rough and Rocky Places. At the Top the great Road divides into three, whereof we took the left, North-west, or a little more Wetterly, marching now on Heights, then in Bottoms, with an easy and almost imperceptible Decline. The Land appeared very good, full of fine Pasture, watered with running Streams, and wanting nothing but Cultivation. I was surprized to find so good a Country uninhabited; for we saw only three or four wretched Huts of Mongol Tartary in one Place, with a Herd of Cows feeding near them. We did not see a Tree for the whole Day, but if for any the Mountains planed, they would probably thrive very well. When we drew near the Valley where we were to encamp, an Officer of the Emperor met the Ambassadors with a Prefent of 400 Oxen, and some Flocks of Sheep to the Number of 6000, being the Complement his Majesty had given Orders to supply us with in this Plain, where his Cattle feed. We encamped by a Brook running through the midst of the Valley of Nalin keu, which, with the Hills about it, abound with fine Furs. In the Evening the Mandarins observed to the Ambassador, on returning to the Emperor for the Provision he had sent us, by bowing our Heads to the Ground nine or ten Times, Cultum. It was not so cold this Morning as the Day before, and in the Afternoon a brisk South-west Wind defended us from the Heat.

\[(a)\) By Munish is to be understood Mohammedan.
The 9th we went 70 Li, mostly winding among Hills. First we marched about 10 or 12 Li North, then a little to the North-east, after that to the North-west, and at last, for near half the Way, either West or West North-west, sometimes a little to the South. We travelled almost continually up and down small Ridges, without seeing a Tree or the least Spots of Tillage, there being nothing but Downs or Meadows full of good Pature. We found some Tents of the Mongols, many of whom we met driving small Cart's with two Light Wheels, very apt to break: Some were drawn by Horses, and others by Oxen. They had nothing to say, and, as there is no River in the Country, their Subsistence is the Dung of those Animals dried in the Sun. Part of the Hills we past'd were strewn with large Stones, half out of the Ground, but we found several Roads pretty much frequented. There was all Day a cold Rain, with a very troublesome North Wind. We encamped along the Rivulet, upon a small Eminence, near three or four Mongol Tents. In the Valley, at the Foot of this little Hill, there appeared a considerable Number of those Smaller Tents, where the Countrymen of a Place looked like a Village or Hamlet; and I had the Curiosity to go into one of them, the better to know how they were built. It is a sort of Cage, made of pretty small Sticks, round, and about 13 or 14 Foot Diameter. There are larger and smaller, but most of those I saw were of this Size. It is about eight or nine Foot high in the middle; the Roofing begins at about four Foot from the Ground, and ends in a Point like the Roof of a Round Tower, or Pigeon house: They are covered with Pieces of Woolen Stuff, not woven, but mildewed. When they make a Fire in the Tent, they take off the Piece of Stuff that is over the Fire place, as I observed in the Tent I was in, where there was a Fire, upon which I saw three or four Pieces of I know not what Fleths, enough to turn one's Stomach. The whole Furniture was a palty Bed of three or four Boards, with a Piece of such Stuff as covered their Tents, which serves for Quilt and Coverlet; a Bench, upon which fat two Women with tuch ugly Faces that they frighten'd me, a Cupboard, and some Woolen Porringer.

Thefe Mongols live on Milk and the Fleths of their Cattle, which they eat almost raw; they have no Tho' Dier, Money, but exchange their Horses, Cows and Sheep for Linnen, and very coarse Woollen Cloth to cover their Tents and Beds. Both Men and Women go clothed like the Manchus, only not so fine or decent; they wear no short Garments over their long one, and underfanding no Tillage, eat no Bread nor Rice. I have been affayed that they do not live long, and that there are few old Men among them. Their Reuance for their Lamas is inexplicable: sometimes Lamas are cloath'd in Red and Yellow; we met several of them in the Road; and Men and Women in White. There is a Great Wall, the ugliest Fellow that ever I saw. There the Chief is, from whom all of them now at Pe king, whether they flock every Day, because they are kindly us'd by the Emperor, out of Policy, because of their Aufficiency over the Minds of the Mongols. When they are at Pe king they quickly throw off their Rags, and are easily persuaded to druff and make good Cheer. It is said that they buy the handfomef Women they can meet with, on Pretence of marrying them to their Slaves, and go to the Rate of 300 or 500 Crowns. In the Evening the Weather grew calm, but very cold.

The 8th we travelled about 100 Li to the West, inclining sometimes a little to the South. Our Ambassador's hunted over the Way, expelling Game, but only saw some Hares, of which they caught not one. We marched part of the time over small Heights, but our Reteins kept on in a large Plain, very level, and full of good Patures; we crossed several Brookes, without seeing, either in the Plain, or on the Hills around us, more than a few of them. We had along a very fine Road, thro' a Level and very smooth, but uncultivated, except about the Place where we encamp'd, which was near the Side of a Brook, near a Mile from a Hamlet, where the Chinese Exiles are fettled. They have built some Cottages of Earth and Stone, where there was formerly a City, or at least a large Town, the Ruins of which remain. Among other things we saw several small Mill-Stones, like those used in China for grinding Meal, and making Oil; a City, likewise the figure of a Lyon, cut in Stone after the Chinese manner. The Chinese fettled here have till'd some small Spots, which shows that the Hills and Plains of this Country might easily be cultivated, and probably would be very fruitful: We were inform'd that the extreme Cold would prevent the Grain from ripening, but Experience proves the contrary. The Country is indeed very cold: They were in less than 42° Lat. The Ground was covered with a Hoar-frost in the Morning; the rest of the Day was fine, and the Air temperate, a gentle North Wind allaying the Heat of the Sun. We saw more Tents of Mongols, fix or four here and there, and eight or nine in the Place, and eight or nine in another.

The 9th we journey'd 90 Li, almost always to the West: At first we marched along the Brook near which we had encamp'd, and following a large Road much frequented, ascended a small Mountain; after this crofs'd several Hills, and sometimes our Road lay between two Hills: upon the first Hill we met 25 or 30 small Waggons, each drawn by an Ox. After we had past these Heights, and crofs'd a Plain about a League or a half, and came down into a very large Plain, at least five or six Leagues over, watered by several Rivulet's, or at least one which winds very much; for I am not sure that it is not all the same Stream. Towards the middle of the Plain, which is called Nan lew, is a Pagod, builded by the Emperor of Chinge Lama, for the chief Lamas to rest themselves in when they come from their own Country to Pe king. This Pagod is small, but one of the prettiest and best beautiful I have seen, being entirely wainscotted, gilt, painted and varnished: Over the Porch is a pretty large Chamber, fitted to lodge the chief Lamas. This Edifice, tho' not very large, must yet have cost a good deal, because the Materials were brought a great way. It has on one side a little forry Building, inhabited by four or five Lamas. In this Pagod we rested ourselves three or four Hours with one of the Ambassadors, who spent the Time in hooting Sparrows with a Trunk, killing his best Horses, and crofs'd several Mongol's round the Pagod, and in other Parts of the Plain, some Spots of which are called Chinge fettled there, tho' they saw no Wheat, but Miller. We encamp'd in the Evening 20 Li to the West of this Pagod. It was pretty cold before the Sun was up, but when he grew a little high the Heat was very fensible, scare Air aspiring, except towards Evening, when there was a gentle Breeze from the South-west. There is not a Tree to be fenn in all this Plain, nor upon the Hills, which runs round it on every Side, except towards the North, whence there appeares an open Country, extending beyond the Reach of Sight.

The 10th we travelled but 50 Li at most, still Westward, bending a very little to the North. Having marched above 30 Li in the same Plain as the Day before, we pas'd some Hills; the rest of our Way was over Rilling Grounds, or along narrow Valleys, in most of which we found little Brookes. By the fatthfulness of that place we were obliged to encamp, being informed we should find no Water within a good Distance from hence. This Place is called Sunaffa. Here we passed through some bare Desert, without Trees or Habitation. The Air was mild all Day, a fresh West-Wind allaying the Heat of the Sun, but the Air was motion swiftly. In the Evening all the Mandarins of the Ambassadors Retinue assembled near the Tent of new kyun, and stood with the Bow in his Presence.
The 12th we marched but 40 Li, because of the Rain, which had lasted all Night till nine in the Morning, when we set forwards. We advanced continually Westward, except a little to the South, in going about some Mountains. The Country is very rough and hilly, and we passed by some pretty high Mountains. The great Road which we followed lay mostly through Valleys, or little Plains: We saw neither Haufe nor Tree, nor any cultivated Land this Day; we encamped on a small Plain called Loolejey, where there is a Rivulet and good Pasture.

The 13th we travelled 70 Li, for above half the Way winding about Mountains, which we met with at about thirty Li from the Place we had left: We always follow’d the beaten Road. For the Shott Space we went frait forward our Coufe was North-west, tho’ I don’t think that the whole Stage, taken in a Line on that Rumb, can be above 40 Li. The Rivulet upon which we had encamped runs also along this Road, and winds continually in the Valleys between these Mountains, at least I suppose it the same, but I am not certain. We croifed it more than ten or twelve times, for it cuts the great Road, and encamped again on its Banks: It is called Inath. The Mountains between which we paifed, great part whereof are steep Rocks, were pretty full of Shrubs: We found some alfo in the Valleys, but none of any tolerable Bignefs, neither did we fee any tillad Land, tho’ there were many Small Meadows on the Bank-side, abounding with excellent Peft. We had very mild Hors in the Morning; but as ftone we travelled further, we found a pretty strong North-west Wind, and towards Noon, when we began to encamp, we had some Drops of Rain, after which it became very hot, till there rofe a high Wind at West North-west, which allayed the Heat.

The 14th we travelled about 25 or 30 Li betweenfe Mountains, we entered another agreeable Plain, where a large Rivulet winds (I take it to be the fame we encamped’d on the Day before) whole Coufe is conftantly West. In this Plain are a good many Trees, and fomeHoufe of Earth, where the Chinese Slaves, who belong to the Tartars, and are fent to the People of the Country, have fafetted, and till the Ground. We also found other Towns of the Moguls, and a fcarc Pagod of Earth. Some Parts of this Plain are low, but others are good Paffeure Ground, and others are dry and barren: Our Camp took up the greater part of it. The Weather was all Day very fine and mild, tho’ about four the Wind, which blew at South-west almost the whole Day, grew very high, and none Rain fell, but it soon cleared up again.

The 15th we travelled 50 Li Westward, inclining a very little to the North, and encamp’d ten Li from the Quoy wua chin, or Hidal buton, in Tartary. [It is aLo called Kholi bofon, or rather Khudukbofon, by the French.] This Town is being the Capital of the Mogul Empire. There is a large Plain, about three or four Leagues broad, and, to the South-west and South, reaching out of sight. North and North-west of it are pretty high Mountains, whereon appear entire Woods; but to the South-east and East are only low Hills: This Plain is cultivated in many Places, and here and there are Hands of seven or eight little Hous of Earth. After we had travelled in it about 40 Li, we paifed near a Tower, built, as they affurred me, 400 Years ago: It is fully entire, except the Roof, which is ruinous, and the Window, which is regular. On top of it there is a humble little Hut, besides the firch, which exceeds fifteen without the Coping, fo that the whole Height is 100 Foot. This Tower is all of Brick as white as Stone, and well built; it is embellifhed with feveral Ornaments of Brick-Work, and a fort of Pillar hid thereon. Its Architecture is quite different from ours, and tho’ a little rude, has its Beauty, and pleafes the Eye: The firft Story is round, and fliaped like a Cup, adorn’d with Foliorig; the reft have eight Fronts, in each of which are two Statues in the Story, and a few Parapets, in the different Fronts, which are rent to people the Country, have their Reception. When the Ambassadors were arri’d, they were conducted by themfeft, and offtand the Tartars, who received them with all possible Mark of Respect; for the Ambassadors had dif- covered themfelves together under their Huts, where being prefent with Tartarif Tron, after a short Entertainment their Chief rofe up, and took his Leave of the Ambassadors, who waited on him without the Tent, and
and fluid till he mounted his Horse, which he did three times from them, with the Affidavit of two or three Lamas, who held him up by way of Respect. He then retook the Road to \textit{Lveg wha chin}, attended by most of the Lamas who came with him, the rest staying with the Ambassadors.

The 15th we went but ten Li West North-west, and encamped near the Walls of \textit{Lveg wha chin}, a small Square City, which we inform'd was once a Place of great Trade, and very populous, whilst the Western Tartars were Masters of China, but at present it is very inconsiderable. The Walls are built with large flat stones, but no ditch is to be seen about it, nothing but a trench within the City remarkable for any thing but Lamas and Pagodas, several of which are better built, finer, and more decorated than most of those I have seen in China. Almost all the Houses are but Cabins of Earth, but the Suburbs are something better built and peopled. The Western Tartars and Chinese live promiscuously in this Quarter, and the Emperor of China governs by his Lieutenants. The whole Country from China hither is subject to him, but he is three the richer for it, for it is all a Defart, at least what we passed through, as I have already observed. I was told that it is but two good Stages, that is, about 18 Leagues, from this Place to the Frontiers of Shan fi, where \textit{Lveg wha chin} drives its principal Trade, which yet is inconsiderable.

Our Ambassadors upon their Arrival went directly to the chief Pagod: They were received by some of the Living Lamas, and conducted through a pretty large square Court, well paved, into the Pagod, where a Chief Mandarins, or Fat, one of those who, as they Cheats pretend, never die. They allure us that when his Soul is separarated from his Body, it immediately enters into the Retinue of his Grand Pagod, called \textit{Ho fo}, that is, the living Fo. The Reverence which the Tartars have for these Impostors, whom they worship as Gods upon Earth, is incredible: I was witness of the Respect paid him by our Ambassadors, and some of their Retinue, particularly the Mongols.

This counterfeit Immortal was a young Man about 25 Years old, flat-faced, and very long visaged; he was dressed in an Alloave at the further End of the Pagod, feated upon two large Cubitions, one Brocade, and the other yellow Satin; a large Mantle, or Gown, of the finest Chinese yellow Damask, cover'd his Body from Head to Foot, so that nothing could be seen but his Head, which was quite bare; his Hair was curl'd, his Mantle edged with a fort of party-colour'd Silk Girdle, four or five Fingers broad, much after the manner of our Church Copes, which the Mantle nearly resembled. All the Civility he shew'd the Ambassadors was, to rise from his Seat when they appeared in the Pagod, and to continue standing while he received them. The Ceremonial was thus perform'd: The Ambassadors, when they were five or six Paces from the Lama, first call their Bonnets on the Ground, then prostrate themselves three, knocking the Earth with their Foreheads. After this Adoration they went one after the other to kneel at the Feet of the Lama, who put his Hands upon their Heads, and made them touch his Rosary of Beads. The Ambassadors then retired, and after a second Adoration as before, went to their Seats in Alcoes fitted up for the same purpose. The counterfeit God being first feated, the Ambassadors took their Places, one on each Hand, some of the most confiderable Mandarins feating themselves next to them. After this some few of the Retinue came alo to pay their Adorations, and received the Imposition of Hands, and the Touch of the Beads.

In the mean time they brought Tartarian Tea in large Silver Pots. The pretended Immortal had a particula. Drink Tea cular one carry'd by a Lama, who pour'd it out for him into a fine China Cup, which he receiv'd himself from a Servant. As this was in making this Morning, I observed, that his Arms were naked up to the Shoulders, and that he had no other Cloths underneath but red and yellow Scarves wrap'd about his Body: He was always serv'd first, the Ambassadors faluting him by bowing the Head both before and after Tea, according to the Cusom of the Tartars; but he did not make the least Motion in return to their Civility. A little after a Collation was serv'd up; a Table was first set be. fore the living Idol, then one was placed for each of the Ambassadors, and the Mandarins who attended them, and they did us also the same Honour. The Treat consist'd of Dishes of bad dryed Fruits, and a fort of thin Jucks made of Meal and Oil, which had a very strong Smell. After this Collation, which we did not touch, tho' highly acceptable to our Tartars and their Attendants, Tea was serv'd a second time. A little after the same Tables were brought in with Meat: there was a large Dish of Beef and Mutton, half-hiro, the rest was made of Beef full of Rice, very well made, and good, and another of Brust, with some Salt dissolve in Water and Vinegar. The same fort of Vegetables was set before the Ambassadors, who feast behind us. What surpris'd me was, to see how the illusirious Mandarins devou'red this Meat, which was half-hiro, cold, and so tough, that having put a Piece into my Mouth, only to taste it, I was glad to turn it out immediately. But none play'd their Parts so well as two Keala Tartars, who, when we were dined, paid our servents, after they had ador'd and receiv'd Imposition of Hands from the living Idol, they fell upon one of these Dishes with a surpising Appetite, and each holding a Piece of Flesh in one Hand, and his Knife in the other, never ceas'd cutting large Gobbets, especially of Fat, dipping them in the Salt and Water, and then swallow'n. The Tables being removed, Tea was serv'd in a glass, after which we conceiv'd some time. The living Idol kept his Gravity very well: I don't think that during the whole time he spoke more than five or six Words, and tho' very softly, and only in Answer to some Questions of the Ambassadors. He was continually rolling his Hands from one place to another, and sometimes vouche'd to smile. Another Lama, leat near one of the Ambassadors, kept up the Conversation; he seemed to be the Superior, for all the other Lamas, who wait. ed at Table as well as the Servants, obedi to his Orders. After a short Conversation, the Ambassadors rose and went round the Pagod, to view the Paintings, which are very coarse, after the Chinese manner. This The Temple Pagod is about 45 Foot square; in the middle is an Oblong of about 20 Foot by 12 or 13, with a very high Cieling: This Place is very lighted. Around the Oblong are small Squares, with very low and coarse Cielings. There are five Rows of Pillars, which are interrupted by the oblong Square; the Cielings, Walls, and Pillars are painted in a plain manner, without Gilding. You see no Statues [Images] in it, as in other Pagods, only Pictures of their Deities painted upon the Walls. At the immof Part of the Pagod is a Throne, and the living Idol is feated under a Canopy of yellow Silk, where he receives the Adoration of the People: On each Hand are several Lamas, and a small One, both one lighted.

Going out of the Pagod we ascended to a pitiful Gallery, that encompass's the oblong Square as far as this Chambers round it. In one of thefe was a Child of seven or eight Years old, with a Lamp burning before him, drest &c, and feated like the living Idol, and seems design'd for his Succesor; for these Cheats have a Substiture ready in cafe of Mortality, feeding the Superstitious of the Tartars with this extravagant Notion, one that again in the Body of a young Man, into whom his Soul has pass'd. This inspires them with so great Veneration for their Lama's, that only to yield in Obedience, but also to offer them the very best of every thing they have. Therefore some of the Mongol's belonging to the Ambassadors paid the fame Adoration to this Child as they had done to the other Lama;
Lama, but I don’t know whether the Ambassadors did so, because they were in the Chamber before me. This Child neither spoke nor moved.

In the Front of the Pagod, over the Porch, was a very neat Room, with a Throne after the Tartarian manner, and by it a beautiful Table, very finely varnished, and inlaid with Mother of Pearl; on this Table was a Cup on a Silver Stand, and a Spitting box of the same Metal. This is the Chamber of the pretend¬
ed Emperor; and in another little natty one we found a Lama jingling his Prayers, wrote upon Leaves of cord, and saw by the light of a greasy Lamp our Curiosity, the Am¬bassadors, who neither stirred from his Seat, nor paid any regard to the leaf Civility. After this they went to another Pagod to visit another living Idol, who had met them the Day before; but Father Peryra and I returned to the Camp.

I found the Sun’s meridian Altitude the same as the Day before, viz. 72° 16′. The Morning was fair and warm, but the Afternoon cloudy, with a great Thunder, some Rain, and a high Wind at South-east, which was soon over.

The 16th we continued in the Camp at Geryaba chen, and laid in Provisions for the rest of our Journey. The Morning was hot, and the Afternoon cloudy, with great Thunder, and a short but heavy Shower of Rain. P. Peryra was visited by five Indian Pilgrims, of whom we could learn nothing but that they were of Hind¬oos and Gentiles; they were clad much like our Hermits, in a loose thread-bare Cloak of a dun Colour, faded, and a Cowl which came up a little above their Heads. When we said in the same Place, because the Provisions were not quite got ready; Miller was dis¬tributed to all the Travellers as a Prefent from the Emperor, and 400 Well-Tartar Horsemen were ordered to go with us to the Frontiers of the Kingdom of Halbi, or Kaiha, where they were to encamp in Troops. I found the Sun’s meridian Altitude, taken with all possible Exactness, 72°, and near 30′. It was very hot all the Morning; towards Noon a South-west Wind arose, but about three we had a most violent one from the East, with some Claps of Thunder, which alloy’d the Heat, and the Sky was frequently over-cast. The Ambassadors, speaking us about the Lamas, let us know that he made very little Account of those Impo¬tors; adding, that his Adoration of this pretended Immortal was merely out of Complaisance to the other Ambassador, who had defied it, affixing this Reasow, that his Father had ador’d the same Lama in another Body: He further told us, that the Lama who met them the Day of their Arrival had ingenuously confessed, that he could not conceive how it was possible for him to have ex¬¬

lited in any otherBody than what he then had; that he had no Proof of it, farther than that the other Lamas and their first-place of Prefence could not remember anything of the things and Lives they told him of. When the Ambassador ask’d him, who could inform the Lama that he had a
d already exil’d, and been referr’d to Life so many times? He answ’er’d that they had their Information from the Grand Lama, that is, his High-Prief, whom they worship as a true Deity; that presently after the Death of a Lama, he had affir’d them that he was come to Life again in a certain Place of the Prov¬ince of Shen fi, and that his Soul was pass’d into the Body of an Infant, which he deferred to, at the first instant and bring them there. I laid him out another 500 of our Gold; the same Ambassador told us that the Grandfather of the present Emperor finding, after his Conquest of Laos, that the Wei¬

 tern Tartars refused to submit to his Government, and being apprehensive that they were forming some Enterprise against the Empire, sent an Ambassador with Prefents to the Grand Lama; that he received the Ambassador with great Honour, and acknowledged his Master as Emperor; and, in short, that from th¬

te time the Western Tartars had owned themselves their Vails.

A Christian of Geryaba chen informed us that every Lama keeps a Woman or two: Most of them, at least the better sort, are Chineses, and the greatest Traders in all the Country. They came into our very Camp to fell Horses, Camels and Sheep. I saw three of them make a Prefent of four Camels and three Horses to the chief Ambassador: They were no doubt well paid for them, at least they were very much careless, the principal Lama being placed near the Ambassador on the same Carpet, an Honour, he would not have fhew’d even to the greatest Mandarins.

The Travellers were travelled full South-west, and encamp’d in a Plain called Lynneden, by a small Brook which runs across it. Our Road lay all among Mountains, where we suffer’d very much, especially in going down the first, which is very steep. The Ascent was easier, but the Way intolerably rugged over Rocks, and craggy Pieces of Stones that flood half-way out of Ground; yet all the Carriages ventured this way, tho’ several were overturned, and some broken. From the Foot of the Mountain we travelled for some time across a valley, where we found very good Water, and here and there some Mongel Tents. The rest of our Road was among large Hills, where we met a little Horses, of whom the Mountain, tho’ the steepness, were cover’d with an agreeable Verdure, except some rocky Places; but all the Hills afterwards, as far as one can see, are very rough and barren. The Entrance on the Plain of Lynneden where we encamp’d is also very dry, but there is good Pasture about the Brook, near which our People dug a Well of very fresh Water. It was cloudy from seven to ten, and rained a little. The rest of the Day it was pretty hot; towards two in the Afternoon we had a gentle Western Breeze, which moderated the Heat. I was surpriz’d to see our Camels so well recruited in the three Days we had reliev’d near Geryaba chen; tho’, ’tis true, the leanest, and those that had received any Damage, were exchanged for others which the Mongels brought us, paying some Money to boot.

The 19th we continued in our Camp at Lynneden, expecting part of the Train, which could not come up on account of the Badness of the Roads, and to give those whole Camels and Horses were starv’d Time to look after them. One of the Ambassadors left in one Night 35 Horses; ’tis true they were found again, but some others had not the good Luck to recover theirs. This Day all the Mandarins attending the Embassay were call’d together, to consult upon the Order to be observed in travelling till we came to the Place of Residence of the Emperor Haltabah, or, as the Chineses and Eastern Tartars call him, Kalkaban. It was resolve’d to divide into five Companies, and each to take a different Rout, for the greater Convenience of marching, and encamping in Places furnished with sufficient Store of Water and Pasture. It was very fair the Morning, a pretty brisk Wind blowing at South-west, and as the Day was alway’d the Heat; towards Noon it grew stronger and now and then there fell some Drops till the Evening.

The 20th the Ambassadors took leave of each other for a Month, for so long they were to march sepa¬

}rately. Our Company, which followed one of the two principal Ambassadors, took the direct Road to the North; the other two struck off more to the East, each having its Guides. This Day we travelled 60 Li; for the first 25 or 30 due North, then 25 or 15 North-west, afterwards North-west, and still we travelled to the North-west; till we were on the Line of the Places where we were at the North-east.

We encamp’d on a large Plain which reach’d out of Sight, only to the North-east some small Eminences appear’d. A Rivulet runs along this Plain, whose Water was extremely cool from the Nitre of the adjacent Earth. The Salt-petre appears above Ground, half white, and exceeding savoury, which makes the
Patures excellent good for cattle; our Camels and Horses greedily fed thereon. This whole Stage was crooked no more than two or three little Hills, whose Declivity was insensible; all the Road besides was over fine Plains, cover'd with Gras, and wanting only a little Culture. In this Day's Journey we saw neither Tree nor Bush, but found two or three Mongol Tents on a Plain near a Brook where was good Pature.

We started several Hares as we went along, and our Ambassadors' Greyhounds caught two near our Camp. By the Brook's side were Wild Geese, which the Chiefs call Mong 3a, that is, yellow day, because part of this Feather is yellow. We often met with them near Rivers, and the Ambassadors' Hounds hunted some now and then with their Guns. The Day was very fair and mild, a brisk South-west Wind moderating the burning Heat of the Sun, and raising Clouds which covered the Sky from Noon to Evening; we had some Claps of Thunder, but no Shower. Rain came in with the Night and a strong North Wind, and continued almost till next Morning.

The 2lt. we went 80 Li, about 500 M., and 36 North-west, through an entire Desert, without Tree, House, or Village, the Soil was mostly dry and sandy. We started a good Number of Hares, but out of more than thirty which we saw, there were but four killed, and throve with Arrows. The Greyhounds of Aki-kursu were such bad Hunters, that they could not catch even tho'e that were wounded: We likewise saw abundance of Partridges, and chose yellow Wild Geese which frequent the Streams. The whole Country is somewhat uneven, here and there appearing some small Eminences, but no Mountains. We encamp'd by a Brook, and were scarce arrived when one of the petty Kings of the Country, called Regulus, who are tributary to the Emperor of China, came with his Son to make a Visit, and pay his Compliments to Kiw kyew. He had but ten or twelve Persons in his Retinue, and but one of them cladeth in Silk, who look'd tolerably, all the rest being pitiful Fel lows. The Regulus lighted at a good Distance from Kiw kyew's; out of Respect, and mounted again in the same Place. The Visit was but short, and Kiw kyew waited upon him just without his Tent. The Regulus departed Easward, to find out Sa fan lan 36, who was about 50 or 40 Li from us. The Day was very fair and mild; the Clouds, with which the Sky was overcast in the Morning, dispersed about eight or nine, and a very cool and confant North-west Wind prevented the Heat from being troublesome.

The 22d we rafled to wait for some of our People, who, they beheld to look for their Horses which had strayed in the Night. The King of that Prince who had waited upon Kiw kyew the Day before, came to visit him in his Tent, and brought with him a Present of Meats, Beef, Mutton and Milk, all carry'd in Skins, neither tanned nor dress'd, but dried in the Sun. Nothing could be more loathsome than this Meat, which was enough to turn the Stomach of Persons ready to die for Hunger: However, this Repast was served up in the Evening not indeed at Kiw kyew's own Table, but that of his Servants, who together with the Mongols eat very heartily of this half raw Meat, without Bread, Rice or Salt; tho' it perhaps had been salted before. The Prince had no greater Residence than the Day before, and was received after the same manner without much Ceremony.

As I took this Occasion to inform myfelf of the Power and Riches of these petty Kings, Kiw kyew informed me that this Prince, and most of the rest who are tributary to the Emperor, might have about 2 or 3000 Subjects, scatter'd over those Deserts, four or five Families in one Place, and seven or eight in another, and so on for 800 or 1000 Families. Cows, Goats, Sheep, and Horses, are counted in Thousands, but chiefly in the 5000 Talis given him annually by the Emperor. He farther told me, that these Princes were not fitted Regulus to become the Emperor's Vassals, who had given them that Title; and that they were subject to the present Imperial Family of the Eastern Tartars, before they conquered the Empire of China, whilst they were only Masters of Lyung tong; that these Mongols extended along the Great Wall from Lyung tong to Shen fu, having on the North the Kalkai (whole Sovereign bears the Title of the Emperor of China, and has under him many other Tartar Princes, who are only mere Shepherds) more towards the West the Kingdom of Eluth, and to the South-west Tibet. It was cloudy all Day, and rain'd by Fists from Noon till Evening, and part of the Night; it was so cold, that most of our People put on their Furs as in Winter. The Reason why the Cold is so great, and the Country uncultivated throughout all this Part of Tartary, I presume, because the Lands abound with Nitre, Saltpetre, and Sand, and the Air is so very cold at Pe-kang, tho' not above 40° North. It cannot be owing to the Snow in the Mountains, because there appear no Mountains or Forests to the North, whence cold and freezing Winds can proceed.

The 23d we travelled about 50 Li almost all the Way to the North-west, sometimes turning a little more Northward, through an uneven Country quite uncultivated, full of Sand and Saltpetre, but without Mountains; this Encampment, on both Sides of the Way, was very small, but not very considerable ones. This Valley affords excellent Paturage, and is water'd with a very limpid and wholesome Rivulet: We always followed a Road that had been somewhat beaten.

A Relation of a petty King came to pay his Respect to Kiw kyew, who, on seeing him alight at a good Distance, return'd him no other Compliment than to send one to bid him remount his Horse; and, when he approached his Preference, to ask how he did, and then dismiss'd him. We met in the Road some Mongol Merchants going to Quay who chiu to sell Camels and Horses. We started a great many Hares, both as decamping in the Morning and encamping at Noon, as before we caught. It was very fine and temperate Weather all Day, tho' there fell, some Drops of Rain after Noon, with a high Wind, which, after ceasing, onlyervled to cool the Air; for tho' it was cold before the Sun rose, it became very warm when he grew a little high.

The 24th we advanced but 20 Li Northward, inclining a little to the East, on account of waiting a second time for the Servants of the Retinue, who stay'd behind to look for their Horses. We made a shift to get over the Plain where we had encamp'd, pas'd between some rocky Hills, set with a few Bushes and Shrubs, and entered upon another larger Plain, where we encamp'd by a Rivulet, which I take to be the same we met with the Day before, in the Neighbourhood whereof we again started a great many Hares, Partridges, and Geese, and the rest of the Birds. We found also some donkeys落户 there, of which they made us a most delicious Omelet. The Soil was full of Sand and Saltpetre, and hardly fit to be truly fit to be except about the Rivulet, where there were some very fat Patures. It was very cold all Night, and in the Morning before Sun-rising, tho' there was no Breath of Wind, and the Sky was very clear and serene; after the Sun was up there arose a strong North-west Wind, which reduced the Air to a due Temperature.

The 25th we went 50 Li North-west. Being got off the Plain, we enter'd upon the most unlevel Country we had ever met with, being nothing hardly but Hills and Bogs. The Hills were overgrown with Broom, and the rest full of Stones, broken Flints, and Rocks standing out of the Ground, which made the Way very difficult and unpleasent. We saw some Deer and Yellow Goats upon the Hills which surrounded a little Plain wherein we encamp'd; across it runs a little Brook, 'which Water, tho' not very swift, is nevertheless very good to drink, when drawn out of little Pits, made near the C a c c Brook,
Brook, as our Custom is, for the sake of having it clearer and cooler. We took in the Road a small Goat or Deer, so fast asleep that it did not awake at the Noise of our Cavalry, so that it was almost trod upon by the Horses. Pere Pereya, who first discovered it, having thrown it to Kio kyew, by whose Side we marched, he ordered a Servant to alight, who took it up asleep; but it was afterwards let go, because it was so very young, and as soon as it was at Liberty it ran twilitly away to find out its Dam. On the Road we were obliged, as any as in the Parasites, but not so many as on the Day before. The whole Day we had very fine Weather, with a brisk North-west Wind, which moderated the Heat.

The 26th we went 80 Li to the North North-west, through a Country almost a continued Flat, consisting of large Plains that extend out of Sight, but equally barren and uncultivated, and not a Bush to be seen: It is a sandy Soil, which here and there yields Grains, but hardly sufficient for Cattle. Where the Gras was high and thick there was abundance of Hares; we started above fifty. In the most open Plains we were obliged to encamp on loaf Sands, except in the Tinne or Parasites, which extended along a Brook that crosses a great Plain, bounding the Sight almost on every side except towards the West, where some Mountains appear at a great Distance.

These Plains are covered with the Dung of Yellow Goats and Deer, five or six of which latter we saw, and we were told that abundance of Wolves followed the Goats. Kio kyew's Waggoners, who marched foremost, told us they had heard them howl in the Night-time; and we found some Skins of these Yellow Goats, which probably had been devoured by Wolves: I saw the Horns of two, which were like the Antelope's: There was not a Drop of Water in all the Road. Near the Brook were five or six Tents of Kio kyew's Tartars, to whom the Country belongs, and there were Signs that they had encamp'd there in great Numbers; for the Ground was covered with the Dung and Hair of their Cattle and Camels. At this Place, firstly preaching, the Kalka Empire begins, and the Country of the Mongols, subject to the Emperor of China, ends. It was cloudy almost all Day, very mild, and without Wind till Noon; in the Afternoon there arose a brisk Wind, which shifting first to the South, and then to the West, brought on a little Rain towards Evening.

The 27th we travelled 80 Li, about fifty of which due North, the rest North North-west. The whole Country was little else but loaf Sands, except the little Hills which we crossed after we had marched about 25 Li: These Hills are full of small Stones and Rocks, covered with a little Earth. We saw again Hundreds of Hares and Parasites, and near the Place where we encamp'd a little Yellow Goat was caught by a Gras, and were obliged to encamp on loaf Sands, where was some Gras, which served for Pasture for the Horses, but neither Brook nor Spring, so that they were forced to dig Pits to come at Water for the Cattle, which were very numerous. We had a very fine Day, tho' a little cloudy for a few Hours, a continual North-west Wind cooling the Air.

The 28th we advanced 60 Li, one half to the North-west, and the rest to the West. The Country continued to be barren and uncultivated, consisting wholly of Sand, but not loafed. About half the Way lay between Hills, through difficult By-roads; afterwards we entered upon a Plain, where was likewise no thing but Sand, and coming to encamp at the Foot of the Hills which bound it, we met with no Water, and were obliged, as the Day before, to sink Wells, which yielded good. We met on the Road some Troops of Kalka Tartars, who brought Camels, Horses and Sheep to sell or exchange, and we bought Tea and Tobacco to the value of about fifteen SOLS for a Sheep: Some Shrubs appear'd among the Mountains, but not a Tree in all the Country. We waited for the coming of the Tent's, we went to rest ourselves upon a little Eminence hard by, where I found that what they'd like Pieces of Rock was a kind of yellow Grit-flone that shined like Gold; whether it was really Gold or not, I can't determine, but I believe there was some mix'd in it, for it sparkled exceedingly: There was likewise on this Eminence a good deal of Salt-springs. The Afternoon was extremely hot till about four, when a Storm arose, which overturn'd one of Kio kyew's Tents that served for his Parlour, and mine twice successively; after which it blew a little till Night.

The 29th we travelled 80 Li, at half to the North-west, and the rest to the West. The Country continued to be barren and uncultivated, consisting wholly of Sand, and the Road very difficult, especially for Carriages. We afterwards entered upon a large grassy Plain, all firm Sand, and pitching near the Place where had been a Camp of Kalka Tartars, we found several Wells ready dug. The Weather was variable all Day, sometimes fair, sometimes cloudy, accompanied with a few Drops of Rain, and great Winds of Wind from the North, which continued almost all Day, and when they could it grew very hot.

The 30th we advanced 75 Li, the first 20 due North, and the rest North North-west, along continued Plains, separated only by small Eminences. The Soil consists of a firm Sand, mixed in some Places with a little Earth: The Country grew more and more defart and barren, affording no good Pasture for the Cattle, and we saw but one Tree. About 40 Li from whence we set out we found some Wells with a little Water, and some Gras about them: We faw several Herds of Deer, and Flocks of Parasites on the Plains, especially near the Place where we encamp'd, which was at the Foot of some Hilllocks that bound the Plain. Here we found a little flaxing Water, which not being sufficient for our Company, suppos'ding that the Plain had not been very muddy, they were forced to dig Wells, as before, to supply us and our numerous Cattle, whereof Kio kyew himself had more than 500, viz. 400 Horses, and near 120 Camels. It was very hot all Day, a Breath of Wind stirring, altho' the Weather was fair. Our Attendants faw a Wind Modify the Plain at the End of which we encamp'd, but the Presence of a Storm and Beginning a Distant Sight. They say there are many of them in this Country, and in Western Tartary: Kio kyew, who has been seen, tells them that they are exactly like our tame Mules, and of the same Size, but of a yellowish Colour; they are extremly swift.

July 1, we marched 62 Li towards the North-west, all through great Plains interspersed here and there with little Eminences, and the Country more and more defart and barren, consisting almost wholly of burning Sands, and sometimes almost like a Desert, and the occasional trees, which is sometimes sown, but not of which we had decamp'd, we found abundance of those Stones of Rock and Sand conden'd, full of yellow Spangles, and glittering like Gold. We faw great Numbers of Deer in these Plains, three of which our People kill'd, and could have killed more if they had not been afraid of fattiguing their Horses. Parasites likewise are here in Plenty: We saw great Coveys between the Heights. Having paff'd the Hills we encamp'd in a small Plain, which being nothing but Sand, the Heat was intolerable. We had no Water but what we drew out of Pits, and was not always fresh, yet as much as we could. It was very hot all Day, only a little Wind flur'd now and then: In the Evening we had a great Storm, and another towards Midnight, with Rain and Thunder.
The 2d we travelled 60 Li, to the North-west, paffing at firft between thofe Hills at what Place we had encamp'd, which tho' quite bare, as well as full of Stones and Rocks, yet we faw some Trees ftrong'd up and down in the Valleys. Then we enter'd upon another Plain, which reached out of Sight, and is no lefs defart and barren, all of Sand, part loofe, and part firm: Only on our entering upon the Plain, we faw a little Spot full of a kind of Shrub, whose Leaves and Branches refilembled our Belvederees, amongst which we faw the Tracks of Wild Mules; we likewife met with Deer and Partridges throughout the Stage, but not in fuch Numbers as on the preceding Days. We encamp'd upon the Sands, with many Pftarce for our Beasts, which were obliged to take up with Leaves of thofe Shrubs; and we had much ado to get a little Water for them. It was fine Weather all Day, a good North-west Wind allying the Heat, which otherwife would have been intolerable amongfle thofe Sands.

The 3d we advanced 80 Li, about 40 N. N. W. and the reft N. W. After we had got clear of the Plain, which extended about 30 Li farther, we crofled fome Hills, and at the Foot of them found fome Pits ready dug, with Water in them, and here and there Grafs. I never faw fo many Partridges in one Place; they rofe in Flights like Starlings. We then crofled another Plain almost 50 Li long, at the End whereof we paffed a little Height, and encamp'd in a Bottom, which is all Sand, like the ret of the Road. As there was no Grafs, the Cattle were obliged to broafe upon the Sands: We dug three or four Foot deep in the Sand before we found Water. All this Country which we had travelled through is continually nothing but burning Sands. It was very hot all the Morning; about Noon arose a strong W. S. W. Wind, which tho' it cou'd the Air, did not prevent its being fultry in the Tents: In the Evening the Wind turned to the North, and blew hard moft part of the Night.

The 4th we travelled 50 Li to the N. W. about 35 in the Plain where we had encamp'd, which has some little Riffings; the refh between Hills, in a shady Valley having some Shrub. The Country is alfo defert and uncultivated, without Water or Pftarce; however we found Water in Pits ready dug. Leaving the Mountains, we pitch'd in a Place where the Water was brackith, for this Valley abounds with Salt-patre, but two or three Li farther they found fome that was tolerable; we fill met with Deer and Partridges. Some Kalka Tartars being encamp'd in the Neighbourhood, fent Camels and Horses to fell to our People. It was very fettlen the whole Day, being almoft continually cloudy, and a gentle Northerly wind blew, which was very cold in the Morning.

The 5th we march'd 45 Li to the N. W. Soon after we had left our Camp, we faw some Tents of Kalka Tartars with their Fleeces of Cows, Horses, Sheep and Camels round about them. Nothing can be imagin'd worfe than their Tents, which are lower, smaller, and poorer, than thofe of the Mongols nally. We had nine and ten hundred of Cows about, which were obliged to feed for atleat four Foot deep in the Sand, which was a Sight, and the Parents have anything but linen Garments lined with Wool. Many have no other Cloathes than Sheep-skins, and neither drefs'd nor curfy'd, but only dried in the Sun.

We kept along a Plain, which was a little uneven, fometimes rifing, and at other times falling infenfibly: The Country is nothing but a fandy Defart. We encamp'd beyond a little Eminence, where we found a little Grafs among the Sands, which our Horses greedily eat, tho' very dry, being the left Forage they had for many Days. Upon previous Information we fent Camels, Horses, and a little Water in this Place, we did not act for till after Dinner, and the Cattle being fift Water'd. It was very fine and temperate Weather all Day, a brisk N. W. Wind moderating the Heat, except within the Tents.

The 6th we encamp'd about four in the Morning, and advance'd 50 Li to the N. W. on the fame Plain and Soil as the Day before. We encamp'd beyond a Hilllock, where was Water in fome Wells made by our People who arrived there the Evening before, but we met with no good Forage. We could make but short Stages, because our Horses were extremely fatigued, fome of them dying every Day of Hunger and Thirft. The Morning was very cold and cloudy, with a Strong Wind from the N. W. which between nine and ten flither'd to the N. W. and dispersed the Clouds; to that the ret of the Day was clear and temperate.

The 7th we travelled 70 Li, 40 to the N. W. and 30 to the N. N. W. all through an uneven Country, and like that of the foregoing Days, uncultivated and fandy, without Trees or Pftarce. We met with but one little Spring after travelling 40 Li, and encamp'd in a Valley almoft furrounded with Hilllocks, beyond which we inform'd there was a Camp of Kalka Tartars. It was very hot from 8 a.m. to 11, which at four in the Evening the Heat; others were not almoft the same. We then again faw a Herd of Deer and fome Hares. In the Evening there was a Storm, and a great deal of Rain towards the Beginning of the Night. Several Lamas and other Tartars of the Country paid a Vifit to Kuo kyew.

The 8th we marched 80 Li, about half to the N. N. W. and the ref. to the N. through a Country ftilr fandy, barren and uncultivated. We encamp'd beyond fome Hills (about which we winded for above five Li) at the Entrance of a paifable Plain, near which flood 25 or 30 very ftrong Tents of the Country Tartars. We met with fome of them who came to encamp in thefe Mountains, where they began to pitch their Tents, having fled Northward to avoid the King of Eluth, who had entered their Country with a great Army. I could perceife comprehend how they could feed fuch a Number of Camels, Horses, Cows and Sheep as they had, in a Country which was deftel of Forage, and how they themfelves could live amufed with their Small Children and fome of their Wives barefoot: The Children had their Skin very much Sunburnt; nevertheless the Men feem'd vigorous and active. Many of them came into our Camp, to vifit Kuo kyew, and carry on their Truclk, that is, to exchange their Cattle for Linen Clotth, Tobacco, and Tea. Some of the principal Women among them came to prefent Kuo kyew with Tea, but in very naffy Differs. The Men likewife made him a Prefent of two or three Sheep, for the benefit of their Women. They were modern Tartars, of the proper Tartar Nation, wearing a Cloath Round, the Kalka Women wore it, and in the Middle of it, fome thing of their Hair, and both, by thofe of their Face, which were all one in Beauty, not curfy'd, and very Resembling the Mongol Women.

To vifit their ugly Faces, with the Ringlets of curl'd Hair falling down over their Ears, one would felf for real Furies. Most of thefe Women came to our Camp to truck their Cattle for Linen, Salt, Tobacco and Tea. Our People chang'd molt of their Lean and tiff'd Horses and Camels for fresh ones, giving them the Tartars something to boot, who would not take Money, but only Linen, &c. It was very clear all Day, but exceeding hot, for the Wind blew only by Intervals. Here we met with a Spring of good Water.

The 9th we continued in our Camp, to give them who were behind us Time to come up, intending afterwards to march towards that fide whence we expected to join our two other Bodies, and then to deliberate upon what was proper for us to do in the preient Conjoncture. The King of Eluth, as we were informed,
**The Travels of P. Gerbillon**

The Kalaka was entered the Country of Kalaka; and the Terror of his Arms had put all the Tartars to Flight; nor the Grand Lama himself, Brother to the Emperor of Kalaka, was fled to the Frontiers of China. This News was confirmed to us after Dinner by some of the Donmickts of So fan lau y, whom he had sent to give Notice of it, as also to desire him to stay where he was, provided there were sufficient Water and Forage for their Retinue when they joined; or else to come and meet him, that they might consult what was to be done. He added, that he had dispatched a Courier to Peking to inform the Emperor of what he had done, and to ask for Orders. As the Plunder of Water nor Forage, and our Guides assured us that we must go seven or eight Days Journey further before we should find any, Kio kyew resolved to go meet So fan lau y, and immediately sent back his Servants to desire him to stay for him. It was very hot all Day, the Wind blowing but gently from the N. W. however there fell some Rain in the Evening, but it did not last long.

The 10th we went back the same Road, in order to join the other Bodies, but we did not set out till one in the Afternoon, that all the Cattle might be watered, and all the Retinue have Time to direct for it, as it had been resolved to encamp that Evening where we knew there was no Water. Our Stage was go Li to the S. S. E. and go South, returning by the same Road we had kept for two Days past; so that we encamp'd in one of the Plains we had passed. Kio kyew sent a Mongol of his Retinue, and a Lama for his Guide, with Orders to get Intelligence, and find out the President of the Tribunal of Ling fa yuen, who was march'd before, and then to return and join us upon the Road. It was extremely hot till about three or four, when it became overcast, and continued very mild all the Evening. I saw upon the Road a Wild Ox of Tartary that had been tamed; he was neither so high nor so large as the common Ox, his Legs being very short, and his Hair long, like the Camel's, but much thicker; he was quite black, had a Saddle on his Back, and a Man led him in a Halter; he walked very slowly and heavily, and had been exchanged for two Horses.

The 11th we marched 60 Li, 30 Li South, and 30 to the S. S. E. till keeping the same Road, and encamp'd near a Fountain, where we joined some of our Company, who were left behind, and having Intelligence of our Countermarch had waited for us. It was a pretty hot Day, tho' mostly overcast, with frequent Blasts of Wind from the N. E.

The 12th we travelled 100 Li, 60 to the East, and 40 to the N. E. being obliged to make 60 Long a Stage (altho' the Horses and Camels were extremely fatigued) because there was no Water nearer upon the Road, and so took the Step with So fan lau y. At go Li to the East, inclining sometimes a very little to the South, the Country fill the same; and we pitch'd in a little Plain encompassed with Hilllocks, where we found a Camp of Kalaka Tartars, under the Emperor of Kalaka's Brother, who had taken Refuge here a few Days before with his whole Family. His Camp consisted of about 30 forry Tents; nor was his own much nearer, tho' a little larger than the rest, which belonged to his Attendants, or rather Slaves: He was pretty well look'd with Sleep, Cows, Horses, and Camels. Altho' his Train was compised of mere Scoundrels, he was too proud to visit Kio kyew in Person, thinking it enough to send one of his Attendants to acquaint him that, as he was the Son of an Emperor, he could not give Place to him, and that he was obliged to keep his Rank. Kio kyew however went to see him in his Tent, and took part of an Entertainment, which, to all Appearance, was a very flovenly one; for, next to the Kafres of the Cape of Good Hope, I have not seen a naffier People than thel Tartars. This Prince freely owned that the Irruption of the King of Eluth into the Territories of Kalaka had obliged him to fly with so much Precipitation, that he had not stopped for seven or eight Days together, but kept up his Tent Evening to Evelyn being named by a Kalaka Tartar in the Month of Kebben, in such a manner they lived in so wretched a Country: He told us that in the Summer-time they subsisted on Milk and Chinese Tea, using all forts of Milk, as well of Mares and Camels as of Cows and Ewes; that in Winter, when the Cattle did not yield Milk enough, they fed upon their Flesh half-boiled over a Fire made of their dry Dung; that during the extreme Cold of Winter they never flit out of their Tent; in the middle of which there is always a Great Fire, that they let their Cattle graze at Pleasure, and take no notice of them that can get their Milk, or, on the contrary, not give it for what they ask. They don't seem to be very stout; for the Karawans of Moham [Mohammedan] Merchants, who travel to China through their Country, pillage and carry them off with Impunity, selling both them and their Cattle at Peking, where they carry on a great Trade in this fort of Merchandize. This Kalaka himself, with whom I was dwelling, was thus carried off by the Mohammedans, and sold there. The Weather was pretty mild after Dinner, but the Morning was very hot; about Three fell some Rain.

The 13th in the Morning the Emperor of Kalaka's Brother sent his Compliments to Kio kyew by a Prince his Cousin. He was clad in an old dirty Jacket, border'd with an ordinary Skin; his Cap was lined with Ermin, and well worn. He had a ruddy Face, and a sneaking Look, and was attended by four or five frightful, lowly Fellows. We did not set out till Noon, that we might give our People time to exchange their tired Horses and Camels among the Tartars, who refused Money, but took Linnen, Tea, Tobacco and Salt. We travelled but 28 Li N. E. the Road as before, and had a great Rain on our Backs: Where we encamp'd was no Water, but little Forage. We had a strong W. Wind all the Morning, and Rain almost the whole Afternoon.

The 14th we marched 58 Li, 20 of them due E. to N. and 8 E. N. E. the Country still a Defart. We encamp'd in a Plain at the Foot of a Rock, where we found Wells, that used to spring very paltry, but the Water used to be good in Summer. The Donmickts of So fan lau y said it was under the Ceil, and in a low Place where we were, which the Blows and Accomplishments of the Tartars had so far corrupted, that it was no longer wholesome. In the Afternoon a Message came from a Letter from the President of Ling fa yuen (who had met with a Day's Journey from the Place whence we began to return) importing that he waited for his Excellency where there was plenty of Water and Forage; that the War between the Eluths and Kalaka, neither of them being Enemies to the Emperor of China, ought not to hinder them from advancing to the Place appointed for the Conference of Peace: The Messengers added, that So fan lau ye and Ma fan ye, with their Equipage, continued their Journey. Kio kyew found by this an opportunity to tell his Brothers, and the Men of his Retinue, that he had endangered his People to no purpose. We saw in the Road another Troop of Kalaka Tartars, who had fled with their whole Family.
into Western Tartary.

The 16th we travelled 46 Li N. N. W., the Country still very bad, and met more Kalka Tartars; flying with their Families and Cattle. They were so terrified at the Invasion of the Eelbags, that they could not tell what was become of their Emperor, nor their Lama, his Brother, farther than that they were both fled. We encamped in the midst of an inconsiderable Place we had yet met with, for we did not only want Forage, but the Water was brackish, the Sand being full of Salpetre. It was very hot till about three in the Afternoon, when arose a strong N. W. Wind, which allay'd the Heat.

The 17th we travelled 50 Li. near one half Northward, and the rest N. W. the Country still bad, with a的部分 kept and searched, except a little near our Encampment, where was some bad Forage; being Grafs half-wither'd, which the Cattle in another Country would not have touch'd. There was no Water, but as we had been advised of it, we water'd the Cattle before we began our March.

The 18th we travelled 78 Li. 30 N. W. and the rest due E. We found on the Road two Small Camps of Tartars, all alike nasty and ugly, and met with a little muddy Water in very deep Pits, which freed part of our Company; we found two pretty deep Pits in the middle of a large Plain, whose Water was cool but thick and whitish, and I was disorder'd with drinking it: these Pits were in Sand abounding with Copper and Tin Ore. The Road was strew'd with Beasts, especially Horses, which probably died of Thirst; there being no Water but what is got out of very deep Pits, and one in very small Quantities. The Country never appear'd so defoliate and barren as this Day; it was nothing but burning Sands, which heated the Air so much, by reflecting the Sun-beams, that it was supportable, tho' the Wind blew very fresh all the Day: This Wind follow'd the Sun from rising to setting, still shifting as that turned. We encamp'd at the Foot of a Hill, where we found good Water on digging three or four Foot. In our Neighbourhood was a Camp of Tartars like the former, that is to say, very frightful Creatures: Soon after we had encamp'd, an Officer returned from So fan lan yé, with Advice, that he waited for Kiu kyew, as he was desir'd; that he had joined Ma lan yé and his Train; and that the President of Ling fa yuwen, called Pa lan yé, who led the Van, was marching back to join them. We were but 14 Leagues from So fan lan yé's Camp, where we should find Forage and Water enough. This comforted us with Hopes that our Equipage would recover from the extraordinary Fatigues in these horrible Deserts.

The 19th we went 34 Li., 60 N. W. the rest N. The first half of the Stage we met with pretty good Forage, but no Water; the Soil continued sandy, and the Country uneven. After we had gone about 70 Li., we met with two small Companies of fugitive Kalka Tartars, encamp'd in a little Valley by a Pit of very bad Water: this obliged us to advance about 10 Li farther, where they affur'd us there was Water enough for all our Company; however, we discovered but one Pit, whose Water tafted a little of the Mud, yet there was enough of it cool; but the Forage was consumed by these fugitive Tartars, who had encamp'd in the same Place. Near the Pit lay a poor sick Woman, defter of all Affinities, and round about a great many dead Cattle. The Morning was pretty cold and cloudy; there fell a few Drops, and there was a brisk wetherly Wind all the Day; yet we had a very hot Afternoon. In the Evening came Advice from So fan lan yé, that the President of Ling fa yuwen had sent a Mandarins to survey the Roads, and to get Intelligence how Affairs stood at the Court of the Emperor of Kalka and the Lama his Brother; that this Mandarins had been received by the President, before their King, who told them roughly, forbidding them to speak to him unless on his Knees; but the Mandarins bravely refusing, and infilling that he was not his Vassal, but an Officer of the Emperor of China, they did not prefer him any farther. The King of Eulab asked him why he came into the Country with such an Armed Force, and if it was to affit the Kalka: The Mandarins replied, that at his Departure from Pekung they heard nothing of hisWar with the Kalka; that they came to negociate a Peace with the Ruffians, and not to meddle with the Affairs of the King of Kalka, with whom they had no Alliance. The King of Eulab, satisfied with this Reply, gave him his Liberty, and made him a Prefect of 200 Sheep, 10 Horses, and a Camel. This was joyful News to Kiu kyew, who was very uneasy about the War, and doubting whether he might safely continue his Journey. We were told also, that the Report of the Confederacy of the Ruffians and Eulab against the Kalhas was without Foundation; as soon as we march'd 30 Li. Northward, and found a little half-wither'd, flattering Forage. So fan lan yé, Ma lan yé, and Pa wan yé attended with all their Equipage, came to meet Kiu kyew a good League from their Camp. After the usual Civilities, we went and encamp'd in the same Place, and So fan lan yé elegantly entertained Kiu kyew and his Officers in his own Tent. P. Peryra and myself had the Honour to be distingued from all others, by a separate Table, near that of the four Ambassadors, in his own Tent. The Place of So fan lan yé's Camp was called Naral. About half an Hour after four in the Morning it rain'd hard, and there was a brisk North Wind when we decamp'd, which after veered to the N. W. and continued in that Point the rest of the Day, but the Weather was very clear from six in the Morning till Night.

The 21st we lay still, waiting the Return of the Mandarins from the Court of Eulab, and the Emperor's Answer, who had been acquainted with all that had paed. We had a brisk N. W. Wind all the Day, but otherwise fine Weather. Ma lan yé made us a Visit in P. Peryra's Tent; and in the Evening we paid one to So fan lan yé, who received us kindly, and disput'd above two Hours with P. Peryra about Religion: He, and the rest of the Mandarins, expost'd their Ignorance sufficiently, and swear'd themselves entirely taken up with making their Fortunes, so as to have no Sense of Religious Matters; who were accordingly pitched in our Camp with no Paraphernalia from the Emperor, who hearing of the War between the Eulabs and Kalhas, order'd his Ambassadors to return with their Train to the Frontier of Tartary subject to him, unless they had paied the Territories of Kalha where the two Court Mandarins, resolved to return without Delay to the Frontiers of Tartary, well enough pleased with the Difcontinuance of a Journey so fatiguing, in Countries so defitute of Provision. We depended indeed upon procuring Cattle and other Necessaries among the Kalhas; and for that End every one had a Stock of Linen, Tea, Tobacco, and pieces of Silk, to barter with them: But as they were all fled, and the Eulabs ravag'd ever so long must have fail'd very much we had proceeded to Selenga. Our Ambassadors, before they set out on their Return, wrote a long Letter to the Ruffian Ambassadors, which they made us translate into Latin. It was to this Effect:

**The Inhabitants of the Ruffian Frontiers enter'd the Countries of Tsakta and Nipell, belonging to the Emperor our Master, and committed several Outrages, plundering, robbing, and all treating our Hunters: they also poached themselves of the Country of Hingandirmee, and other Districts, upon which several Repre-sentations were Made to the Emperor.**

14
sentences were made to the Rajpoot Court, to which no Answer being returned, the Emperor our Master, in the year 1856, sent some of his People to the Rajpoot Officers commanding in those Parts, to propose an amicable Accommodation. But Alexis, Governor of Tabka, without regarding the Occasion of the Quarrel, immediately took Arms, contrary to all manner of Right and Reason, which obliged one of the Generals of the Emperor's Forces to lay Siege to Tabka, of which he made himself Master by Capitulation. However, his Imperial Majesty, perceiving himself that the Great Duke of Russiff would not approve of this, sent the Rajpoot Officers to the Emperor's Master, who, on receipt, gave Orders for treating the Offenders with regard to their Quality, so that there were above 1000 Soldiers in Tabka, when it was taken, not one of them received the least ill Usage; on the contrary, those who had no Horses, Arms or Provisions, were supplied with them, and were sent back with a Declaration that our Emperor, far from delighting in Hostilities, was desirous of living in Peace with his Neighbours. Alexis was surprised at this Imperial Majesty's Clemency, and told his Officers with this, that next Autumn he returned to the distant Fortresses, repaired it, then way-laid our Hunters, and took from them a great Number of Skins: Nay more, he invaded the Country of Kimari, and laid an Ambuscade for 40 of our Subjects, sent to survey those Parts, whom he attacked, and carry'd off one called Kevela: This obliged our Generals to besiege Tabka a second time, purely with Defign to seize the ungrateful and perfidious Alexis, in order to convict and punish him. The Place being reduced to the last Extremity, you sent Nieborow, with several others, to let us know you were willing to treat of Peace. Hereupon his Imperial Majesty was so good as to forbid shedding the Blood of your Soldiers, and immediately sent Iouan, the Interpreter of Nieborow, with others of his Attendants, accompanied with some of his own Officers, who had Orders to ride Night and Day, that the Siege of Tabka might be raised while we waited for your Arrival. This Year you sent another Officer, called Stephen, to know the Place of Treaty. Our Emperor considering your long and troublesome Journey from a far distant Country, and prating the just Intentions of the Czar, order'd us to repair forthwith to the River that runs through the Territory of Selunga, where we are to treat with those among the favourable Dispositions of your Masters. In consequence of these Orders, having come a great way into the Country of Kalkar, we found the Kalkar at War with the Subajis; and as we undertook this Journey solely to meet you, we come with a tender Guard, pursuant to the Request of the Sieur Stephen, your Envoys. But if we should proceed with so small a Force to the Place where the Seat of War is, one of the opposing Parties may shelter themselves under the Protection, in which it will be our duty matter for us to determine; besides, as we have no Orders from the Emperor our Master, we reported to the Emperor the Differences between those Powers, it will not be proper for us to interfere of our own Accord. On this Account we have taken a Resolution of returning to our own Frontiers, where we shall stop, and in the mean time have sent you this Express to acquaint you therewith, that if you have any Propositions to make, or Resolution to take in this Behalf, you may send it us in Writing. But if the Road between us be at present impracticable, appointing the Time and Place of Meeting, for we wait for your Answer."

The Description of the Letter was in these Terms: The Envoys of the most Sage Emperor, Grandees of his Palace: Sorno cu, Captain of the Life-guards, and Counsellor of State; Tong que kang, Kong [Kong is the chief Dignity of the Empire, next to that of the Regalos, and answer's to our Dukes and Peers] of the highoff Order, Chief of an Imperial Standard, and Uncle of his Imperial Majesty, Arn hi, President of the tribunal for foreign affairs; Ma lau ye, principal Ensign of an Imperial Standard; and the rest, send this Letter to the Prefects andpxe of their Majesties the Cours of Russiff, Okolitz, Lieutenant of Bruncey, Theodore Alexievic Golowin, and his Collegue.

The 23d a Mandarin of the Palace, who had brought the Emperor's Orders, set out Post to carry the Ambassadors Memorial to his Majesty. In the Evening the three Mandarins deputed to go to the Rajpoot Ambassadors set out, accompanied by about 30 Perfons, with Orders to return in a Month at farthest, to a Place where we designed to wait for them. The Mandarin who was sent to survey the Roads, and had been informed that the Country near Indian was very bad, returned to the King of Kalkar, and reported that ever since they set foot on the road, they had pitched their Tents on the Road, and had no Horses with him; that he had pillaged the Country where the King of Kalkar kept his Court, and burnt the Pagod of the Grand Lama, with all the Tents and other things he could not carry off, and had made Detachments to ravage the Country on all sides.

The 24th we ravaged in order to return by the Road So fan lau ye had followed, as being less commodious, and the shortest of the four we had taken in coming hither; for he computed he had run 110 Leagues in his Letters; but by the Water from the Imperial Capital, he never wanted for water. We had a very good road, and Forage than the rest. We travelled this Day 60 Li S. E. through a sandy Country, and encamped near a pleasant Fountain, but the Water bad enough, so that the Ambassadors sent a good way off in quest of better, for the Country on their own Tables. It was very hot till three in the Afternoon, when a moderate W. Wind arose.

The 25th we travelled 77 Li, almost due South, inclining a very little to the East. The second of the Mandarins of the Palace, who brought the Emperor's Orders, set out Post this Morning on his Return. We crossed a very bad but pretty level Country, and found Pits of very cool but bad Water. It was extremely hot all the Day, very little Air.

The 26th we went 85 Li S. E. the Country as before, but less upon the Level; almost all our Way was over Bottoms and Hilllocks. We saw abundance of Slate, and very fine white Marble, which appear'd above Ground; there were some loose Pieces, which tell'd that the King of Kalkar had cut them for his Quarries of Stone, we found Pits, and were supplied with Water. It was a very hot Day; in the Evening we had a great Storm, and some Hailstones fell as large as Pigeons Eggs, with a hard Rain, and a strong Wind, which started from South to East, and thence about to the West.

The 27th we travelled 60 Li S. E. still keeping So fan lau ye's Road. We found Quarries of Slate and white Marble, and encamp'd in a Bottom, by Pools of Water, and Wells which wanted nothing but clearing; we saw all along the Road vast Numbers of Horses and other Animals dying dead. It was a very fine temperate Day.

The 28th we went 50 Li South, and stopt where was Water, as appear'd from some Wells formerly sunk. We digg'd new ones, and having water'd our Cattle, and refresh'd our Retinue, we went and encamp'd 20 Li beyond, in a spacious Plain, where was tolerable Forage, but no Water: The Country was a very good one, and encamp'd, sent for a few days, and the Emperor Notice of the War between the Kalkas and Elubis, brought Orders from his Majesty, upon which the Emperor's Ambassadors had a Conferency, and resolved to continue their Journey to the Frontiers of China.

Judging it impracticable to reach the Place where the Rajpoot Ambassadors refus'd, for their Equipage was in a bad Condition, and almost all their Horses were extremely harrased. It was a very furtul Day, no Wind blowing but a gentle Breeze from the N. W. and th: Sun burning hot.
The 29th we travelled 40 Li. S. E. almost continually in loose Sands, where we had some Forage; the Country a Level. We encamped beyond some Hillocks overgrown with large Bushes, and Shrubs whose Leaves were like those of our Bowerelus, but harder. A Spring near our Camp ran along the Plain, about which there was a little good Forage; but the Water was none of the best. This Day I began to find myself ill. The Weather was fine, but pretty cool, there being a fresh breeze from the N.W.

The 30th we went 40 Li. S. E. in a Plain, encamping where was some Forage, but no Water. I found myself affected with a Nausa. It was a very sultry Day, no Air stirring, but a little Breeze in the Evening.

The 31st we travelled South 35 Li in the same Plain, which consists of loose Sands, and encamp'd at the farther End by some plentiful but unhollowsome Wells. From 10 or 11 in the Morning till the Evening, there was a violent West Wind, which drove a vast Quantity of Sand into our Tents, so that we were quite covered with it; besides, it was very hot. I found myself illl worse, and continued the same Diseat had observed for two Days before.

Augst. 1st, we travelled 30 Li. S. E. in a more uneven Country than the two preceding Days, but still in loose Sands. It was very hot till 3 in the Afternoon, when we felt out, and of a sudden arose a violent Storm, which suddenly forced us for a great Part of the Stage: It began in the E. and passed from thence to the S. and W., and at last to the N.W. The height of some Hillocks by some Wells of bad Water. It rained dreadfully all the Night, and there was a strong North Wind most part of the time. I took this Day a little Ginger, that is, boiled Rice, but found myself more disorder'd than before, and was seized with a great over-flowing of Bile.

The 2d we lay still. It rain'd by Intervals almost the whole Day, the Showers still coming from the North. I found myself a little better, tho' still troubled with Bile.

The 3d we went 30 Li. S. E. finding Forage among the Sands almost all the way. We encamp'd in a Vale of a Flattened Lake.

In the Evening our Ambassador received a Visit from a Yaki, or Prince of the Blood Royal of Kalka: He was not much hand-fomer than the rest of his Countrymen, but somewhat better dress'd, for he had a filkten Jacket, trimm'd with Silver in some Places, which did not greatly become him: However, our Ambassador gave him an honourable Reception, and much more gratified them with some Cows and Sheep, and they gave him several Pieces of Silk. Of twelve or thirteen Persons who compos'd his Train, three or four had Jackets of green Taffety, but all the rest were clad in plain Linnen Cloth, very coarse, and lined with Sheep skins. It was a pretty cold Day, and cloudy a good part of the Morning, with a brisk North Wind. I found myself worse than before.

The 4th we travelled 40 Li. S. E., a Country much the same, and encamp'd at the Foot of a Range of little Hills, by Wells of good Water, which only wanted cleansing. The Day was very cold, especially while the Morning was cloudy, occason'd by a strong North Wind: I found myself somewhat better, and began to take a little Nourishment.

The 5th we went 45 Li near by S. E. in a Country like the former, but considerably more elevated, for we ascended much, and defended our Camp: Our People spent almost their whole Time in hunting Hares, of which this Country is full: we flarted above fifty, and one sngle Hound, tho' none of the best, caught five; others were killed with Arrows. Scarse a day past, since we returned, but we saw several Covests of Partridges. We encamp'd in a little Valley surrounded with Hills, by a great Pool occasion'd by the late Rains; there was also a little Fountain, and Wells of good Water. The Morning was pretty cool, but grew warm when the Sun began to be high. The North Wind kept it from being too hot.

The 6th we marched 60 Li. E. E. mostly through loose Sands, among which grew pretty high Weeds, whereas we flarted a great Number of Hares, so that we hunted good part of the Way. We encamp'd in a Vale where we could get but a little bad Well-water. About two o'Clock the Mandarin, who had brought the Emperor's Orders to our Ambassadors, and carried back their Memorial, arrived with fresh Orders, which were not made public, all that we knew was, that his Majesty intended to set out from Peking as soon as the Emperor was returned from hunting in Tartary, and that he was to encamp for some Time by a Gate of the great Wall called K'd pe keou, which lies Eastward from the Place where we left to encamp the next Day, and wait for the Answer of the Ruffians; that he had sent a Regulo on the 4th with Troops to Hire bi batan, and one or two more to other Places, in order to approach the Frontiers of Kalka, and wait the Issue of the War between the Kings of Elnoth and Kalka. It was very hot all this Day, especially in the Afternoon, there being but little Wind stirring.

The 7th we travelled 30 Li, five or fix due S. and the rest S. E. almost continually through loose Sands, the most incommodious we had ever met with, for the Horses sunk so deep, that they were more tired with than with a great Journey. The Weather was pretty moderate in the Morning, but the Noon and Evening extremely hot. The Grand Lama of Kalka, Brother to the King of this Country, sent to compliment our Ambassadors. He lay but 30 Li from us, attended with about 1000 Men, who had accompani'd him in his Flight.

The 8th we went 40 Li. S. E. through the same loose Sands, but not so difficult as the Day before. Our People huntet Hares all the way, which lay very thick among the Weeds in the Sands.

U lan yi (Long fu yuen, or) Second President of the Tribunal for foreign Affairs, who had Ropped on the Canada League of China, came out in a little Camp to meet us Ambassadors, with a Yaki, or Relation of a Moungel Regulo. When we came to the Place of Encampment, on the very Frontiers of Kalka, the President treated the Ambassadors and almost all their Retinue after the Tartarian Manner, engaging us likewise to be at the Feast, where he did us a great deal of Honour, Feast the placing us near the Ambassadors. This Feast consisted of two Dishes of Meat, still lushed, and half raw, and a large Dist that hold deep in Pieces for each Ambassador; the rest had a Dist between two, of Meat half dress'd, and after the Tartarian way. This Mutton was serve'd up to the Ambassadors in Copper Dishes, and to the rest in small Troughs like Hog-Troughs in Europe. There was like-wise Rice, four Milk, and weak Broth, with small Slices of Mutton in it, and Tartarian Tea in Plenty. There was this whole Feast, the Tartarian, especially the Moungel, and the Mandarins Domesticks, most of whom were Chinese, all that left not a Mortel behind them. The guests who had been placed under Mats, which were spread on the Sand under a Tent, and served at the same time for Table, Chair and Napkins. The Yaki, who was one of the Guelfs, was extremely complacent. He caused to be serve'd about some of his own Tea, which was brought in a great Copper Pot, but the Second President's was much better. There was a fort of Wine, which must be very bad, for none but some Moungel deput venture to take it.

The Grand Lama, in a little Camp, watch'd three or four Moungels to meet the Mandarin, who were sent to the Ruffians, andatten their Rations. I found the meridian Latitude of the Limits 83° 55' of 84° 55'.
Travels of P. Gerbillon

for I could not determine within five Minutes; whence the Altitude of the Pole is 45° 15'. It was very hot all the Day, but towards the Evening a small westerly Breeze cooled the Air. A Mandarin of the Palace passed by, who was sent by the Emperor to the King of Eloth to know his Pretenitions for commencing a War; and in the mean time his Majesty gave Orders to all the Mongol Regulus his Subjects, from Luan to the End of the Great Wall, to take Arms, and form Camps on the Frontiers; and also detach'd part of his Houfhold Troops, under the Command of Regulus, with Orders to poll themselves beyond the principal Passes of the Mountains along which the Great Wall runs, that they might be ready to defend the Attempts of the Eloth, if they should advance against them.

The 9th we continued in our Camp, and I took the meridian Altitude of the Sun 63° 56' nearly; consequently the Altitude of the Pole was 43° 54'. It was cloudy some part of the Morning, and pretty cool all the Day, the West Wind blowing pretty fresh; in the Evening it rained hard.

The 10th we refled; it was a cloudy Day, with a brisk N. W. Wind. We had comfortable News from the Fath at Pe-king.

The 11th we continued in the same Camp. The four Ts jin [for great Officers] sent the second President of the Tribunal for foreign Affairs to pay their Respectts to the Grand Lama of Kaika, who was but six or seven Leagues distant. One of these two Lamas of Hi bi boian, whom the Western Tartars adore as an Immortal, arrived in our Camp in his way to the Grand Lama of Kaika, whom all the Mongol Lamas reverence as their Superior, acknowledging him for their chief Lama, next to that of Tibet, who is their Sovereign Pontiff. As soon as this pretended Deity arrived, our principal Officers did not fail of paying him a Visit. All this Day there was a strong West Wind, and the Sky was clouded by Intervals, however there fell but little Rain.

The 12th in the Morning our great Officers waited on the Lama, who set out for the Place where the Grand Lama of the Kaika resided; tho' this Idol had not flirred out of his Tent, nor so much as sent to know how they did. After his Departure they went a hunting Hares with 3 or 400 Men. We saw 157 kill'd, of which three Rings were made by our People, who were off with Bows and Arrows in their Hands; none but the Ambassadors, and some of the principal Officers on Horseback, rode about within the Ring, shooting Arrows at the inclosed Hares. First they made a pretty large Ring, standing some Paces aunder; then advancing towards the Centre, they contrived the Ring by Degrees, that none of the Hares might escape; and without the first Ring stood Footmen, some with great Cudgels, others with Dogs, and some with few Guns. This Hunting was performed in the looie Sands, amongst Places like Belvedere, and is diverting enough. Our Men having got round the Ring to find an Outlet, then attempted to crofs, not only through a Shower of Arrows, but even between People's Legs, who trod on them or kick'd them back; some run with Arrows sticking in their Bodies, others on three Legs, the fourth being broken. In the mean time the President of the Tribunal for foreign Affairs, who was in the Camp indisposed, sent Notice to the other Ts jin, that he had just received an Order from the Emperor to meet him with as few Troops as possible, and that he should return towards the Evening he set forth, tho' not well recovered. But the Emperor is so dreaded by the Mandarins, that they must be very firk indeed if they dare in the least delay his Orders. We had a pretty fresh westerly Wind all the Day, which rendered the Heat very moderate.

The 13th we continued in our Camp, and it was excessively hot, till towards the Evening, when we had a small Breeze from the Eafit. Almost all the Soldiers and Officers of the Ambassadors Train, arrived this Day; They marched in small Companies, that they might not incommodate one another, and for the Convenience of Water.

The 14th, decamping about three in the Afternoon, we advanced towards the S. E. to be near at hand to the Emperor's Hunting-place, while we waited for the Answer of the Ruffians, and his Majesty's Orders, because the Forage already fell short in our Camp, and there was none but Well-water, which we were forced to dig for. We travelled no more than 15 Li E.S.E. Our People hunted Hares, of which this Company killed 27; all the Troops, and too great Numbers; we were off with Hares and Dogares; yet this was pretty good Well-water and Forage about our Camp. A good West Wind made it temperate all the Day. I had a stronger Naufa than ever, occasion'd by sipping some nalty Broth against my Stomach, for want of something else to get down a little Rice: A Fever likewise seized me on the Road, and held me the reft of the Day and all the Night, but the Fit was not violent.

The 15th we travelled 35 Li Eafthward, full courfing Hares among the looie Sands, of which there were prodigious Numbers; we also faw Partridges, and fome Deer. Our Camp was in a dry Plain, but the Bears had been water'd before we set out. To make amends there was Plenty of good Forage. My Fever increas'd; in the Evening I took a little Tea and Treaile, which did me good. The Day was pretty temperate, a little cloudy for the moft part, the Wind strong at S. and by W.

The 16th we marched 40 Li Eafthward, full hunting along the Sands, which were looie but one part of the way the left was firm Sand, without Tree or Buth, but there was Plenty of Hares and Partridges, and a few Deer; we also faw the Traces of feveral Flocks of Yellow Goats. These left Days we constantly travelled through a large but very uneven Plain, yet no Mountain nor any confiderable Height was to be feen on any fide. In the Morning I faw my Fever gone, and was much better than the Day before: I continued a little Tea and Treaile, which perfectly recovered me; for tho' I travelled four Leagues afterwards without taking any thing elfe, and it was extremely hot, I did not find myfelf at all out of order. So fan lau yi received some Horfeloads of Refrehments, especially Fruit, from Pe-king; He made me take a Water-melon, which was not indifferent, but the Peaches were as fine and large as the belft in France; one leat of an exquifite Flavour, tho' not quite ripe.

The 17th our Ts jin separated again, and So fan lau yi left early in the Morning with Ma lau yi, with a Defign to get a Day's March of us. We set out towards Evening, and went 20 Li S. and a little by E. hunting Hares. We encamp'd not far away in looie Sands; We encamp'd a very good Wind. It was a veryefulty Day, there being no Wind, and the Sun fhining in its full Power; towards night some Clouds arose. I found myself worse; my Naufa was accompanied with a great Weakneas of Stomach.

The 18th we decamped at four in the Morning, and travelled 40 Li S.E. the Road like the former, the Sands looie, and full of Hares. We encamp'd by So fan lau yi, who did not fet forward till the Afternoon. It was a very cool Day, with a South Wind; we had feveral Showeres in the Afternoon. I heard that the King of Eloth advanced towards the Frontiers, with his Army towards a River, which was not above 10 or 12 Leagues from us, and by which our Ambassadors had refolved to encamp till we received the Emperor's Orders; I likewise understood that his Majefly had fent a great Body of Troops on thefe Frontiers, and one of the most powerful Regulos in Surfeige to him advanced that way with 10,000
into Western Tartary.

10000 Harze, to be in Readiness to oppose the King of Ethel, in case he should invade the Emperor's Dominions. We had abundance of Partridges about our Camp; but it must be observed that such as are found among the sandy Deserts of Tartary, tho' they pretty much resemble ours in Size and Shape, are far inferior in Taste; and our People did not think them worthy taking.

The 15th we departed about three in the Afternoon, after refreshing our Cattle, for we expected no Water where we were going to encamp. Our March was 40 Li Lillward, full in loose Sands, but full of high Weeds, affording shelter to an Infantry of Hares, which they hunted as they went along. A little after we left them we saw Clouds of Partridges pass before us, more numerous than the great Flights of Starlings in France. There were thousands of them, some hundreds in a Covey, making to the South, where probably they went in search of some Spring. We had several Showers in the Morning, and cloudy Weather almost all the Day, but extremity hot, and without any Wind. I found myself worse than usual, but in the Evening much relieved. The Place where we encamp'd was full of pretty good Forage, tho' it grew in loose Sands.

The 20th we travelled 80 Li, part S. E. the rest S. E. stopping in the Midway by two Wells of cool Water, and we intended to have stand there the rest of the Day, but the Difficulty of watering all our Cattle at those two little Wells, and of Linking others, which were to be made very deep, the want of Forage, but especially the Defile of arriving as soon as possible at a Fountain where we had appointed to wait for the Answer of the Ruffians, determined us to travel as much farther. In the Morning our Journey lay through loose Sands, full of Hares, but in the Afternoon it was almost all firm Sand, covered with Grass fit for Forage, and affording Hares in Plenty. In the Morning and Evening we saw large Coveys of Partridges. At length we pitched near the Spring abovementioned'd, whole Water was very fresh and good to drink, being the clearest and best we met with in our whole Journey. We found So jan lay ye, with all his Train, encamped upon an Eminence above the Spring. As for us, we reeled in a little Valley, encompassed with Hills, except to the N. E. where it was a Plain as far as we could see. This Valley, and the Side of the Hills which surrounded it, were overgrown with very high Grass, full of Hares and Partridges.

At our Arrival an inferior Officer of the Tribunal of Ling sa yawn, brought So jan lay ye an Order from our Governor, to settle Posts in all the Roads of Western Tartary, for the more convenient and speedy dispatching of my Majesty's Orders to the different Mandarins and others in that part. We had no farther advices from them. We were in a very hot Climate, and had no Rain for three Weeks before. There was dreadful Thunder, and a heavy Shower towards Night-fall.

The 21st we set out, and in the Morning there came into our Camp a vast Number of Partridges, most of them being of a particular Kind, their Flech being blacker, and not so well tasted as the common sort; the Chinese call them Shuk, that is, Sand Hens, probably because they delight in the sandy Gras. There were Sand Hens rather like ours, but fewer, which came by hundreds in a Flock to drink at the Fountain near our Camp; if we had had good Markien, or good Dogs, we might have had excellent Sport. It was pretty cool the whole Day, the Sky being almost continually clouded, with a moderate North-west Wind, and several Showers of Rain.

The 22d we set out, the Weather being pretty cool, and the Wind blowing from the same Point. Deputies arrived from two Regulus of Pe-kung, who were encamped 12 or 15 Leagues off, with their Compliments to our two chief Ta jin, to whom they were allied. I consulted the Physician that attended our Camp, and defied a Medicine to carry off the Bile that oppressed me; he ordered me four small Doses, instead of one large one, in a Decoction of two Handsfuls of five or six forts of Simples, Roots and Powders, with Directions to take a China Cup full, that is, the Value of a small Glass going to Bed, and as much in the Morning; I took it at Evening, and found it pretty bitter, but it was not so loathsome as the European Phyllic, nor kept me from sleeping.

The 23d we continued in our Camp, the Weather being fine, and pretty cool, with a fresh Breeze from the North-west. I took the Decoction again Morning and Evening, which increased my Nausia, and I found myself rather weaker than before.

The 24th we lay still, the Weather the same, only somewhat warmer. I was ill enough in the Morning, but afterwards a little better.

The 25th a Mandarin of the Ling sa yawn, who, with the President of that Tribunal, had been to wait on the Emperor, returned hither, and brought Orders from his Majesty, permitting all the Mandarins, Horfemen, and others in the Train of the four Ta jin to return to Pe-kung, except the Ta jin themselves, and their Train, where they were till they had received their Mandates, which we were to translate. These Orders gave a great deal of Joy to those concerned, for they were extremely fatigued, and almost all their Equipages spoiled. It was a pretty cool Day, the Weather being cloudy, and the Wind at South-west. I found myself much better for the Medicine I had taken.

The 26th all those who had Leave to return, set forward for Pe-kung; only we had behind with Kiew lyno, So jan lay ye, Ma lan ye and Ue ye. The Weather was cloudy and rainy all the Day, the Wind being South-west. I found myself much better.

The 27th we decamped, to hallow towards the Emperor's Hunting-place, and to get fresh Forage; we advanced so Li East, and, towards the End of the Stage, a little by North; our Way lay through a Plain, a little more level than before. The Soil was sandy, but close, and yielded Grass, which harboured abundance of Birds. From that out, we crossed several Partridges; Our two chief Ambassadors had Birds of Prey, but not for this sort of Game, it seems, for they let them only on Larks and other small Birds. We found in the Road several small Camps of Mongols, and the Taiki, or Mongol, Prince who came to visit our Ambassador's they arrived on the Frontiers. He treated us in his Camp, which was not very large, and had few a Flocks about it. The Feath collected of Mutton, which tasted well enough, only too raw, and we could eat but few, and were given to us from a Small Tent, which Governor's Men had pitched for some Rice; Tartarian Tea was not wanting. We dined under a few Small Trees, which cast Shad in the Sun; but the Meat was served up very clumsily in sissy Copper Basons placed on the Bar Floor; a Feath fitter for Grooms than their Maters. The Tent of the Taiki himself was not over neat, nor differ'd from those of the other Mongols, only it was larger, and the Covering not so smutty nor tattered. Before the Door of his Tent, a Guard, fixed a Pike erected with a Tilt of Black Cow's Hair, on which a Bird was put, and a Silver Chain fixed the Standard of the People under the Taiki's Command. We decamp'd where was neither Brook nor Springs; but we soon found Water by digging two or three, the latter vtililated, and not very fresh; however we met with plenty of pretty good Forage. It was extremely cold in the Morning till about seven; afterwards the Sky was clear, and the Sun burning hot, tho' alway'd by a gentle Northern Wind that blew pretty fresh with all the Day.
The 28th in the Morning we saw vast Numbers of those Partridges the Chinese call Sha ki, also wild Ducks and Geese in the Pans about us. The Weather was the same as the Day before, only clearer and hotter, no Air blowing but a small Breeze from the East. The Natives attacked me afresh.

Our Ta jin set out in the Evening to hunt Yellow Goats with the Tzjle, who was encamped pretty near us, and hail sent his Men to find them out, intending to引进 them in a Circle during the Night, that our Ta might have the Divergence of hunting them in the Box. I had the Doctor of the Second President of Lung fa yuen, that all the Western Tartars, subject to the Emperor of China (who, in their own Language, are called Mongols, from whence doublefeats came the Word Mogol) are governed by 25 Regulors, who pollefs all Tartary to the North of China, from Lusan to the middle of Shen fii. But their Country extends not very far beyond the Great Wall; for from the last Gate on the side of Hu bi loaten to the Frontiers of the Kingdom of Kalka, there are but 50 or 50 Leagues directly North from which we retraced our Path. The Mongols are divided into 49 Standards, under which the Emperor may oblige them to matter whenever he thinks proper. He has done on account of the Wars between the Kings of Eustub and Kalka, neither of whom is subject to him. He added, that this Tzjle, whom we found in the Road, was encamped there by the Emperor's Order, and commanded 1000 Horses dispossed of in Detachments along the Frontier, to observe what paffes, and to be ready to draw together at the last Notice.

Wolves.

Two or three People returned last Noon from Hunting, and, besides several Yellow Goats, brought a Wolf they had killed in the same Circle. This was not unlike those of France, only his Hair was a little whiter and shorter; he had a very sharp Snout, almost like a Greyhound's. Tho' there are neither Wolves nor Bulphers in this Country, yet there are Wolves, which usually follows the Herds of Yellow Goats wherever they prey. I have seen several of these Goats, which are a Sort peculiar to this part of Tartary, for it is neither Antelope, Deer nor Roeback; the Males have Horns not above a Foot long, and, about an Inch thick by the Root, with knobs at regular Distances. These Goats are much like ours, as to their Size and Hair, but their Legs are longer and slenderer, so that they are extremely fleet, and run a long while without being tired, no Dog or Greyhound being able to overtake them. They resemble our Sheep about the Heads: Their Fleece is tender, and tallies well enough, but the Tartars and Chinese know not how to feast it: These Animals go in great Herds together in these defart Plains, where there is neither Tree nor Bush, which Places they delight in, for one finds none of them in the Woods. They never make a Front in running forward, but stand another; they are extremely starv'd, and they perceive any body, never rett till they are out of Sight, not leaping, but always running in a Strait Line. It was very hot all Day, till towards the Evening, when the Sky grew cloudy, and a South Wind arose. I was ill all the Day, with a continual Nausea and Sicknes at Stomach.

The 30th we continued in Camp. The Morning was cloudy and rainy, and the Afternoon very hot, but in the Evening the Wind blew pretty hard from the South-eaft.

The 31st a Courier, dispatch'd from the Mandarin from the Emperor had sent to the King of Eustub, paffed by our Camp, with News, that the King of Eustub was haftly returned into his own Dominions, on Information that the Mohammadan Tartars, his Neighbours, had invaded and ravaged his Country, as he had done the Kingdom of Kalka. The Morning was pretty warm, but the Afternoon cloudy, with a South-west Wind, and Rain part of the Evening and Night.

The ill and 2d Day of September, the Weather being cloudy and rainy, we did not stir out of our Camp. The 3d So fan law ye made an Entertainment for the other Ta jin, with the few Mandarin and Officers who remained in our Camp: He invited P Pereyra and me to eat with him alone, and even at his own Table, while Kao kweu, Ma lau ye, and U lau ye, were served at another near it. I never saw Meat so neatly drest and served up since we began our Journey: As soon as it was over they went to courting Hares, and killed a great many in a short time. At their Return, So fan law ye made us a Present of four. The Weather was fair all Day, with a fresh Easterly Wind, till towards Evening, when arose a Storm of Thunder, Lightinig, and heavy Rain.

The 4th rid back to us an Officer of the Palace, with the Emperor's Compliments to the Grand Lama of Kalka He brought back with him a Lama, sent to salute his Majesty on the Part of his Master: This Envoy Lama was handfome, and well-featur'd, with a Complexion naturally as white as the Europeens, but a little Sun-burnt; he had also a more easy Carriage, and seemed much wittier than any other Lama I had met with. He was cloathed after the Manner, in an old Jacket of red Silk, all fullled with Grave; for these Gentlemen use no other Napkin to wipe their Fingers and Mouth but their Clothes: According to his Country, he left Broth, readily wiped his Mouth with his Sleeve. It was pretty cool this Day and the next, with a brisk South-west Wind.

The 5th the Sky was cloudy in the Afternoon, and grew clear again at Sunset: The Night was very cold.

The 6th arrived a Courier from the Emperor, with Orders to our Ta jin to send Canals loaded with Money, to meet the Deputies who carry'd their Letter to the Ruffian Plenipotentiaries. This Meffenger informed us, that his Majesty was gone Eastward to hunt with the Stag, at which he takes a particular Pleasure, for the fort of Salt-Dwine, on the Beach of the Sand, about a Foot under Ground, near our Tents: To purify it, they put both together into a Bason, and pouring in Water the Salt diffolved, and the Sand settled at the Bottom; then they put the Water into another Vessel to boil it, or let it dry in the Sun. I am affir'd there are great Quantities of Iuch mineral Salt among the Sands of this Country, and that the Mongols procured it after this Manner, or more easily, in Ponds of Rain-water, which gather in the hollow Grounds, and drying up the Sun, leave a Crust of very pure and fine Salt, sometimes a Foor or two thick, which they cut away by Lumps.

Two or three Mongols brought a poor Chinese Slave belonging to a Mandarin; who, staying behind to bring up the tired Horses, was left in the Kalka Country; he met hefe Mongols, to whom he told his Condition as well as he could, for he did not understand their Language. Three Days before some Mongols brought in another Chinese, who, having stray'd in like manner, was first taken, drest, and called a Slave. This poor Youth bribed him of all he had, and the Kalka was plundered by another, of his Tents, Flocks, Garments, Wife and Children, and, among the rest, this Chinese Slave, who happening to see some Mongol Tartars, whom he knew by their Chinese Caps, called after them; whereupon they obliged the Kalka to deliver him, and refor the Money, but his Clothes had been disposed of before. It was a fair, but very cool, Day, which was owing to a Strong South-west Wind.

The 7th in the Morning arrived a Courier from our People who carried the Letter at the Ruffian Plenipotentiaries at Selego, informing our Ta jin that they were already near the Frontiers, and should come here with the Aniwer of the said Plenipotentiaries. The fame Courier, with an inferior Officer of the Tribunal of Ling fa yuen, were immediately dispatched to the Emperor with this Advice, and to receive his
his Orders. It was a very fine Day: The Morning, before Sun-rise, was cold, but warm enough towards Noon: a gentle Western Breeze, which arose about two o Clock, cooled the Evening.

The 9th the Mandarin sent by the Emperor to compliment the Grand Lama of Kalka repassed through our Camp: He told us that among other Discourse the Lama had talked of the Religions of China, preferring that of the Bouzas, who worship the Idol [or pretended God?] Fo, that he had also spok, but with Contempt, of the Christian Religion, under the Title of the Religion of the Europeans, and more Law of the God of Heaven, which is known by in China. He said that the Religion acknowledged nothing but the Lord of Heaven, excluding Spirits and Spiritual Beings. By this he shewed how little he understood of our Religion; and his Ignorance was fully displayed by P. Pergara, in presence of our Ta jin and the Mandarins of the Palace. This Mandarin was ordered, by the Emperor, to make the Prolatorions, or usual Reverences, before the Lama, after he had spoken to him. In the Evening the Emperor had been sent to the Russian Plenipotentiaries at Selemga, with the Letter from our four Ta jin, arrived in our Camp, having come Post about 40 Leagues from hence, where they had left the rest of our People. They brought the Plenipotentiaries Answer in Russin, with a Latin Translation: We were immediately sent for, to translat it into Chinese: We spent part of the Night about it, and when finished, carried it to our Ta jin, who passed the rest of the Night with us in re-translating it into the Tartarian Language, that it might be dispatched away to the Emperor. This Letter was well penned, and full of good Sense; he who receiveth it be himself a Man of Ability, as well vers'd in publick Business: For replying in one Word to all the Complaints of the Ta jin, he said they ought not to amuse themselves with Tribes, and revive old Quarrels, or kindle up new, but treat seriously of the most material Part, which was, to regulate the Limits of the two Empires, and conclude a perpetual Peace and Alliance between the two Nations; that, for his part, he was resolved, according to his Orders, to omit nothing that might complete this grand Affair, and procure a solid Peace; and since they could not meet this Year to treat of it in regular Conferences, he would continue all the Winter on the Frontiers; that however he bethought them to give him immediate Notice in what Place, and at what Time they were to hold these Conferences; and the better to know one another's Intentions, he would speedily send Deputies with Letters, defying them, that they might be honourably received, and accommodated with Necessaries, and speedily dispatched. The Messengers told us, that the Chief of a great Lord, that he had treated handsomely and with Distinction; however they complained of some Truths that he had told them, and agreed with our Ta jin in ridiculing the Plenipotentiaries and their Train, treating the Russin as a mean, ill-manner'd, and unpolite People. Nor do I doubt but the Russin on their side diverte themselves at the Exempfe of the Chinese and Tartars. It was a fair, but cold, Day, with a brisk North-w'et Wind till Evening.

The 10th the Officers who came from Selemga the Day before, that extremely fatig'd, set out post to carry the Russin Answer to the Emperor, and give him an Account of what pass'd at the Interview. The Weather was colder than Yester-day, for, besides the fame Wind continuing, the Sky was almost constantly overcast, infomuch that all our Camp put on their Fur Garments.

The 11th we decamp'd, and travelled East 90 Li, hunting Hares all the way, still through Sands, partly loose, partly firm, much a little Earth, the Ground uneven, but without any considerable Rain: there was forage, but the Water was continually bad. The Weather was cold, but fair, the Wind blowing still from the same Point.

The 12th the Morning flew into and about our Camp an incredible Number of Sand-Partridges, in Flights as numerous as our Starlings. It was very cold in the Morning, but no Wind R'ing all the Day; it was temperate from 8 or 9 o Clock till Evening; the Afternoon mostly cloudy. The Courier sent to the Emperor with Advice of the Return of the Messengers from the Russin Ambassadors, came back to our Camp, but brought no Orders from his Majesty. Our Ta jin hunted and killed several Yellow Goats.

The 13th the Weather was cloudy, and pretty temperate, without any Wind till Sun-set, when arose a little Storm of Thunder, Wind and Rain; afterwards clearning up there blew a strong South-west Wind, which lasted half the Night.

The 14th the Morning was very cold, and there was a hoar Frost; the Weather was fair all the Day, and pretty cold, occasioned by a South-west Wind, till Sun-set.

The 15th in the Evening a Courier brought an Order requiring our speedy Attendance on the Emperor They are where he was hunting, and that So fan law ye should come post. It seems, the Emperor was desirous to observe his Fan law ye; for his Fan law ye had told a Gentleman of the Privy Chamber that he longed to see the Stag Called, by which Infamour'd the most of this dextrous Country. Our Letter was a fair, but cold, Day, with that divine Passion for this his darling Diversion. The Emperor gave Kiu kyes, Ma law ye, and Us Leave to come at our Leisure, and ordered U law ye, with other Officers of his Tribunal, to stay where they were, to observe the Mongols posted on the Frontiers, and take care that the Orders of the Court were speedily difper'd thro' the Country. Arrived some of those deput'd to the Russin Ambassadors, who had lag'd behind. One of the most consid'able and intelligent among them, a near Relation of So fan law ye, told me that the Climate of Selemga was very mild, and near as warm as PeKing; that its Soil is very good and rich, producing excellent Corn and Forage; that the Waters are wholesome, the Country hilly and woody; that near the City runs a very large River, on which the Russins keep about 18 or 20 Boats; that the Hou'ae of Selemga are of Wood, and well-built; that the People there have fleshed them well. He reckoned from Selemga to our Camp was a little over 20 Li; that they parted from us where we left the Great King of Kalka's Court, 540 or 550 Li. He had travelled almost continually due North as far as that Place, and likewise thence to Selemga, except that he was often oblig'd to wind about the Mountains. It was a very fair Day, and pretty warm, there being but little Wind, tho' it blew very fresh in the Morning.

The 16th we all set out at Day-break, and having accompany'd So fan law ye a little way, he took up 25 or 30 Li, and left me to follow his Footsteps and Attendants, and left us behind: Our March was 100 Li directly East, the Country still sandy, and generally broken through with ravines; but terraces and plantations of Dates, and a few Quarrels, of which lysd Kiu kyes's Falcon's tock four or five. Our Camp was in loose Sands on a small Eminence, at the Bottom of which ran some brackish Water: There was none fresh to be found, tho' they fink Wells in several Places; for all the adjacent Parts, as well as the Country we had crost that Day, was full of Salt, and the Surface of the Sand was entirely white with it. It was a very cool, but clear, Day; a gentle Light Wind still blew, which always kept the Weather cool.

The 17th we travelled 80 Li, still due E. in the same Plain, which grew hilly as we advanced, and pitched near a small Meadow full of good Forage, with several Ponds of Water about it. We had not encamp'd to agreeably and commodiously for above three Months before; the Water was good, but not very fresh. We sprung large Corpses of Sand-Partridges, and kill'd several Hares, and our Falcons caught some
some Quails, which are altogether like those in France, and taste delicate enough. The Morning was pretty cool, but after Noon, the East wind ceasing, it grew a little warmer, and cloudily towards Evening.

The 18th we travelled 105 Li. S. E. The Country a little more agreeable than before, interspersed with Hilllocks and large Pools of Water, generally brackish, and full of Saltpetre; and the Soil began also to mend, for the Sand had a greater Mixture of Earth, and produced very high Gras in several Places: We likewise saw several little Camps of the Mongols, and small Spots of tilled Land, from which the Tartars had carried away the Sticks of piked Eminences, such as the Partridge and Pheasants in the long Graves, and observed two Trees, which were a great Novelty; but the Water where we encamped was not fit to drink.

In the Evening a Toriiambu, or Grandee of the Palace, a Mongol, but settled at the Court of Pu-king, came to visit Kun kyew, and invited him to dine the next Day in his Camp, twelve or fifteen Li off. He had been encamped near two Months, being order'd on this Frontier, to have an Eye to the Mongols of this Country, whom his Majesty had armed on account of the Wars between Persia and Turkey. He returned towards Sun-set, the next Day, except as he began to clear up.

The 19th we travelled 60 Li. S. E. and dined with the Toriiambu: The Treat was, as usual on the Tartars, so way magnificient: It consisted of Mutton, and an ill-dressed Goose; so that I eat sparingly. What I relish'd was a sort of pickled Pulee, prepared with M'hard (they told me it was the Leaf and Root of the M'hard itself) and Broth made of the Gravy of the Mutton, which was served up after Dinner in the manner of Tea. The Country still mended in the fame Resorts as the Day before. After 25 or 30 Li we pass'd over Mountains, which running from N. E. to S. W. probably terminate at those on which the Great Wall is built: They are partly of Sand, mixed with a little Earth, and covered with Gras, but towards the Top nothing but bare Rocks and Stones. From thence we descended into a large smooth Plain, and halted about the middle, near a small Camp of Mongols: We found good Water in their Wells, and there were several Ponds in this Plain, and plenty of very good Forage. There was a great Fog till eight o'clock, but as it grew clear, open, and warm enough, when a strong West Wind arose, which brought Clouds and a little Rain, but it soon clear'd up as before.

The 20th we travelled 10 Li, 60 S. E. and 40 E. S. After we had got over the Plain, which it at least 80 Li, surrounded with Mountains on all Sides, except towards the North, where it reaches out of Sight, we entered among those Mountains, which amply touch, for you have only little Diles between two Chains of the Hills, or small Plains surrounded with them; they are neither great nor lofty, being in Chains in which are quiet Valleys, which, but cover'd with Shrubs and good Forage from the middle to the bottom of the Hill. I there saw wild Apricots, but very small. The Plains and Valleys abound with the beast of Forage, and small Willows: But then the Emperor has either prized to his own Ufe, or granted to the Princes, and Tartar in Tartarized Grandees of the Court, all the Lands lying in these Parts, and extending very far Eastward amongst the Mountains. They keep Chefe Slaves and Mongols, who are either either Slaves or Vaifers, to take care of their Breed of Horses, and their Flocks on their respective Elhanes. After we had gone 40 Li towards the Mountain North, we pitched near a small Camp of Mongols, belonging to the King's eldest Brother. We saw a vast Breed of Horses, Mares, Stallions, and several Herds of black and small Cattle, all the Property of the same Prince, upon whom the Emperor had bestowed these Lands, which are very good, but not much cultivated, for there are only a few Spots where the Tartars plant Millet, after the Example of the Chefe. We found very good Water in the Wells near their Camp. It was a very cold, frosty Morning, but fine warm Weather the rest of the Day.

The 21st we marched 60 Li E. S. partly among Mountains like the former, and partly in a spacious Plain surrounded with them, towards the middle of which runs a Brook, said to be a Branch of a great River, called Lan bo: This Plain, which contained several little Mongol Camps, is a sort of barren Down, till we come to the Brook, beyond which towards the S. E. the Soil is very good, especially by the farther Mountains, where is Plenty of excellent Pasturage. At the N. W. there are two Towers built upon an Eminence, at the End of the Plain, by the Foot of the Mountains, belonging to the Emperor's Mongols, who look after his Flocks and Breed of Horses which graze here. It was a very cold, frosty Morning, and fine Weather the rest of the Day, with a fresh Westerly Breeze. In the Evening they brought us a Basket of small Fruit, named Uloa by the Inhabitants, like our four Cherries, only a little more clammy, being excellent to help Digestion. Kun kyew and Mo lan 3£ had sent for it expressly for Father Perezia, who was afflicted with a Nague. He fanc'd this Fruit would do him good, as it really did: For tho it was half a day after it had been eaten, he eat again of the good Appetite, and found his constitution much better afterwards. Next Day I eat some too, which did me good. When full ripe their Taste is very agreeable; they grow on small Plants in the Valleys, and amongst the high Gras at the Foot of the Mountains in this Part of Tartary.

The 22d we went 70 Li, eight S. E. and the rest winding about several Mountains. Our Way from S. E. to N. E. lay commonly between Mountains, very agreeable to the Sight, as well as to the Valleys and little Parine, then grew cold. One beholds on every side Shrubs, Trees, and Bulbes, which make a Variety of little Groves: the Valleys were filled with small Rote-bulbes, wild Pear-trees, and other Trees. There was abundance of Apricot-trees on the Declivity of the Mountains; and we met with Filbert and Alder-trees on the winding Banks of Rivulet.

In these Valleys we found three or four Brooks, one of which pass'd through the middle of a large Plain, and beyond was another somewhat smaller, with excellent Pasturage. The Banks of these Rivers were few Plenty of Cattle, Goats, Oxen and Sheep, with Mongol Tents in greater number than before. They told us that all this Country, with the Cattle and People, belonged to two Princes of the Blood. We encamped a little beyond this last Plain, near a small Brook of excellent Water, in a Valley affording here and there Bulbes, Trees, and good Forage. Mo lan 3£ sent home small Fish he had caught in one of the Brooks to P. Perezia, who eat them with a good Appetite. We travelled conjointly in a Road very much beaten. It was very warm from Morning till the sun set; in the evening it rained a little.

The 23d we went 70 Li, almost directly Eastward, now and then curving a little to the North in winding about certain Hilllocks. The Country was much like the former, but we met with no Camp nor Habitation of the Mongols: We forded two small Rivers of fine and clear Water, and met with several little Brooks. They all rise, as it is said, in Mount Pekua, lying to the N. E. and having run S. W. a pretty while, return Eastward, and fall into the Oriental Sea. We arrived at the Church of the Emperor, which was built through this Country to hunt the Stags, after they had done with the Yellow Gras. We encamped by the left of the two Rivers, in a very agreeable Place, having a remote Prospect of Mountains S. E. South, and S. W. all full of Trees, and a pretty large, uneven Plain, greatly diversified with Shrubs and Bulbes. The River, and a large Brook, that falls into it, run through the
into Western Tartary.

Having shifted to the South, and then to the West; the Afternoon was cloudy till Evening, and it rained and thundered several times.

The 24th we went 30 Li. E. S. E. half the Road like that of the two preceding Days, the rest through a very narrow and difficult Pass between Mountains. A Rivulet of very fine Water runs at the Bottom; on each side are high and very steep Mountains, mottly covered with large Forest-Tree. The Top bears Pines, the Declivities Falbe and Alders, some are half covered with Alder-trees scattered here and there, others are naked Rocks at the Top, the whole yielding a Prospect agreeable enough. The Pass turns sometimes a little Southward, sometimes Westward, but lies mostly E. S. E. and S. E. We encamped in it, some on the Skirts of a Mountain, others in the Valley, which widens at the End of 15 Li. In the Night our People hunted Stags, these Mountains are said to be full of; they shot at four of them, but did not take by the Emperor's Men. Before the rain began, the next part of the Night, and the next Day till Noon, after which it cleared up, and the Weather was temperate enough till Sunset; the Night was very cold.

The 25th we travelled 40 Li. E. S. E. still in the same narrow Pass, which widens by Degrees. The Brook, which descends into the Valley, is infenstly decorated with several Springs, and other small Brooks which fall from the Mountains: The Roads are left so difficult in proportion as the Valley widens. One finds excellent Forage every where, with Plenty of wild Rote-trees, and small Shrubs bearing Ultra; these are not above a Foot and half high, and consist of a single Branch very full of Fruit; those we met with on the Road were stripped of their Fruit by the Emperor's Retinue. As we travelled we heard the Cries of Stags, and fome we saw. Soon after we were encamped, on a Mountain towards the North, we defcry'd a Covey of true Partridges, and another of Pheasants; we encamped again in a Valley in the same Pass, which is near half a League width in this Place, and has a large Rivulet running very swiftly through it.

The Valley is full of good Forage; at the Foot of the Mountains grow plenty of Ulana Bushes, and they brought us several loads with Fruit. I took an Evening's Walk on the Hilllocks at the Foot of the Mountains, where these Ulana abound, but most of them were withered, or nipped with the Frut. The Night past and Morning were extremely cold, so that the standing Water in the Valley was frozen over with the Snow, the next, and it rained in the Morning.

The 26th we marched 30 Li. 30 E. S. E. and 20 E. still in the same Valley. The Country was more and more agreeable, the Valley wider, and in some Parts adorned with Trees like an Orchard. The Forage was good, especially where it was not trodden down by the Emperor's Retinue. Among the long Grass, by the River-side, there were plenty of Pheasants, which our Ta jin with their Attendants hunted as they went Pheasant along, killing some, and the Falcons of E. Tyrw took a great Number; they are like those of France, and as well tasted. After we had gone 30 Li we left this Valley, which began to contract itself, and went N. E. ascending a high Mountain quite covered with Trees, such as Oaks, Pines, Alders, Fihbers, Esr. Having defcended this Mountain, turning sometimes N. and sometimes N. E. we entered another Valley full of Pheasants, very much like the former, and travelled about 15 Li Eastward. From the Top to the Mountain we ascended we see a crowd of little or Labyrinth of innumerable Tops of Mountains, like the Towers of a City, and before we were encamped in a very agreeable Place, and Fall of Forage, near a large Drain, which comes from the South Boundary of another Valley. It was fine Weather all this Day, and very temperate, with a S. W. Wind.

The 27th we travelled near 30 Li to teach the Emperor's Camp. Our Way was first almost directly E. about 60 Li. sometimes turning a little to the N. or S., according to the Course of the Valley, which in many Places is two Leagues wide, and sometimes more. It is at least as agreeable as the rest, and the Mountains yield still a more pleasaft Sight, and more diversify'd with Rocks, which are bespotted here and there with little Groves of Pines, Alders, Oaks, and other Trees wherewith some of the Mountains are quite covered: Forest Treet.

The whole Valley is watered with large Brooks, which defcend from the Mountains, and form a little River. All these Places abound with Pheasants, and the Country would certainly be very fruitful, if the Emperor's Men were not hunting; would permit it to be cultivated. After travelling these 80 Li Eastward, we found that the Valley considerably widen'd to above a League over. We crost it N. E. and paffed the River, on whose Banks we saw a great Quantity of bulky Pieces of Timber, mossy Fir, fit for Building; they let it float down this River, when mossy swelled with Water, into the Sea of Japan, then conveying it into another River, bring it within a Day's Journey of Pe-king. This the E. N. makes the Great Westward Wok, as their Confucius say; there is always a Pe-king's Camp taking up a great Quantity. Besides the foremention'd Convenience, it costs the Merchants nothing but only the Labour of falling and rolling it into the River, which is very near these Mountains, the Emperor giving free Liberty to cut it down. Having crost this Plaine, we went about 25 Li. N. N. E. in a great Road, leading directly to the Imperial Army. Among a Crowd of People passing and reporting we met a Party of the Emperor's Falconers, to the number of 25 or 30 Falcons, each under the Care of a particular Officer; we crost the Imperial Camp, which took up three Quarters of a League in a Valley called Pain. The Body of the Camp consisted of Cavalry, composed of Detachments out of all the Brigades or Standards. In the Front was a Row of Tents, which took up the breadth of the Valley, and flood so close that they hindered all Passage; only in the middle there was a large Opening, which served instead of a Gate, and was guarded by Soldiers; the Brigades were encamped near one another all in a Line, each making a great Square composed of Soldiers Tents placed in the manner beforementioned. In the midst of this, were the Tents of the Officers and their Servants, each according to his Rank, in exact Order with their Standards; each Square had one or two Openings, which served instead of Gates; on the other side of the Valley, and round the Camp, the Cattle grazed, where likewise floated the Tents of the Butchers, Bakers, Esr. At the End of this long Row were erected the Tents belonging to the Grandees of the Court, and Officers of the Emperor's Household, who had his Quarters at the End of the Camp towards the N. E. His Son's Tent was fitl there, but he himself had decamp'd that very Morning, and was removed to another Valley more commodious for Stag-hunting, which was his chief Delight. He carry'd with him but part of his Household, and the Grandees had taken but few of their Dommickels with them, for fear that a more numerous Attendance would frighten the Stags. Not finding his Majesty in the general Quarters, we follow'd him at least 25 Li farther, hunting about the Mountains; at the Foot of which we decry'd the Imperial Camp in a narrow impervious Inlet between Mountains like the already mentioned. This small Camp consisted of about 1000 or 1200 Tents, at the Head of which, and innermost of all, was placed his Majesty's Tent, surrounded with three Inclosures, the first composed of the Tents of the Guards, which made a kind of Wall, the second of small Cords, fastened to Stakes disposed Labyrinth, not much unlike Ringing-nets; the third and innermost, of Hangings of coarse yellow Cloth, being
being a Square whose Side was about 50 geometrical Paces, and six or seven Foot high: it had only one Foliage-door, but the two other Incluories had each a Gate to the E. the S. and W. Between the 2d and 3d Incluories were placed the Kitchens and Tents of his Majesty's inferior Officers; between the 2d and 3d the Tents of the Officers of the Guard, and Gentlemen of the Bed-chamber; in the middle of the third Incluory stood the Emperor's Tent, like a great wooden Cage, of the same Form as the rest of the Tartar Tents, yet somewhat larger and better. It was covered with coarse Chinese Stuffing, the upper Part was covered with white Linnen, and the upper part of the top of the Tent covered with Gold Embroidery: There were several other Tents for his Majestys's Children: All the Gates of the Incluories had their Guards. Below on the North side were the Tents of the Grandees, and the Officers of the Crown, according as their Ranks, being only small Pavilions, for their large Tents were left in the grand Quarters. Two Princes of the Blood, who were Regents of the first Rank, had different Quarters near the Emperor, the others at a distance. One was his eldest Brother Imperial Family, who was by hereditary Right, ought now to reign. When we arrived at the Camp the Emperor was not returned from the Stall Call. He is so delighted with this Game, that he spends whole Days in it, setting out Two Hours before Light, and not returning till Two Hours after Sun-set, and sometimes later; his Provisions are brought into the Forest, where a Bed is made for him to take a little Rest about Noon. He seldom goes attended with more than the Gentlemen of his Bed-chamber, and some Officers of the Guards. Our Tent to Rossing arrived, we alighted at Chau lau ye's Father's, who received us in a kind and cordial manner, and treated us elegantly enough. We mounted again, and went to attend his Majesty's Return on the Road, where we found a great Number of Grandees waiting on Horseback at the Head of the Camp; the greater part threw us Respect, for there were but few who were Strangers to us and the Favourites his Majesty honoured us with. Advancing farther on to come up with Kiu kyew and Ma lan ye we saw the two Princes of the Blood, attended only with a few of their chief Officers, because the Guards that were placed on the Road, the young Pawns would let no Body pass towards the Place where the Emperor was sighted, and had the Honour to salute the Princes, who received us in a gracious manner: The eldest Brother of the Emperor, who is called the Grand Regulo, was of a large Size, well-shaped, affable and popular: He talked a good while familiarly with the Officers of the Emperor's Guards. He, and the other Prince, called He til wong, were both dressed very plain, and mounted on Horfes which made no Appearance, with ordinary Trappings, could perhaps have nothing to distinguish them from the rest of the Mandarins. In the Emperor's Officer of the Emperor's Train brought Orders for two Camels to carry the Stags his Majesty had killed, by which judging he was on his Return, P. Peryrea and I went to join Kiu kyew and Ma lan ye, with whom we waited till the Emperor appeared. As soon as we perceived him, or rather heard the Noise of the Horfes belonging to his Train, (for it was very dark, and there were no Flammentes) we alighted, and holding every one his Horfe by the Bridle, fell upon our Knees by the Road-side. When his Majesty came near we stopped, and alked who were: Kiu kyew told him our Names. Then he enquired how we did, and very obligingly added, that we had been greatly fatigued. He ordered us to remount and follow him, which we did; there were not above 100 Persons in his Train: One of his Sons, about ten or eleven Years old, with a little Bow, and Quiver full of Arrows, rode next behind him; the Emperor himself carried his Bow and his Quiver at his Girdle. Soon after we were mounted, he called Chau lau ye, and ordered him to tell us that he had heard News of P. Grimaldi; that he could not go to Rossing by that Road, but was to be supplied of the Way of the Camp to the Camp. We mounted the Camp they came with Lanthorns to meet his Majesty, who entering the Camp, called for somebody to eat. We retired to the Tent of Chau lau ye, where we called the Night, because our own were not arrived. It was very fine Weather all the Day, and mild enough from eight or nine in the Morning; for before that it was exceeding cold after a frosty Night.

The 28th we continued in the same Camp, where part of our Baggage arrived, the rest lying to Leagues from that place in a great Tent or Kui kyew's Equipage. The Emperor spent the Day as usual in the Woods, and did not return till Two Hours after Sun-set. It was very fine Weather, but not quite so cold at Night and Morning as the Day before.

The 29th his Majesty setting out as usual two Hours before Day to go a hunting, ordered the Camp to be removed to another Streight of the Mountains called Sirga Tartay, a Place very commodious for the Game, 50 Li distant, whereof we travelled 30 E.N.E. and 20 S.S.W. Our Road lying thro' clean wood, we reflected that it would be a very good Place for our Horse Camp, and it was considered as the Head of our path. When we surprised the Camp they came with Lanthorns to meet his Majesty, who entering the Camp, called for somebody to eat. We retired to the Tent of Chau lau ye, where we called the Night, because our own were not arrived. It was very fine Weather all the Day, and mild enough from eight or nine in the Morning; for before that it was exceeding cold after a frosty Night.

The 28th we continued in the same Camp, where part of our Baggage arrived, the rest lying to Leagues from that place in a great Tent or Kui kyew's Equipage. The Emperor spent the Day as usual in the Woods, and did not return till Two Hours after Sun-set. It was very fine Weather, but not quite so cold at Night and Morning as the Day before.

The 29th his Majesty setting out as usual two Hours before Day to go a hunting, ordered the Camp to be removed to another Streight of the Mountains called Sirga Tartay, a Place very commodious for the Game, 50 Li distant, whereof we travelled 30 E.N.E. and 20 S.S.W. Our Road lying thro' clean wood, we reflected that it would be a very good Place for our Horse Camp, and it was considered as the Head of our path. When we surprised the Camp they came with Lanthorns to meet his Majesty, who entering the Camp, called for somebody to eat. We retired to the Tent of Chau lau ye, where we called the Night, because our own were not arrived. It was very fine Weather all the Day, and mild enough from eight or nine in the Morning; for before that it was exceeding cold after a frosty Night.
Can't, farther, after we from Morning. In the Afternoon the frightful, the Merchants, and travelled with Pavings, which we entered to cultivate the Land committed to their Care, and to rear the Pagods are all or partly Brick, covered with Tiles, and embellished after this we came to a Pleasant Valley, and travelled in the great Valley through which the High Road to Peking lies, and is enlarged by the Brooks that run down the neighbouring Hills. This Valley is generally about three Li in Breadth, but extremely (in'den't in some Places by very steep Rocks, whole Tops are covered with tall Pines, which yield an agreeable Profuse. I never saw more beautiful Places and mazy Pieces of Fir, which float down the Current, or are conducted in large Rafts to Peking; the Stream is very rapid almost all the Way, and yet winds in such a manner that we forded it six times in less than half a League; all these Parts abound with Pheasants. We had the weather cloudy almost all the Morning, while a strong S.W. Wind blew; but in the Afternoon it cleared up, and we had a very fine Evening, without the least Breath of Wind.

The 3d we travelled 20 Li S.S.E. to regain the high Road we had lost the Day before; the Valley in which we travelled was cultivated almost throughout, and every now and then you meet with a Farm, and a good Number of Horfes at Carts; we likewise saw plenty of Pheasants, some in Flocks, some scattered. We passed and repassed the River, then winds for some time in a narrow Valley; here we entered on a very agreeable Plain, called Poro batun, all well cultivated, and intermixed with Farms; Hamlets and Plain of Palmyra, where the large South is very picturesque. The Plain on one Side is covered with Pines, and the rest has at least one-a-piece; the Houles are all built of Wood, Reeds and Earth, and covered with Thatch, but the Pagods are all or partly Brick, covered with Tiles, and embellished after the Chinefe manner. In this Plain and the Valleys, as far as the Great Wall, they sow abundance of Grain of Turky Miller, and other small Grain; we saw Flax and Hemp growing in several Places; These People make a sort of Beer, and a Drink, called by the Name of Faru, and, from the same, they use this Liquor chiefly in Summer, because it is cooling; the Grandees of the Court themselves drink of it when they are upon a Journey, mixing a little Sugar with it, which makes it more cooling, and corrects its Rawness. Here we regain'd the high Road, and travelled 80 Li, mostly S. and S.W. winding very much among the Mountains. When we had got over the Plain, we entered a very narrow Valley between steep Rocks, which formed frightful Precipices, the crown'd with lofty Pines, and other Trees. The River Tili bo fo winds among the Rocks that we crossed eighteen times in less than 40 Li, yet, with all its Turnings and Windings, its Current was very rapid. The Emperor had order'd some lofty wooden Bridges to be laid over the River, when it happen'd to be swell'd after considerable Rains, to pass over his Train: But as these Bridges are very light, they either fall aboard of themselves, or are pull'd to pieces by the Timbers of the Trees, which run East and West, and so the Unfavourable Winds along the narrow Valleys, and tho' most of them had been firft by Paffengers, we gathered several Clusters of ripe black Grapes, something four, but we were content with them for want of better. Having pass'd the River, we soon entered a pretty large Village, where we waited for our Horfes and Bagsage, which had taken another Road somewhat farther about, to avoid the frequent Crossing of the River. As they did not arrive till it was late, we lodged as well as we could in a wretched Inn, where we had neither Bread, Wine, nor Meat. It was a very fair and temperate Day, after a fine Leave Morning. In the Afternoon there was a strong S.W. Ind till the Evening. I reckon our whole Journey from Poro batun about 50 Li S.W. in a straight Line.

The 3d we travelled 50 Li, part S.S.W. and part S.W. but abating 20 Li for the Circuits we were obliged to make. The 1st to 2d, the Lewis, which run East and West, we traversed 10 Li. 30 S.W. and 40 S.W. We forded two Rivers, the Lui bo at the end of 30 Li, and 30 Li further the Tulu bo, both which run East and West, and the I Lili bo. The greater part of the Mountains, among which our Road lay, are neither so high, so frightful, nor so full of Trees, particularly Pines, as those we pass'd the preceding Days; we pass'd over two, one, which is very high, immediately after crossing the I Lili bo, and the other not so high, 30 Li farther, after we had pass'd a large Village called Goy ka ten, where we had design'd to spend the Night, but all the Lodging being taken up by the Emperor's Equerries, we were obliged to cross the little Moun-
The Great Wall is 50 or 60 Leagues wide, and only the Wing with the Gates on it is built of the same manner as I observed at on the leaving China. The Wall is carry'd over the Tops of the most craggy Rocks, and flanked with square Towers near enough for mutual Defence. This Wall, as I took notice in several Places where there are considerable Breaches, consists of two Fronts, each not above a Foot and half thick, the Space between being filled with Earth, raised to the Parapet of this Wall, as well as the Towers, has a pretty many Battlements, and is built with large square Stones, six or seven Foot, above Ground; the rest is of Brick; the Mortar, used in the Work seems to be very good: It is generally no more than 18, 20, or 25 geometrical Foot high, but the Towers are seldom less than 40, and their Bases may be 12 or 15 geometrical Foot square, but that lefns infenibly to the very top. They have made Steps of Brick or Stone on the Platform between the Parapets, whereby to get up and down more easily; but this Wall is of little Use on inaccessible Mountains, and besides there are more than 50 or 80 Leagues of narrow Streights between the Mountains from N. to S. where are some Passes so difficult that 2 or 300 Men may stop the most numerous Army: hence there are not nearly such high Forts, Fortresses, Towers, and Battlements, and it is only at our first getting out before the Gate, which is at the End of this Passage, between the Mountains, are certain Towers on the Hills, at the Distance of 8 or 800 Paces from the Great Wall. There be besides two Wings, or Faces, of Wall, fortified with Towers at proper Dintances, but ruined and neglected, only the Wing of the Great Wall in the Valley, which is no more than 100 geometrical Paces long, is in good Repair. A small fordable River runs at the Foot of it; there are likewise in this Place two little Log Cabins, with a small Fort on the Side of the Wall, but which serve for a Defence; the other Gate communes with the Suburb of K' e pe kew, which forms a kind of Fortresses: It is encompassed with Walls and Towers like the other, and has two or three Places of Arms, with as many Gates to pass in and out. We saw neither Guards nor Soldiers at any of the Gates, the greatest part of which are not in a Condition to be shut, and seem to have been so for a long while; it must be owned that at present they are quite needless. There yet remain several Inclines of Walls in some Places, and I observed that on the Western side there was a double Range of which the three different Chains of Mountains, that met very near the Valley through which we returned into China. Tho' K' e pe kew is no considerable Place, yet we met with good Fruit there, as large purple Grapes, very fine Peaches and Pears: They sow good Corn in the Lands about it. In short, we found ourselves in a quite different sort of Country, and it might be said that we had passed from one Extreme to another. The Weather was calm and temperate.

The 5th we travelled 100 Li, part S.W. and part S.S.W. advancing first in a pretty narrow Valley between Mountains not so high as the former, and bare of Trees; at the end of 20 Li the Valley grew considerably wider, and formed three Plains one after another. The first reaches as far as a Fortress called She hya, whole Walls and Towers begin to decay; they are built of Free-stone for two Foot above the Ground, the remaining 20 Foot being of Brick: The second Plain is about 30 or 40 Li in Length, and is very level, and distant 15 to 20 Li from Huy, where we found a certain Fortification, and met with very good Fruit and Figs; we there hired a Chair and Chairmen for P. Perparya, who was so much out of order that he could scarcely stir, much less bear Riding: All these Plains are very well cultivated, and full of Villages and Hamlets; it was a very mild Day, a little foggy about ten in the Morning, with a strong S. Wind, but it cleared up in the Evening. We set out at Night-fall, that we might reach Peking the next Day, and travelled 50 Li, sometimes S.W. sometimes S.S.W. and sometimes S.E., from where we fell among many Hills, and we scarce-ly saw any Mountains towards the East; and those to the West were at a considerable Distance; the Country was full of Villages and Hamlets, but the Houses were of Earth and Wood, and thatched with Straw.

The
The 6th we travelled 90 Li, part S. and part S.S.W. and S.W. I reckon our S.S.W. Course 8 or 10 Li or thereabouts: The Country still grew finer, and fuller of Hamlets in proportion as we drew near Pe king, where P. Pereya and myself lived, very seelie and ur'ed, and I in pretty good Health. I went near 12 or 15 Li, all in the Tartarian City, before I got to our House, where we were heartily well'd by the Fathers.

The 15th the Emperor returned to Pe king, and we went to Court to inquire after his Health, when he did us the Honour to send us Tea prepared after the Tartarian manner, such as he drank himself: Now Eyew all went to Court, to the Health of the King and myself.

The 4th of November his Majesty set out, accompanied with all his Court, to visit his Grandmother's Tomb, and pay his Respects to her, as he had several times done in our Absence.

The 1st he returned to Pe king, and about this time I baptized two Adults and one Infant.

The 14th he finish'd the Ceremony relating to his Grandmother, that is, he affixed her Name and Elegies among the Names of the Emperors, Princes and Mandarins, famous for their Merit and extraordinary Virtue: His Majesty went himself to perform the usual Devours, that is, to bow his Head to the Earth before every Name in the Temple, and particularly to that of his Grandmother.

The 15th there was a Pan chau, or All of Grace, on account of the Name of the Emperor's Grandmo-. A Pan chau ther being placed in the Hall of Heroes: The Pan chau consists in a Declaration made by the Emperor, that he)ordained, in the Memorial, a degree, discharging them from Criminals, and bettering their Offenders. In this Pan chau, which was ordered pieces of Silk to be given to the Mandarins of the Court, to the Tjing ia, that is, the Governors-General, the Viceroy, and general Officers of the Army, throughout the Provinces; and granted a general Pardon to Offenders; who were left culpable, mitigating the Punishment due to the more heinous; but he excepted the Mandarins, being unwilling they should take an Opportunity of committing Faults, and oppressing the People in expectation of these Acts of Grace, which are dispensed on several Occasions; as during an extraordinary Drought, when the Emperor or his Mother are dangerously ill, or when any considerable Earthquake happens.

The 25th the Emperor set out to hunt in his Park for some Days: there he sent for three of the eight Standards, which compose the Tartarian Militia, to make them perform their Exercise. This Park is a quarter of a League from Pe king, is inclosed with Walls, and eighteen Leagues in Circumference. The Night of December, in the Morning we went to our Burying-place, to affix it to the Monument which the Emperor had commanded the Tribunal of Kites to perform in his Name to the Memory of P. Ferdinand, at the Emperor's Proclamation: It is an Honour the Emperor never does but to Persons of extraordinary Merit. The Order of the Ceremony was as follows: Some time after this Father's Inention, the Emperor order'd the Tribunal of Kites to consult what Honours were to be paid to the Memory of a Man who had done important Services in the Empire; they appointed a few Days after, they gave it as their Opinion that the Ceremony should be performed which is observ'd for none but Persons of superior Merit, and that a Tomb ought to be supplied out of his Majesty's Treasury for defraying the Funeral Expenses, and erecting a Tomb, wherein an Elogium should be engraven, composed by his Majesty. The Emperor approved of the Determination of the Tribunal, and added several things in Honour of the Father; after which the Monument was delivered to the Defendants, which the Monument of the Tribunal, that is to say, the Emperor made choice of the chief Tartarian Afflignant, called Si low yi, who is the third Person of the Tribunal, and ordered that he should be accompanied with ten inferior Officers of the same Court, who set forward the Day appointed in the Morning. At the Head of theee Officers marched seven others, two of whom carried Standards, two Insignes of Gold, and the seventh the Emperor's Elogium on P. Pereya, written on a large Roll, wrap'd in a piece of yellow Silk, and fasten'd to the Hofman's Back. Then rode Si low yi, attended with ten inferior Officers of the Tribunal. We received them at the Gate of our Burying-place, and while the Emperor's Dispatch past before us we kneeld down out of Respect, and then proceeded after the Mandarins, whom we conducted to the Place where the Decreed was inter'd. Di- rectly we arrived there, the Emperor, after a short countless, confin'd the Monument in a Square of three or four Feet long, and four or five broad, and four high, arch'd at the Top. In the Front was a large piece of Marble, adorned at top with Dragons cut in Demi-relievo, and set round with a Border of Stone worked in the same manner; the whole was painted black, on which was to be inscrib'd, in Tartarian and Chinois, the Elogium made by the Emperor, with a short Latin Epitaph; this Stone being nine or ten Foot long, three or four broad, and above one in Thickness, was erect'd perpendicularly upon a Tortoise of the same Marble, which served for a Pedestal. Before the Monument was set up a Tent, wherein were three Tables covered with Carpets; those on the sides were loaden with Fruit, for the Exspense of the whole Tribunal of Kites had sent 20 Taolis, or more than 100 Livres, but the middle Table had only Flowers on it.

Si low yi and all the Attendants fell upon their Knees, and continued in that Posture with profound Silence, while one of the Officers of the Tribunal read the Elogium, written in the Tartarian Language upon yellow Paper, and the Emperor by nine Proclamations; after the Emperor read the said Elogium, all the Officers of his Tribunal, without acquitting of the Dinner which had been provided for him; but the Mandarins of the Tribunal of Mathematicks, and the principal Christians, who had assist'd at the Ceremony, stay'd behind, and were treated. The Emperor being returned from his Pleasure-house, we went to the Palace to enquire after his Health, and to thank him for the Honour he had done to P. Pereya; but as he was reproving himself when we arriv'd, we were obliged to defer it till next Day.

The 28th his Majesty went in State to the Temple of Heaven, to sacrifice thereunto, according to Custom, on the Day of the Solstice.

The 27th he set out with the Court to go a hunting in the Mountains near the Great Wall, with design to spend about ten or twelve Days, and then repair to his Grandmother's Sepulchre, to perform the Ceremony on the Anniversary of his Death.

The 18th (of January) the Emperor arrived at Pe king, and we were informed he had killed six Tigers in the Chase. The 20th, which was the last Day of the Chinois Year, his Majesty, according to Custom, sent each of the Courtiers a Stag, some Sheafs, and excellent Fowl brought from Lien tan; some of the Princes of the Blood, and several Mandarins had likewise sent us, on the preceding Days, Venison, wild Fowl, &c. We made them our Presents, according to the custom observed throughout the Empire, by which Relations and Vol. II. 4 G g g Friends
Friends always make Presents and Visits to one another at the Beginning of the New Year. There are two Sorts of Visits, the first is made by Friends who live near one another, on the last Day of the Year after Sun-fet, when they assemble, and with each other Health, proffering themselves to the Ground; this is called "Tji Jwu": The other Visit is made with the same Ceremonies on the first Day of the Year, or the following Days; for the sooner they perform this Duty, the greater Respect and regard they are thought to shew to the Persons concerned. In short, the last Day of the Chinese Year, the following Night, and the eighteenth Day of the same Year, were the days that the Grand Respect, the Chinese Church at that time drank of nothing but Diversions and Feasti the poorest of the People use their utmost Endeavours to purchase, hire, or borrow new Clouts for themselves, their Wives and Children, and to have what they wished to treat their Relations and Friends, who visit them. They often not only lay out all they have gained the Year past, but I have been assured they fell their own Children, and even spared themselves to be in a Condition to celebrate this Festival.

Celebrating the 21st Day of the Chinese Year, and the 28th Year of the Reign of King bis, was spent in receiving and paying Visits, and making the usual Salutations. It was usual'd in going to Court in the Morning after the Emperor's Return from the Tay myau, or Hall of his Ancestors, where he went at Day-break, according to Custom. Being seated on his Throne he received the Respect and Homage paid him by the Princes and Mandarins, who were clad in their Robes of State. He himself, attended by the principal Mandarins, began with paying his Honours to the Queen-Mother in her Apartment, and thanked her for the Present he had sent us; but we performed this Ceremony not in his Presence, but before a Mandarin of the Bed chamber, who afterwards treated us with Tea on his Majesty's Account.

The 28th, going to take Leave of the Emperor, who was to depart next Day for the Southern Provinces, his Majesty enquired after the Names of the Fathers, the Jefuits, who lived in the Places he was to pass through, adding, that he would willingly see them, and even visit their Churches; at the same time he hoped they would consider our Embassy a suitable occasion to take Leave of him. While waiting to return his Majesty Thanks that Inflani for so signal a Favour, but he caused us to be told, that it was not proper to return Thanks before the Benefit was received, and that it would be time enough at his Return.

The 27th his Majesty feit out with few Attendants, as well for Expedition as to avoid preffing on the People with a numerous Guard; his eldest Son and eldest Brother bore Company, the rest of the Princes flaid at Pe king.

The 29th we received a Letter from P Joseph Ochta, a Spaniard, who lived at Tji nan fî, Capital of Shan tang, in which he pray'd us to return the Emperor Thanks for the favourable Reception he had kâ with on account of the Fathers refiding at Court. This Father going to meet his Majesty a League from Tji nan, the Emperor called him as soon as he appeared, and ordering him to come forward, took him by the Left Arm and bid him ride near his Porion. He asked his Name, and put several other Questions to him; after which he recommended him to the Care of two Mandarins of the Temple, one of whom was charged with all our Affairs at Court. These Mandarins held familiar Discourse with the Missionary till they enter'd the City, when they told him they would come and see him in his Church, after they had a little repose themselves. They came there, and fell prostrate before the great Altar, knocking their Heads against the Ground, which is the greatest Testimony of Veneration in China. They told him that they had after the Conformity to the Emperor's Orders then performed him with 20 Taels, as from his Majesty, but would not accept of the Tributes which the Father had prepared to present the Emperor. They asked him several Questions concerning his Country, the Time of his coming to China, and whether he had been at Pe king; lastly, they desired him to inform the Fathers at Court of the good Reception his Majesty had given them upon their Account.

March 1. P. Pallat, a French Jefuit, aged about 75, arrived at our House at Pe king, after he had spent four Months during the Winter in visiting the Churches of the Province of Pe che, where he baptized near 20 Perions, a Small Part of the Christians.

The 20th we received Letters dated the 8th of Feb, from P. Prooper Intercettia, who acquainted us with the singular Honour done him that very Day by the Emperor, whom he went to meet about three Leagues from Hang chow. This Father being in a small Bark, where the Imperial Bark was to pass by, fell on his Knees as soon as the Emperor appeared; his Majesty observing it, enquired who he was, and being answer'd that he was a Missionary belonging to the Church at Hang chow, he ordered the little Bark to have to, and set himself to his own. The Emperor then admitted him into his Presence, asked his Name, Age, and the Time of his Residence in China; if he had ever been at Court, if he understood the Chinese Characters, where he had lived, when he received Letters from the Fathers at Pe king, in what part of the City his Church was, and lastly, if P. Fontany was at Nan king. The Father having answer'd all these Questions, he order'd three Dishes of Fruits, brought from Pe king, to be given him, bidding him to eat, because they were good, and the like freely to be met with in those Southern Parts. The Father then forwards deférred Permission to go and wait for his Majesty at the Door of his Church, by which he was to pass. The Emperor reply'd that he must make haste to get there before him, for he himself would lose no Time. The Father arrived there before the Emperor, who seeing him, as he pass'd by, smiled, and gave him a gracious Nod.

The 18th of April we received a second Letter from P. Intercettia, with a particular Account of the farther Father, whom he had met by the Emperor during his Stay at Hang chow; viz. Stî, his Majesty sent Chau lay, with two other Court Mandarins, to the Missionary's House, with Orders to perform the usual Adoration in the Church: This is done by kneeling down, and bowing the Head several times to the Ground. After the Ceremony was over, they gave him 20 Taels of Silver, lent by the Emperor as a Token of his Good-will; Then they enter'd into a long Conversation, which was followed by a Collation, at the end whereof he gave them several Curiosities, which he presented to the Father. Secundus, the second of the Fathers, being at Court, and at that time the Emperor Thanks for the Honour he had done him, and presented him his Curiosities; but his Majesty having 'viewed would keep nothing but a Crystal Ball, saying that he accepted of it without any other Intent than to prevent the Uncafedels which it might give the good Sect, should he receive nothing of him. Thirdly, the Day the Emperor left Hang chow, the Missionary was designed to accompany him, according to Custom, and took with him P. Louattes, an Italian, who was suffered to go along with him, to show him his Residence Way. As they both rode before the Church Gate, when the Emperor passed by, he stopped and enquired who this was. The Father being inform'd, "It is a Missionary," and whence he came? When his Questions were answer'd, he continued his Journey, and immediately sent Orders for them to repair to the Place where he was to embark. They obeyed, and presented
themsehves in their Bark at the Place by which the Emperor was to pass: They were soon perceived by Chai law ye, who looked about for them, and gave the Emperor Notice: his Majesty from a Window immediately beckoning them with his Hand to draw near, talked familiarly with P. Launrice, and made him a Present of 20 Taels. After this he asked P. Intercesta how far he designed to bear him Company? The Father reply'd he was reply'd to follow his Majesty to Sā chew. I won’t have you take the Pain, reply’d the Emperor; your Age forbids such a Fatigue, and calls upon you to take care of your Health. He then talked with them in the Sight of Honours and Favours in a multitude of People, could not fail of producing good Effects with regard to Religion. As for P. Launrice, he followed the Emperor, who bid him be entirely easy, and afforded him he should meet with no Disturbance in his Church: When the Father left the Emperor’s Bark, his Majesty caufed the same thing to be proclaim’d aloud, that all the Mandarins of the Province who were present might hear it, and understand that this Missionary was under his Protection. His Majesty then left Heng Chryng and ordered the Seal from the Viceroy, and to deprive him immediately of his Office; the Viceroy having accufed each other, his Majesty sent two Court Mandarins to try the Caufe, who found the Viceroy guilty, and condemned him to be hanged. The Affair being afterwards referred to the three Supreme Tribunals of Pe king for their Deliberation, they confirmed the Sentence, only changing the Kind of Death into Beheading, a Punishment much more infamous here than Strangling, because the Chinese passionately defer to have their Bodies preserved whole after their Death.

The 7th we went as far as the Park to meet the Emperor, who returned this Day to Pe king. We had the Honour to falue him as he passed along. When he perceived us, he fent to us Chai Chao ye, who was near his Perfon: We told this Mandarin that we were come to enquire after his Majesty’s Health, and thank him for the Favours he had shewn to the Missionaries in his Progress. This Mandarin carried our Compliments to the Emperor, and returned with an Invitation to Court the next Day at Noon: We fet several Grandees of his Majesty’s Train who were our particular Acquaintance, and among the rest Kow yeve, the Emperor’s maternal Uncle, and So fan law ye, Great maternal Uncle of the Heir Apparent, who both told us their Obligations for the Preffents that the P.P. Gabiani and Fontanay had made them at Nan king of some European Curiosities.

The 8th we went to the Palace about Noon, and after waiting a long while in a Porch, where the Emperor commonly receives the Memorials of the Tribunals, we had an Opportunity of returning our Thanks for the Honours his Majesty had done the Jefuits and Francisians, who presented themselves before him in his Progress. The 12th Chao law ye came to our Houfe on his Majesty’s Affair, and brought us an Object-glass for a 60 foot Telescope, with a fuitable Eye-glass, preferred to the Emperor at Nan king by P. Fontanay; he ordered us to make the Tubes, and the neceffary Furniture for mounting the Telescope: He thus us'd also another Prefent of P. Fontanay to his Majesty, which was an Antrolobe of a New Invention, very plain, contriv’d to find all the Eclipses of the Moon and Sun, the Year, Day and Month with the greatest Eafte and Readinefs. His Majesty defir’d written Instructions how to use it. Chai Law ye afterwards poftpo’d much in favour of P. Fontanay, and affured us that the Emperor had a great Opinion of his Skill in the Mathematics, and that if we did not go to Nan king might to the Star of the New System, and fwear he believed nor; but upon Second Thoughts and Calculation, he found that it would appear above the Horizon in the Months of February, March and April, of which he immediately inform’d the Emperor, who went in the Evening to the Observatory of Nan king, and faw this Star. The Mandarin told us several Adventures that happen’d to the Emperor in his Progress, which we had heard of before, and which show’d how popular the Emperor was, and how joyful the People were to fee their Sovereign. There was among the rest a very good Man of the Province of Shan tang, who crying out in the middle of the Crowd, Where is the Emperor? let me fee him; his Majesty ftopp’d, and ordered the honest Peafant to draw near, who coming up asked him very freely, Are you the Lord Emperor? and his Majesty anfwer’d Yes, the Peafant, after he had look’d upon him a little, faid, You feme to be but young; I am very glad of it. Then getting into the Crowd, which had been thick, he took the Peafant by the Bracle, faying, that if he had nothing to prefsent his Majesty, he would at leaft lead his Horse for him.

The Emperor being to pass near a Village in the Mountains of the fame Province, the Peafants having nothing to offer him, went a hunting, and killed a wild Boar, and laying him on their Shoulders approch’d his Majesty. Underfanding, fay’d they,cliowlyfih that our Sovereign was to pafs this Way, in the present Day of all Holidays, we went a hunting, and were f0 lucky as to kill this wild Boar, which we prefent you with. Other Peafants brought him small Laves, all black, fome in a Bag, others in the Skirt of their Coats, whilfe fome burnt Incence before his Horfe. All were eager to fee his Majesty, who, instead of keeping them at a Diftance, gave every one Liberty of Approaching to his Perfon. His Querlions were generally concerning the Integrity of the Mandarins; inquiring himfelf from the People, whether their Governor was juft and moderate, or an Oppreffor? This Affability of the Emperor with refeiit to the People, and his Compaifion in retuming part of the Tribute which they were to pay the fame Year, and particularly his Care in examining the Behaviour of the Mandarins, has gained him the Hearts of his Subjects, and fecured him an immortal Name among the Chinese, who had never feen their Emperors fo familiar, nor enquire to gra-ciously into their Neceffities. A Prefent of the Idolaters having prefent’d himfelf before his Majesty, and boasted aloud that he was a Diviner of greatEvents, the Eunuch dropp’d, and asked him this Question, For what Affairs do you undertake this Journey? The Bozza reply’d, that what his Majesty was come to take the Air. Upon which the Eunuch, who did not like this Answer, faid, ‘tis a very good one; I am come to wifh the Pref- tints, to fee how they are govern’d, and in what Manner the Mandarins treat my People. He afterwards made a Sign to one of his Domeftics to bring this pretended Fortune-teller, and then asked him, Is this Day fortunate, or unfortunate? The Bozza reply’d It was fortunate. In fhort, faid the Emperor to him, since you pretend to know the future, let me fee what I defire: I give you this Whip, and after some Reflection, anfwer’d, that he knew nothing of the Matter. Whereupon his Majesty made a Sign to him who held the Whip, ready flipt for the Purpofe, to give him ferael>Lashes; which was in- fiantly performed, reproaching him at the fame time for the inamiable Trade he drove of decerding the horrid Vulgar. The Ngan Eua, or chief Criminal-Judge of the Province, immediately ordered him to be fet fend for daring to inform to the Emperor of the Wrap-jelly pardon’d him, faying, that the Punishment he had receive would make him careful for the future. In the great Cities the People came in Crowds to the Gate of the Palace, every one offering to diflir what to the Emperor, even the very poor among them prefent’d Rice, Fruit, or the like; and if his Majesty refufed them, to avoid putting them to Expenfe, they fell a weeping, and by their Tears forced him to
to accept their Tribes that they might not grieve, returning back well satisfied if he did but take a few Grains of Rice.

The 22d we accompany’d the Funeral of a Regulo, who had expressed a great deal of Kindness for us in his Life-time, and died about a Month before; during that time he lay in State in the great Hall of his House, where the rest of the Regulos and Grandees of the Court had been to mourne over him, according to the Cuflom observed throughout the Empire: He was carried this Day, with a magnificent Funeral, to his Pleasure-house, the Cemetery of which he was to be deposited, in this Ceremony; he was followed and attended with all the other Regulos and Princes of the Blood Royal, a vast Number of Mandarins closing the Procession: There were Camels loaded with Tents and Moveables of all kinds, Led-Horses, some magnificently saddled, others carrying velvet Cloak-Bags, let off with Gold, or gilt Copper and Jewels, otherwise saddled; each Grandee having a Groom in Mourning, the whole Train, which were also Mandarins, playing upon warlike Instruments, Pigmen and Satins, with the Dragons of the Empire in Gold Embroidery: The Body of the Regulo was carry’d under a Canopy by a great Number of Bearers, clad in green Taffety, spotted with white, for so the Regulos are clothed. The Children of the fourth Regulo, accompanied with their nearrel Relations, and surrounded with a great Crowd of Mandarins and Officers of their Household, walked on Foot immediately before the Corpse, weeping as they passed along, according to Cufioun: the Wives, Daughters, Daughters-in-law, and other near Kindred of the Deceased followed immediately after the Corpse in their Chairs, weeping in the same manner; afterwards came the Emperor’s eldest Son, with the other Regulos, all of whom, except the Prince, were without Tufts on their Caps, which is a Token of Mourning. They carried in the Road a Quantity of white Paper cut in the Shape of Money; a Cuflom introduced by the Bonzas, which perfuses the People that this Paper is turned into Silver, which the Deceased makes use of to serve his Occasions. Being come to the Place where the Corpse was to be deposited, they erected, built up with Mats, as the Custom is, and the whole Train being rang’d in Order, the Emperor’s eldest Son came forward, follow’d by the Regulos and great Mandarins; immediately they renewed their Lamentations for a short time, and made the three custom’d Offerings: after which the Children of the Deceased, supported under the Arms of their Officers, as if they had not been able to stand, went and returned Thanks to the Emperor’s eldest Son, or rather the Emperor in his own Person; they were then conducted to the Foot of a Temple, in which the Enclosure of Mats was erected, continually falling from the Sorrowful Cries, to show that they were good Children; but there is usually more of Ceremonies than Reality in these outward Marks of Sorrow.

The 20th we received Letters from PP. Fontamby and Gabannon, with an Account of the Honours his Majesty had done them at Nan king and Hang chow, whether they had attended him: He sent the Grandees of his Court to make Proclamations in their Churches, made them several Presents of Money and Fruit, and accepted part of the little Curiosities which they offered him, and then sent them on board into his own Cabin, where he talked with them familiarly for half an Hour in the View of the Mandarins of the Province, who were not allowed so much as to approach the Imperial Bark. In the mean time a great Officer of the Army happening to arrive from Hu quang, his Majesty ordered him to draw near, and charged him, in the Presence of the Millionaries, to keep his Troops in good Discipline; then having dismissed him, desired to know if they thought he had spoken right?

At this time, an Eye-witness, relates another Adventure, wherein the Emperor discovered his Judgment and Penetration: A Chinese in great Rage threw himself into the Canal, and swam towards the Imperial Bark, with a Petition ty’d about his Neck, crying out with all his Might, and demanding Justice of the Emperor against his Enemy, who had done him the worst of Injuries, and was the first Person in the World for Villainy. The Emperor, who hinted to himself to see the poor Wretch so blinded with Paffion, as not to know the Danger he was in, was very well pleased to see so whole Company of Attendants to ask him, If he could not also tell him who was the second Person in the World for Villainy?

The 27th we went to the Emperor’s Pleasure-house, called Chang chun yuen, to enquire of his Health: Chuan lau ye intimated that it would be proper to offer an Offer of Ollers to go once more into Tartary this Year, and to terminate the Differences between the Chinese and Russians. We immediately desired him to accept his Majesty, that as we did not think ourselves very capable of doing him Service in this Affair, we had not thought fit to pretend for his Orders: But upon our making Affidavits that those who were dispatched before the Year, would we willingly bear them Company if he thought we might be any way useful to the Empire. Chuan lau ye having carry’d this Message to the Emperor, he sent Orders to V. Peryrza and myself to undertake the Journey a second time.

May 23d, arrived at Court an Envoy from the Russian Plenipotentiaries at Sedenga, who brought a Letter to the Emperor’s Ministers, containing in Substance, ‘That his Majesty was desir’d to name a Place of Treaty upon the Frontiers; that he would send his Deputies thither, and appoint the Time of meeting, that those of Part might repair thither with a Train equal to that of the Chinese Deputies. He likewise demanded that the Conferences might be managed according to the Customs observed on such Occasions, and concluded with desiring a positive Answer as soon as possible.’ When this Envoy, who was accompanied with about 70 Persons, delivered his Letter, V. Peryrza and Peryrza were sent for, to translate the Latin Copy of it into Chinese and Tartarian, and spent the whole Night of it in the Tribunal of the Ko lau, which was ordered for the next Morning of the Palace. Before the Court Chuan lau ye having carry’d this Message to the Emperor, he sent Orders to V. Peryrza and myself to undertake the Journey a second time.

The 28th the Emperor sent Orders to the Tribunal of Matheytamatics, according to Cuflom, to appoint a Day for the Departure of his Envoy’s, b eing willing they should choose a Day between the 21st and 26th of the fourth Moon, that is, between the 6th and 13th of June, which last they pitched on. In the Evening the Fathers were sent for to the Tribunal of the Tartarius, to translate the Latin Copy of the Emperor’s Ministers to the Russian Plenipotentiaries The Tartarius Ko lau drew up this Answer in Tartarian, in Presence of the Millionaries and the two Chiefs of the Embassy; but as there arose a Difficulty for the Emperor to clear up before the Letter could be translated, and it was very late; the Translation was deferred till next Day. So fan lau ye put P. Peryrza in mind to carry with him Mathematical Instruments for taking the Latitude, Longitudes, &c.

Subedn, of sect. Letter.

June
June 5, the Russian Envoy, with part of his Train, by the Emperor's Permission, paid us a Visit; he was conducted by Sieur Mandar, the Governor of the Tribunal of Long fa yuen, who always gave him the Hand at the pressing of Sense: He was dressed plain enough, as well as his Attendants; we went to receive him at the Gate, and conducted him to the Church, where he prostrated himself several times, after the Russian manner, with a great deal of Modesty and Reverence, in Honour to the Images upon our Altar. Afterwards we conducted him into our House, where having shewn him every thing that was curious, we sat before him a Council, and asked and answered all Questions which he had to our Emperor of Wit and Judgment. He assured us that the Emperor had retained all Hungary from the Turk; that the King of Poland had made himself Master of Kaminick; that the Czars of Russia had taken four Places, and that Moldavia and Widakhsia had thrown off the Ottoman Yoke. We judged this Envoy to be either an Englishman or a Dutchman, for he had nothing of the Russian Pronunciation, and understood the European Characters, at least I saw himFresh with Ease: Most of his Attendants understood the Mangled Language; one of his Valets especially spoke it very well, and understood a few Latin Words. When we conducted him to the Door, he would have made our Church a Present of two or three Sables, and about 25 or 30 Crowns, but we excused ourselves from accepting it.

P. Pereyra went afterwards to Court, according to Order, to give an Account of what passed in this Interview with the Russians; the Emperor seemed well satisfied with our manner of treating him, and permitted P.P. Suarez and Bouvet, if they thought fit, to repay the Visit he had made us; but positively declared that neither P. Pereyra nor myself should go. In the Afternoon the Emperor sent Chun lin ye to our Apartment. He asked several Questions about some European Affairs, and particularly concerning the Dutch; then enquired what Faults the Europeans could find in the Chinese. We reply'd that they passed in Europe for an ingenious People, but very emphatic, and given to over-reaching in Trade. Then inquiring what they thought of us, on this Occasion to mention the great Occasion the two Empires lent to each other at the Court of France, on account of his Greatness, and the Wildom wherewith he governed his Dominions, and especially for the Care he took to inure his Subjects to Hardships, setting them an Example in himself. Chun lin ye seemed pleased with this Discourse, and freely accepted from P. Bouvet some small Paintings upon Tale. In the Evening P.P. Suarez and Bouvet went, in the Name of all us, to visit the Envoy, who received them with all manner of Civility. At their Return they sent him a Present of some pieces of Silk, Wine and Grapes. He refused the Silk, and was loth to accept of the Wine, but he gave a Sable-skin to each of the two Servants who carried them.

The 8th P. Pereyra and Thomas were called to the Tribunal of the Ko lun to translate a Letter, which the two chief Ambassadors had been obliged to write to the Russian Plenipotentiaries, because the Envoy had declared that he could not, without bringing a Letter from Pe king for his Master: This Letter import'ted that the Emperor had appointed Nagjocht, and that his Ministers would set out the 17th Infall, and would make all possible Speed, as his Majesty had already given them Advice, in the Letter written by his Ministers.

The 9th P. Pereyra, Thomas, Bouvet, and myself went to Court, where we were admitted to an Audience of the Emperor in his privy Apartment. His Majesty made us draw near his Person, and talked very graciously to us, and approach'd us till he made us dine in a Hall near his own Chamber, and while we were at the Table he asked us several Questions, particularly concerning the great Drought this Year.

The 11th the Emperor sent P. Pereyra and myself each a Saddle embroidered with the Dragons of the Empire: After Dinner we went to return his Majesty Thanks for the Favour, and explained to him the Causes of Rain and Drought, according to the Orders the Day before, sent us on Occasion of the great Dryness of the Season.

The 12th we took Leave of his Majesty, and received his last Orders; he cau'd us to be told, that as he had a perfect Knowledge of us, he had nothing to recommend, not doubting of our Capacity and Zeal to serve him in affixing our Ambassadors to finish the important Affair they were employ'd about.

The Second Journey of the PP. Gerbillon and Pereyra into Tartary, in 1689.

June 13, 1689, we left Pe king, and travelled 90 Li North-east, in the Road to Mi yan byen. On the 14th our Road lay towards the Mountains, and was heavy for the Oxen, which made our Progress slow. We encamped in a Place called Tyen yi li, that is, the Fisheys, the Ground begins to be full of Stones and Hills, and there are Spots of very good Land, well cultivated.

The Weather was variable, the Morning somewhat rainy, the Afternoon fair, and very hot, without one Breath of Wind.

The 15th we advanced 90 Li, till near N.E. and encamped in a small Plain, consisting entirely of Sand and little Rocks at the Foot of the great Wall. After marching along a small River, which runs in this Wall: We encamped by the Wall, we came to a Town with a poor Citadell in bad Repair; and almost ungarrison'd, called in Chinese, K1 pe kew, Tartarian, Moaloo ta. We were about 3000 Men, and the Hills were neither very high nor rugged, till within two leagues of K1 pe kew. We had always the Wall in Sight, which we discover'd on the Wall the Day before. The Weather was cloudy almost the whole Day, with a pretty strong S. Wind, which blew very hot.

On the 16th the Sun shone, but the Hills were covered with the Clouds, and our March was not very far. We turned off now and then into the Valleys, and encamped in a Place called Lian hun, four or five Li beyond Nyan ya li, which is at present a great Village. The Road lay continually among high and very steep Mountains, and often through very narrow Passes. We crossed the little River Lian by several times; it runs along these Valleys S.E. and was very low at this time, occasion'd by the great Drought; we encamped on its Banks. The Weather was very variable the whole Day, the Sky almost constantly louring, but no Rain fell. The
The 17th we advanced 60 Li to the North, winding among the Mountains; we often crossed the Lan ho, and encamped on its Banks in a Place named Tif iegun, where the Valley is somewhat wider; the Country the same as the Day before. The Weather was very clear, a South Wind blowing, tho’ it was very hot.

The 18th we travelled 50 Li North, sometimes a little inclining to the West, crossed the Lan ho several times, and encamped again on its Banks, in a Place called Eiuch tai uig. We passed several Dehles in the Mountains, coming then upon spacious valleys, with here and there a Handful of Sandwich Trees, with a brisk and very cold N. Wind, after Noon it grew cloudy, and a few Drops of Rain fell, but it cleared up again.

The 19th we advanced 60 Li sometimes a little by W. often crossing the Lan ho, on whose Banks we encamped in a Valley, called Kiefing, San tau uig, which was somewhat wider than most of the former; we there found excellent Forage, and before we came to it passed a Mountain, to the North of which the Country appears to be considerably lower than on the South side; here the Lan ho runs from N. to S. It was very cold in the Morning before Sun-rise, and very hot afterwards, the Sky being very clear all the Day.

The 20th we travelled 50 Li to the North, all the way among Mountains like the former, only these we met yesterday were covered with Pines, whereas the others bore several other sorts of Trees, as Oaks, El, birch, by a small River which we crossed are full of good Forage, and watered by Rivulets and the Lan ho, or the Kairik: This last River rises in Mount Pe cha, and after running a considerable way S.W. and S. at the Rounding of these Mountains, falls into the Lan ho. We encamped by the Kairik, in a Valley of good Forage, about three Quarters of a League wide. This River is everywhere fordable, like the Lan ho, and we crossed it several times in our way. The Mountains abound with Tigers, Stags, Roe-deer, and other Game; we gave Chase to some Roe-deers, and killed two of them. The Valleys are full of Quills and Reeds. We had the Sun before we came to this Place, and on my coming into it I had two Cloths on, but now I keep my Summer Habit, yet I felt it exceeding cold. Towards Noon it grew very hot, the Wind changing from N. to S. The Weather was very fair all Day, tho’ the Sun was now and then covered with Clouds.

The 21st we advanced 60 Li N. almost continually along the Kairik, on whose Banks we encamped again, in a Place where the Country begins to be more open, but also more barren and diffiguerable. The Mountains that bound the Sight to the W. N.W. and E. N.E. sometimes, are almost bare, neither is the Forage so good or abundant as the former. Our Camp was at the Source of the Kairik. This River is full of Fish, and our Men caught a good Quantity, but they were none of the belt; a little after Sun-rise it grew warm, and, the S. Wind prevailing all the Day, the Heat was very great.

The 22d we marched 60 Li, N.N.W. in a Country quite open, and pretty level; to our Right and Left were little Hills, very open also, and naked, with only here and there a Tree. The Plain was for the most part covered with good Forage, and thin of Inhabitants. We encamped in a Place called Yonghun. On the Banks of a little River called Ikiar, which rises in Mount Pe cha, and having run for some time to the S.W. falls into the Lan ho. This latter rises in the same Mountain, and after it has run 60 Li N.N.W. and then S. returns at length to the E. and S.E. and being enlarged with several other Streams, empties itself into the Eastern Sea. We found in the Meadows near the River Ikiar a Spring of excellent fresh Water.

As we arrived early at the Camp, I took the Sun’s Altitude at Noon, and found it 50°, and about 30° for the Sun being frequently clouded, I could not depend on the Nicety of my Observation. The Weather was variable all Day, being sometimes clear, sometimes cloudy, with a high S. Wind.

The 23d we waited in our Camp at Ikiar till the Mandarins and Soldiers, who could not march all in a Body through the Defiles of the Mountains, were come up, in order to see if any thing was wanting, and to settle the Route we were to take. The Son of one of the most powerful Regulos of the Mongol, the Emperor’s Affals, paid our Ambassadors a Visit, accompanied with several Princes, who are Princes, the Sons of Relations of other Regulos. His Territories were not far from our Camp, and he kept his Court but 20 or 30 Leagues off towards the Ili; He is said to be somewhat more civilized than the other Mongols of these Parts, and has a fixed Habitation, where Hulues are built, which is very uncommon among the Tartars. Our People caught a vast Quantity of Fish, great and small, in the little River.

The Weather was the same as YesterdAy.

The 24th we travelled 70 Li N. and N.W. in a Country like the former. We encamped in a Place called Ilyar, by a small River with a rapid Current from N. to S. and a little by W. where we found plenty of excellent Forage. We had a good Shower in the Afternoon.

The 25th we advanced 75 Li, turning sometimes E. but mostly N.E. to avoid as much as possible the moving Sands, which are very troublesome. The Winds blow up there the Sands in little Hills, which you are continually mounting or defending. This makes the Road extremely difficult, especially for Carriages. We encamped about a large Pool, three or four Leagues in Compass. This Pool is full of Fish, and has several springs, for the Sloth it is never dry. Its Water is very clear and wholesome, its Bottom Slime, and it affords very fat and well-tafted Fish; our People took four of the first Catch of the Net; neither Rushes, Reeds nor Gras grow in it, but we saw abundance of wild Geese, Ducks and Swans there. So far law ye having launched a Bark, which was given him by the King, and carried’d in Pieces on a Camel, killed four or five Swans, and some wild Geese. None of these Birds hold their Wings when they see Men, but spread them wide, and lie flats in the Mud, till the dry Gras, which covers the Country, took Fire, and by means of a boisterous W. Wind spread far and near in an Instant, obliterating part of our People to decamp, and all of us to resolve never more to pitch among dry Stubble.

The Weather was extremely cold in the Morning, and obliged Kieh kyar to put on his double-furr’d Coat, but was mild enough after the Sun was risen a while. It was a fair Day, excepting now and then a little cloudy, with a very high West Wind.

The 26th we went 28 Li, being often turning to the N.W. to avoid the Sand-hills. We made this short Stage in order to wait for the coming up of the Carriages. Our Camp was in a large Plain entirely surrounded with Sand hills. As there was neither River nor Pool, we were obliged to dig Wells, whose Water was extremely cool. In several of them we found great pieces of Ice, but the Water generally catted of Mud; however, two Li from our Camp there was a Spring of very good fresh Water. It was a clear Day, West Wind, and fair Weather.

The 27th we marched 60 Li to the N. in a more open Country than hitherto, passing many Hills of moving Sands, particularly 12 or 15 Li before we came to the Place where we encamped, which was in a Plain near a Pool of fresh Water, three good Leagues in Circumference, called in the Mongol Language, Tanka.
The 30th we continued in our Camp because it rained all the Morning; in the Afternoon it grew fair, but the Rain and Thunder began again in the Evening, accompanied with a W. and N.W. Wind.

The 31st we advanced 65 Li to the N.E. part of the way in the Plain where we had encamped, afterwards we passed three Hilllocks of moving Sands, between which are two Plains, furnished with good Forage and some Ponds of Water, supplied by Springs. Having passed over the third Hilllock, we entered into a Plain, larger, and more agreeable to the two former. It abounds with good Forage, and is watered with a Brook, called Chikir, which runs N. and N.E. whole Stream is very clear and wholesome. There The Brook was not the least corrupted. It is said to rise from a Spring in a little Cave near this Brook in a Place named Chikir feikin, that is, the Source of the Chikir. The Morning was hot till a cool S.W. Wind arose which covered the Sky with Clouds. In the Afternoon there fell some Rain, with Thunder and a very violent S.W. Wind, which was allay'd in the Evening by the Rain; then it cleared up, but more Rain fell in the Night.

Into Western Tartary.

303

Taken nor; to the Well of it appears a little rocky Hill, and before this a ruined Pagod, whereof there remains no more than three flatter’d Walls. South of the Pagod are the Ruins of a little House, and to the North you meet with a Grotto, in which you see the Remains of a Chapel, on whose Walls several Images are still standing; in it were two old broken Coffers, full of Writings in the Mongol Language, and in two other, which I am unacquainted with. I took some of these Papers, written in three different sorts of Characters, amongst which were the famous Pray of the Mongol Emperor, written for the most part on very long and narrow Slips of Paper. In the Front of this Grotto stands a Pillar of white Marble, 10 or 12 foot high, and 4 broad, with Dragons carved over the Pedestal, which is of the same Marble about a Foot thick, and on it are cut 3 great Many Chinese Characters, still very legible, importing that the Pagod was built by a Holy Man, [the Holy Man are those immediately under the Jao law] of the Jao law's Tribunal, in Honour of Fo, during the Empire of the Mongols in China and this place is now respected by the Prince who then regulated here. I would rain have taken a Copy of the Inscript, but it was not possible for me to do it. After we had visited these Ruins, which lie in a vast Plain 15 or 20 Leagues in Compass, and quite surrounded by little Hills, except on the West, where it communicates with another Plain, we went to see a great Lake 15 or 16 Leagues in Circumference, which was but half a League from the Pagod, and one from our Camp. It is called Talj aux in the Mongol Language, and the Banks of it are very low, and there I told me four small Rivers lose themselves in it. This Lake is very shallow on the South side where we were, but they said it was very deep towards the middle; the Bottom is sandy. There appeared neither Rushes, Reeds nor Grasses on it, but we saw abundance of Swans, wild Geese, Ducks and other Water-fowl. 'Tis so full of Fish, that at three Draughts of a large Net, given our Ambassadors by the Emperor, to divert themselves with Fishings, we caught, I speak within Truth, above 20,000, all of one Sort, and of different Sizes under a Foot, for I observed none larger. This Fish has given to Scales like a Carp, but is much leaner. The River or Sea People dragged the Net, they had much ado to draw it on the Bank, which looked black with the Fish. Some seared them with a sort of Forks, made for the Purposes of many Prongs; but most took them up with their Hands. With another much letter Net, belonging to So fan law, ye, they caught Fish in proportion. I believe that in three Draughts with both Nets, they took 30,000. There were enough to serve the Ambassadors Train, consisting of 6 or 7000 Persons. Much of their Race ran through the Camp, from one end to the other, with Sticks on their Heads, or Waggons, to make Provision of them. Nor did the Fishing cease till every one had his Load, or as many as he cared for. For what is surpising, the Nets were cast in more than two Foot and half of Water. No doubt they would have met with more Fish, and very large ones in deeper Places of the Lake, for the Father they went in the bigger they met with, and in greater Quantity. The Fish were all of one Kind: I saw two that had on their Gills a kind of Wart like a Clot of Spawn. It was a cold Morning, and a very fair Day, with scarce a Breath of Wind.

The 3th we marched 53 Li straight N.E. with a little by E. all in a dry sandy Plain, and very level. Twice we crossed a little River, that runs S.W. into the Lake Talj aux, as I was told. We encamped in a Place called Obolong, by another small River called Kirdtiri, which rives in the Mountains N.E. of the Plain, and glides along the same way with a very rapid Course to the S. and S.W. It is everywhere fertile, with a sandy Bottom, and its Water is clear and wholesome. On its Banks are fine Meadows, and few fortified Hills, as we got within the bel of Forogs, so that we encamped most commodiously by it. Breaking up in the Morning, all the Mandarins of the Company waited on their two Chiefs, and all of us in a Body return'd Thanks to the Emperor, by nine Knocks of the Forehead against the Ground, as the Cullum is, for the Provision he had graciously bestow'd us of Oxen, Sheep, Horses, Camels, Rice, &c. which were conducted hither by two Mandarins, who afterwards returned to Peking to give an Account of their Commission. These Mandarins shew'd our Ambassador some part of these Refreshments the Day before. We saw 200 Oxen, and 2000 Sh. ep. As many, I was told, came by another Road, with 3000 Horses, and 1000 Camels laden with Rice, which were to join us at Nippeh, or on the Road, as Occasion required. It was a very fair and hot Day, no Air-firing, but a slender Breeze from W. and S.W.

The 4th we travelled 60 Li to the N.E., part of the way in the Plain where we had encamped, afterwards we passed three Hilllocks of moving Sands, between which are two Plains, furnished with good Forage and some Ponds of Water, supplied by Springs. Having passed over the third Hilllock, we entered into a Plain, larger, and more agreeable than the two former. It abounds with good Forage, and is watered with a Brook, called Chikir, that runs N. and N.E. whole Stream is very clear and wholesome. There The Brook was not the least corrupted. It is said to rise from a Spring in a little Cave near this Brook in a Place named Chikir feikin, that is, the Source of the Chikir. The Morning was hot till a cool S.W. Wind arose which covered the Sky with Clouds. In the Afternoon there fell some Rain, with Thunder and a very violent S.W. Wind, which was allay'd in the Evening by the Rain; then it cleared up, but more Rain fell in the Night.

The 5th we continued in our Camp because it rained all the Morning; in the Afternoon it grew fair, but the Rain and Thunder began again in the Evening, accompanied with a W. and N.W. Wind.

The 6th we advanced 66 Li, our Course first was N.E. then N.E. and lastly N. At the end of 45 or 50 Li we entered the narrow Paffes of Mountains, higher than the former, and almost entirely bare, producing only a few Trees and Bushes here and there at the Foot of them; we several times crossed the Chikir, which is very clear, but in summer sometimes very full, and is said to be so deep, that is said to be so deep, that the Land falls considerably in advancing Northward. From the time we entered the Mountains we did not hear the Wind about from the E.N.E. to the N.W. so that I reckon our Stage was no more than 55 Li to the N.W. The Plains watered by the Chikir are never without store of good Forage. We encamped in a Valley, called Haybell pilmom, on that River, which is always very low, and in this Place no better than a Brook. The Morning was very cold, and almost perfectly cloudy till towards Noon. About three o'Clock we had some Rain, after which it grew fair again.

The 8th we marched 68 Li due N. only inclining sometimes a little to the E. or W. all the way through a large Plain five or six Leagues wide from E. to W. and extending out of Sight to the N. and S. it was full of Yellow Geors, and chilled and froze. The Chikir winds along this Plain, but its Water diminishes to such a degree, that in the Place where we encamped on its Banks it was almost quite dried up. It was extremly warm in the Day. Towards Night we observed a strong Wind, with a high N. Wind, and a little Rain, which allay'd the Wind, and the Weather grew fair again.

The 9th we travelled 70 Li, 40 N. in a spacious Plain, and then entered among Hilllocks of loof; Sands, where turning almost due W. we kept on till we came to a Plain beyond these Sands, which do not extend above 4 or 4 Li in this part, and encamped in a Place called Short prision (that is, there is Wood to burn) on the Banks of the Chikir, which is deeper here than by our former Camps; and we found pretty good Forage.
The Limits.

We few many Yellow Goats on the Road, which ran with surprising Speed. Our People chased them all the way as well as the Hares, which they met with in the Braeks. They rode about on the Heights and Borders of the loose Sands, before mention'd, and in the high Grafs in the Plain where we encamped, so that they caught several. There are also Sand-partridgges, and some true Partridges. It was very cold before Sun-rise, but soon after exceeding hot, and continued so all Day, without one Breath of Wind; in the Evening the Sky was overcast.

The 4th we marched 63 Li N.N.W. or rather a little more to the West, almost all the way in a flat and pretty level Country, consisting partly of loose Sands, very open, and bare of Trees. We encamped once more on the Cikir, which had very little Water, in a Place called, Uzego, that is, the Place where there is Water and Forage. It rained heavily all the Morning, with some Intermission, till two in the Afternoon, and the N. Wind blew hard all Day till Evening, when it grew fair, and the Wind ceased.

The 5th we went 79 Li to the N. declining sometimes a little to the W. After we had gone a few Li in the W. where we first crossed a hill, and then descended three large hills, consisting almost wholly of Sand mixed with a little bad Earth, so that it was quite defitute of Forage, except a few tusky small Plants, which only the Camels could eat. We encamped on a small Eminence to the West of the Plain, near a Fountain of very wholesome Water, which is in a Hollow on the Declivity, and called Tzii pilak. It was exceeding cold in the Morning, and very cool the rest of the Day, tho' the Weather was fair, but the Sun's Heat was alloy'd by a brisk North Wind.

The 6th we marched 65 Li N. declining almost due N. declining sometimes a little to the E. through a Country as flat and barren as the Day before. By the way we hunted Hares and Yellow Goats, and encamped in a Place called Silhatte pilak, by a Spring of good Water. There was a little Forage in the Neighbourhood, and I was told there was, a little more to the E. a small Pond of Water, convenient for watering the Cattle. It was cloudy all the Morning, with a small but very cold Breeze from the N; there also fell some Rain, but the Afternoon was very fair and clear.

The 7th we travelled 86 Li. After we had gone a little Space Northward, we entered among Hills which held us 20 Li, and then continued our way North, always through a level Country, excepting two little hills; afterwards we entered again into a narrow Pflage between Hillocks, following a Brook, which was almost everywhere dry; then turning to the West, we went and encamped by the side of the Brook, in a Place called, in the Mongol Language, Hilaipaye, where there was good Water, and tolerable Forage; they also found Wood for Firing, the Banks of the Brook being covered with Trees. It rained almost all the Day, and in the Evening arose a violent Storm of Thunder and Hail, without any Wind; afterward it cleared up.

The 8th we marched 50 Li to the N. declining sometimes a little to the West, in a Country no less barren, but more uneven than the former, and encamped in a Place called Tonnedad Nobosfakin, on the Banks of a little River named Uzego. In the 7th Sheet of Tartary called Uzegochehin which does not run a great River. We had Water and Forage enough in the Neighbourhood, and a fine Spring not far off. This Spot is without the Bounds of that part of Tartary lighted on the Map; yet it does not properly belong to the Empire of Kalka, but is as it were a neutral Place between both Empires, and called Kar. I found the Sun's meridian Altitude 62° 30', or 66°, for I could not determine it precisely, because the Sky was overcast, and the Sun appeared only now and then for a Moment. It rained exceeding hard all Day, with great Claps of Thunder, and a strong N. Wind, which driving the Dust with Violence in our Faces, hindered us from travelling farther.

The 9th we advanced 42 Li N.N.W. in a Country rugged enough at first, but smoother afterwards. As it had rained much for some Days before, we met with good Forage all the way. We encamped without the true Limits of both Empires, near a Rivulet called Chama. On our Arrival a Prince of the Blood Royal of Kalka came to meet the Ambassadors. As soon as he drew near, they alighted on both Sides, and the Tzakhi advancing fell on his Knees to enquire after the Emperor's Health; then rising up he saluted the Ambassadors by touching both their Hands with his own; after which he took Horse again and returned. This Prince, who seemed to be in Years, was flat-faced, but very fair-complexioned; his Attendants before three or four Persons, who were either his Sons or near Relations, and had Silk Veils on as well as himself; the rest were miserably clad, and made a pitiful Figure. In the Evening he sent three Horses, three Camels, six Oxen, and 150 Sheep, to our Ambassadors, who accepted only the Oxen and Sheep, but paying double the Worth in Silks, Linnen, Tea and Tobacco, the only Things in Esteem with these Tartars, who are Strangers to Money and Curiosities. They told us this Tzakhi was forced to lead his Northern Territories for fear of the Ruffians, with whom they have had good Understanding, and that he no leas almost due N. declining sometimes a little to the E. through a Country as flat and barren as the Day before, with good Forage all the way. They have been driven from their Camels, which were left fit for Service to fatten for their Return in this Place, where there was plenty of good Water and Forage. The Weather was fair all Day, and there blew a pretty cool South and South-west Wind.

The Travels of P. Gerbillon.
The 14th we marched 51 Li due N. in a Country where every where, and abounding with Forage, tho' none of the belt, in the parts of Tartary, as well as the Northern Provinces of China, having been a long time without Rain till the Beginning of this Month. We encamped in a Place called Charski kheir, by a small Pool, or rather a Reservoir of Rain-water. There was also a Fountain, whose Water flunk, and could not be drank till settled, but our People opened some Wells of very good Water. I took the Sun's meridian Altitude in the Camp, with two Quadrants: By the larger, of a Foot Radius, I found it 66° 15', and by the smaller 65° 30', with a Fender Breeze from S.E. In the 15th we advanced 78 Li due N. in a quite open Country, partly smooth and partly rugged; the Soil a firm Sand, easy for travelling, but affording little Forage. After we had gone about 40 Li, we tumbled between two Pools, whose Water was so bad that the Ambassadors resolved to go on to the Place where we pitched, called Holstai pahit, on little Hills, where is a Spring of a very good Taffe, which waters a Valley that afforded the belt Forage we had yet met with. The Weather was very hot, till about a Quarter of an Hour past Noon, and the Wind was in the E. in the Evening; the former was covered with Clouds, while the latter was clear.

The 16th we travelled 33 Li N. in a Country like the former, full of Hills, but the Soil was better, affording tolerable Forage. We hunted all the way we went in this manner: The Cavalry of the eight Standards, with their Officers at their Head, being drawn up in the Form of a Half-Moon, marched forward, including the Game, till arriving at the Place of Encampment, they closed the Horns of the Figure, and the Ambassadors went on their backs, in which they killed two young Wolves, and 50 or 60 Yellow Goats, most of them under a Year old, for the large ones made their way through Showers of Arrows, and escaped by their prodigious Suddenness. Among the rest was killed a little Wild Mule, which the Mongols call Chikley, a Sort that propagate their Kind; it was a Female, and seemed to be but a few Months old: It had large Ears, a long Head, a slender Body, and Long Legs; its Hair of an Ash Colour, its Hoofs and Feet unclean, like our Mules. Our Ambassadors ordered all the Yellow Goats to be distinguished, after which we went on our Camp, and were for our first Quiet. We found a Fountain of very good Water, in a Place named Hapi. The Morning was a little cloudy, but succeeded by a Fair Day, which would have been an excellent hot one, had not a South Wind arose about Noon.

The 17th we travelled 68 Li N. in a rugged Country, and full of Forage. We saw at a Distance vast Numbers of Yellow Goats, several thousands in a Bottom, but did not disturb them. This Day's Stage being overcast, we encamped in a Place called Kerdeni Talboun, which was near a Fountain of Rain-water, which served our Cattle, but our People dug some Wells for their own Use. At our Arrival here a Kalca Tayki, who lived pretty far Eastward, came to visit the Ambassadors, and offered them a Pretend of Horses, Oxen, Sheep, &c. but they did not accept of them. He had a better Aspect than those we had seen before, was clad in red Taffety, and his Attendants had all green Jackets, some of Silk, some of Linnen. The Weather was fair and very hot all Day, tho' a Fender Breeze from the S. drove about Noon.

The 18th we travelled 62 Li. half N. and the rest N.W. in a Country much like the former. We saw several thousand Yellow Goats in a Plain, at the End whereof is a great Pool. The Ambassadors thought to surround them by extending their Company, but most of them escaped. We encamped in a Place named Kafi, or Kanda, near a Pool, said to be of Spring-water; but it was neither fresh nor clear, tho' not ill-tailed. The Morning was pretty cool, because cloudy, with a brisk N.W. Wind till 8 O'Clock. Afterward it grew very hot, and the Sun shone bright and heated the Ground. About half Way we found a Pool of Water, and by the Meridian Altitude, and Distance it was 8 Leagues S. and by the Noon, the Pool of which is covered with Clouds, but very fresh and good, and by the Wets given by the Emperor to the Ambassadors. Among them were abundance of Carp of different Sizes, and a kind of white Fish, which is very fat and delicious. I took the Sun's meridian Altitude, and found it 63° 15' with the larger Quadrant, and 63° 30' with the smaller. The Weather was very cool all Day, tho' very fair, the Heat being all along a North Wind.

The 19th we advanced 88 Li, almost directly N. in a Country still very open, and full of good Forage, but without any Trees, Bushes, or considerable Hills. About half Way we found Pool of Water, and encamped on the farther Banks of the River Kerlin, where was excellent Grass, above River Kerlin a Foot high. Kerlin is a moderate River; it rises in a Mountain named Kentey, 170 or 180 Leagues W. and by a small and little N. from the Place where we pitched it; its Course is from E. to W. winding sometimes to the N. and S., and Fix deep in the Sand, and stroked, it which is about 55 or 30 Leagues from the Lake, called by the Tartars, Kilen, and the Russan, Dabghai, or by which it falls. Its Bottom is Mud; 'tis full of Fish, whereof our People caught plenty, large and good, and with the Nets given by the Emperor to the Ambassadors. Among them were abundance of Carp of different Sizes, and a kind of white Fish, which is very fat and delicious. I took the Sun's meridian Altitude, and found it 63° 15' with the larger Quadrant, and 63° 30' with the smaller. The Weather was very cool all Day, tho' very fair, the Heat being all along a North Wind.

The 17th we advanced 88 Li, almost directly N. in a Country which at first was uneven, but afterwards we came to spacious Plains, with some little Heights between, and towards the End of our Stage it grew rugged again. Forage was plentiful every where, and the Soil became better, and freer from Sand, tho' we saw neither Tree nor Bush. Near the End of our Journey we declined a little to the West, as at the Beginning we had turned somehow to the East. We met with no Water till we came to the Place we encamped in, named Chirkai, where was a large Pool of good Water for the Cattle; but there was none for our Use, whole Water was pretty fresh and good, but a little sweetish. The Sun being now and then clouded, the Air was pretty temperate, especially after Noon, when arose a Breeze from the North.

The 18th we travelled 77 Li N. declining a very little to the E. in a Country much like the former. We saw few little Lakes, or Pools, the largest to the E. at the Foot of a little Chain of Hillys, the other not far from the Place where we encamped, called Holstapulgai, which was on the Banks of a third Lake, stocked with River Fowl, and near a Spring, as cool as if it had been frozen, and very clear. Being about to decamp, a Kalca Tayki, accompanied by four or five of his Brothers, came to salute the Ambassadors, and offered them Horses, Camels and Sheep, which were not accepted. On their near Approach, both their State and the Ambassadors alarmed, the Horses immediately falling on their Knees to enquire after the Emperor's Health: Then they offered their Horses, one after the other, till having encamped a little got on Horseback again. When they had gone a few Steps, the Ambassadors intimated them not to take the Trouble to conduct them any farther. In the Evening two other Tayki came to salute our Ambassadors. The Fear of the Russians had constrained them to retire beyond the Kerlin. A small Breeze from the N. made it very cool till the Sun was a little high; afterwards it grew hot till past Noon, when a South Wind, in the Evening, blew down on us with Rain.

The 19th we advanced 92 Li, almost due N.E. bending sometimes a little more to the N. The Country was like the former, traversed with very good Forage, but not quite so uneven. At the End of 60 Li an Audience.

We came to a Pond with Ducks on it. We likewise saw certain Animals, called by the Mongols, Tar
River Porch.
not above a Mile and half in Breadth where we crufted it, we continued our way between the Hills, some of which are almost covered with Woods, which grow thinner the farther you advance Northward. The Paffes and Declivities of these Hills abouted with Springs and Brooks, which in several Places producing Quagmires render Travelling difficult. We met with excellent Forage all the way, the Grafs in several Places being above a Foot and half high. If Corn were sown in the Parts, I believe it would thrive very well. We encamped on barren Hillslocks, in a Place called Hillangrew, along a Brook of that Name, which runs at the Foot of the Hillslocks to the N. eight or ten Li to the S. of a little River somewhat larger than the two former, which was so full of Swiffs that all Day, scarce any Wind fhrifng. We were ill pelted with Gnats till we came to the little Wood, but beyond it were much more decrease, and we suffered but little from them the rem of the Way.

The 26th we went 47 Li, which might be reduced to 40, because the Road was very difficult, and full of Sloughs; besides much Time was spent in paffing two Rivers: The first, which was no more than 10 Li from the Place where we had encamped, was both narrow and shallow, but incommoded with Quagmires, so that we were forced to fill up with Fafcines made of the neighbouring high Grafs, by Order of the Ambaffadors, who stay'd above two Hours on the Bank to direct the paffing over of the Baggage. Having paffed this River we followed the Stream, which runs with much Rapidity to the N. and N.E. and falls into the Wenth, which we also forced a little above the Place of their Confluence. This River is more than 100 geographical Paces wide, and not five Feet in Depth, so that the middling Horfes paffed it without fwatering; but this Foot is narrow, and the Current so strong, that, tho' the Ambaffadors reckoned the Care imaginable to fee every thing pass over with Order and Safety, yet many Canfels and Horfes, loaden and unloaden, besides many Men, were carry'd down the Current where it was very deep. However, as there were People enough on the Banks to help them, they faved moft of the Men, by holding out Poles, and drawing them afhore; as for the Canfels and Horfes, moft of which of themselves made towards Land they forced them to go up on the Bank, and finally unloading them, and then turning them, above 40 Horfes, and four or eight Canfels were drowned. The Diftance between these two Rivers is about 30 Li, the Road winding and turning among high, steep, and unfaillable Mountains, which obliged us to keep in the Valleys, which were full of Mud and Quagmires almost all the way. We had likewise much Difficulty in crofing a little Brook about half way; in fhort, this was the moft dangerous and troublome Stage for our Equippage that we had yet met with. We encamped about 10 Li beyond the Ford, in a Place called Tourn. Our Road lay between the Rivers, N. and N.W. fo that we may reckon our Stage at 40 Li to the N.N.W. This River, they told us, abound with Fith, particularly a large Sort, of a molt delicious Taste. The Ruffians come often hither to fift, and bring their Cattle to graze in the adjacent Meadows, where is excellent Forage. The Weather was cloudy and burning, but without Rain or Wind. The Perfons bent by our Ambaffadors to compliment the Ruffian Polifpotentiaries, had left a Signal with a Signal f Coffel to a long Pole, erected on an Eminence in the Road, importimg, that they paffed this way the 24th of this Month, and that the Country abounded with Stage, Foxes, Sables and Ermines; but the Roads were fo bad, that the Ambaffadors had no Inclination to hunt them; besides, 'tis probable the Nofile of our Vaguard had put them to flight.

The 27th we continued in our Camp to give tho'fe who remained behind time to crof the River. One of the Deputies, bent by our Ambaffadors to Nipfch to notify their Approach, returned to the Camp, and informed us that, but for a certain Circumftance, they could not speak to the Envernor till the next Day, when he came out of his Houfe to receive them, and treated them with all forts of Civilities; that when he enquired after the Emperor's Health he bowed his Head to the very Ground, from which he told the Ambaffadors that the Polifpotentiaries of the Czarz, his Maffers, were not yet arrived; but that he had fent an Exprefs to acquaint them with their Arrival, and hoped it would not be long before they came. We learned likewise, from the fame Deputy, that on the 25th Maflay ye, with all the Soldiers from April, and the Barks laden with Provifions, arrived in Sight of Nipfch. The Ambaffadors understanding that the ref of the Road to that City was full of Sloughs, detach'd 5 or 600 Men to mend it, by laying Fafcines of Bought, Grafs, and Branches of Trees, to prevent the loaden Hofs from finking in the Mud. It rained all Night, and great part of the Day, with a N.E. Wind. The 28th we had 38 Li of the Badnefs of the Road. We travelled all the way among Mountains, almost continually mounting or defcending, through large and very thick Woods of Wha fbn Trees, already spoken of, without either Brambles, Thorns, or Shrubs, fo that it would be very easy and pleafant travelling through them, we were not for the Mud and Dirt. The Country abounds with Springs, and is full of Fruit-Trees; we gathered Strawberries, like them of Europe both in Shape and Taste. Some of the Czars Reftine, who had killed feveral Stags in the Mountains, reported that they often found the Tracks of Ibex. They fay there are wandering Tartars in the Woods, which are very faillable. The Journey lay moft N. with very little Turnings now and then to the E. or W. and encamped on the Heights beyond a large Brook, called Telegan. The Officers, whom the Ambaffadors had fent to Nipfch to inform the Ruffian Polifpotentiaries of their Arrival, returned: They highly extoll'd the Governor's Civility, and his humanfame Treatment of them. It rained all this Day as well as the Night before.

The 29th the Ambaffadors wrote in the Evening a Deputy from the Go- vernor of Nipfch complimented the Ambaffadors. He was attended by ten other Ruffians, all a mean fort of People, clownifh, and fomewhat barbarous in their Behaviour: They were clad in coarfe Cloth, except their Chief, who was a little letterd: their Interpreter, a Tartar of Ellab, was a Perfon of low Understanding, and quite out of Countenance at first, having never been perhaps in fuch good Company before. This Deputy made his Compliment standing, and, after his Country Fafion, put his Hat on as soon as he had made his Reverence, and had enquired after the Emperor's Health. Then he and his Company were defir'd to fit down, and having given Answers to feveral Questions, he afsed, in his Turn, where the Ambaffadors propofed to encamp, that the Place might be fifted up for them, adding, that their Polifpotentiaries would loon arrive. They were afterwards prefent류 with Tea, and then took their Leave. It was till cloudy, and rained the greater part of the Day, but in the Evening it began to grow fair. The 30th our Roads, all the way through the Mountainous Village, was sometimes to the N. sometimes N.N.E. and N. f. fo that I reckon our Stage 30 Li to the N.N.E. Their Woods abound with Strawberries, and are full of Springs and Quagmires; but as they had had time to mend the Roads, and the Ambaffadors took care that the Horfemen fhould not fpoil them again, we had left Trouble than the Day before. The Woods conflit partly of Wha fbn Trees, resembling the Ash, if they are not The same, which are very fair, but which the Wuths, who are employed in Hafings, if that Name may be fomcy Huts made with Trunks of Fir-Trees, hid one another, without any Carpenters Work. The Inhabitants of thefe Hofs had retir'd to Nipfch on Intelligence that we were
were on the Road. In one of their little Hamlets there was a wooden Chapel, somewhat handsomer than the Huttes; we knew it by the Crofs on the Top of it. About these Dwellings were tilled Lands, which produce very fine Ryce and other small Grain. They plow the Hillocks, and graze their Cattle in the Meadows, which are water'd by a Brook, and strongly fenced for fear the Cattle should get into the plow'd Grounds. We encamped beyond the second Hamlet, upon little Hills, at the Foot of which runs a small but muddy Brook, called Avrog, which gives its Name to the Hamlets. The Morning was fair and calm, and tho' the Air was Cloudy, I observed that I perceived that piercing Cold in the Morning which we had always felt before, whenever the Sky was free from Clouds, nay it was not so much as.

The 41st we advanced 44 Li, part N.E. part N.W. and part due E. so that I compute the whole at no more than 36 Li E. N.E. We crost three large Brooks in the way; the Country was every where full of Mountains, but somewhat more open than the former; at least we did not pass through any Woods, except a little Grove that was planted in the side of Nipchë, on the fide of the River Sagahlëan, which is not above a Li wide in this Place, tho' they say it is of a good Depth everywhere. We went in a large Hempt of Ir-Trees piled up by the Russian, in order to convey them by the River to Nipchë, Ma lau ye, one of the Emperor's Deputies at the Conferences for Peace, the Tsjan kyun, or General of the Troops at Agyg, and in all the Country to the N. of Ula, two Ki say chin, or Chiefs of the eight Standards of the Empire, besides several other considerable Mandarin, came forwards above a League to meet our Amband the third here, they all alighted, because the Mandarin designed to enforce after the Emperor's Health, which must always be done on both Knees. Advancing a little farther, we met another Company of Mandarin, who had been banished to Ula, Agyg, Ninguta, and other Places of Eastern Tertainty, and came up in Barks in the Condition of private Soldiers! To this low State they were reduced in their Exile, wherein they are employed in the most laborious Offices. They are sent into the Forests to fell Wood for the Emperor's Service, and are even put to dress the Barks. They were all in a melancholy and negligent Dres, and incoherent Coated; we overtook them, who were white or grey. We arrived at a Place where we found the Barks, which brought the Soldiers and Provisions from Ula and Agyg, lying in a Row along the Southen Bank. The Tents of the Soldiers were also disposed in Order, according to their Standards, by the River-side. The Barks had hung out their Streamers and Flags in Honour to the Chiefs of the Embaffy, and near them were 100 others, of a middle Rate, built like Galleys, which went both with Saiks and Oars, but were usuallly half along with Ropes by Men who marched on the Bank. Fifteen hundred Soldiers and Civilians, were made at least 3000, to which amount the 400 Soldiers who came by Land with us, the Mandarin, the Ambassadors Guards, their numerous Domellicks & Servants who composed the Equipage, the whole might amount to 9 or 10,000 Men. There were 3 or 4000 Camels, and at least 15000 Horse. So jan lau ye alone had above 300 of the first, and 1500 of the latter, besides 100 Domellicks to attend them. Kiu kwen had no less than 300 Horse, and 150 Camel, with 80 Servants, and the other Mandarin in proportion. We understood that the Governor of Nipchë was further of our Departure, because he had not notice of his. He also told the first Officers, who were sent by the Ambassadors to compliment the Russian Plenipotentiaries, that he had Reazon to complain of their Behaviour. They have alled, said he, as if they came not to treat of Peace, but make War, and ravage the Country; they have paffed themselves about the Fortresses, and being asked what their Intention was, answered, They had no Account to give, but would go where they thought fit. He farther complained that the Men who brought the Horses belonging to the Barks had spoiled the Harvest along the Road; that they had fezied the Subjects of the Czar, and would have forced them to discover the Tarts of Solan, who had submitted to the Russian, and on that Account were marked out by our People for Vengeance. On the other hand, he extolled the Civility of the Chiefs of the Embaffy who came by Land, and had the Goodness to notify their Arrival, as is every where practifed. As the Ambassadors found that the Proceedings of those who came by Water were directly contrary to the Emperor's Instructions, and might have occasioned the Russian Plenipotentiaries to keep at a Distance from Nipchë, or at least to conceal their Arrival till they were better informed of the Number and Disign of our Troops, they sent a Desp of Notice to their Commanders, that they might not give Rise to a Convention of Complaint; which was punctually and properly executed. We began to encamp in the Place mark'd out the Evening before by the Mograin chain, or Camp-Marshall, on the Bank of the Sagbahan, every one ranging himself under the Standard from which he was detached, and each Detachment forming a sort of great Circle made with the Soldiers Tent, not set close together, but the Breth of a Tent distant from one another to make the Circle the greater. These Spaces were crost by three Circles, one passed through the Top of the Tents, the second near the middle, and the third from the Fortresses, which gave Name to the Place. There was only one large Space left, which served for a Gate, opposite to the Tent of the commanding Officer, whose Tent, with the Standard before it, and those of the Superior Officers, were placed within the Circle; the interior Officers, and all the other Mandarin, who were ranged under the Standard of the Detachment, and were not military Officers, were quarter'd just without the Circle, and each Chief of the Embaffy in the Centre of the Circle formed by the Detachments of his respectively, with this Distinction, that at the left of this Circle were five four-fo'd pieces, two on each side, two Standards of Brocade, with the gile Dragons of the Empire on them, and six Pikes before their Tents. Every Night the Guard was mounted near the Standards, and in the Day near the Gate of the Circle, which they call Qurar, or Karan. On our Arrival we went with the Ambassadors, and the principal Officers of their Train, to the Bank of Lang lau ye kuyas chin, the commanding Officer of the Troops. He had possed himself in a very agreeable Place, over against the Fortresses of Nipchë, which is admirably situated over the meeting of two Rivers, the Sagbahan and Nipchë, which gives Name to the Place. To the Eait of the Fortresses, but beyond Cannon-shot, are Mountains of a moderate Height; to the West very pleasant little Hills, diversify'd with Woods and arable Lands; to the North a large open Country bounds the Sight; and to the South lies the great Bay, near three Quarters of a Mile wide. We dined under a green Pavil lion, which the Mandarin had erected on the Bank, and joined with his Bank. He and the Captains of the Troops, which they took on the Road, the Ambassadors found by this Place so pleasant and commodious, that they positively agreed to repair theri'every Day to hold their Conferences. The Governor of Nipchë sent two Officers to compliment the Ambassadors on their Arrival. It being full Moon, in the Evening the Barks beat their Kettle-Drums, and hung out Lanterns at their Top-masts, and the Russian answer'd with their Trumpets from the Garrison. The Morning was fair, but towards the Evening it was cloudy, and threatened Rain, it only thundered; it was very hot all the Day.
August 1. The Ambassadors having resolved to write to the Russian Plenipotentiaries to hasten their Arrival, or at least to know the precise Day they were to expect them, sent to invite us to come and transcribe the Letter into Latin, which we did. The Purpose of it was no more than this: That having made all possible Expedition according to their Request, they were surprised to hear no certain Tokens of their Arrival; that if they did not hasten their Coming, they should find themselves obliged to cross the River in order to encamp a more convenient Place for their Residence, where they wanted to go to the Place of their Arrival.

They added, that they had forborne to pass the River, to avoid giving them any Cause to suspect their good Intentions to conclude a Peace. This Letter was sent to the Governor of Nippeh, delining him to dispatch it without Delay to the Plenipotentiaries. The Governor sent the Ambassadors ten Oxen, and fifteen very fat Sheep, ordering the Meffengers to tell them that the Oxen came from the Czar their Maller, and the Sheep from himself. The Ambassadors gave each of the three Persons who brought the Present a piece of Satin, Tobacco, and Tobacco Pouches. In the Morning was a great Fog, which, in some measure, rendered the Weather uncertain all Day; it often threatened to rain, tho' none fell, but the Afternoon was very hot.

The 2d a Meffenger from the Russian Plenipotentiaries came to our Camp to compliment the Ambassadors. He was a young Man of about 23 Years of Age, and handsome enough, seemed to be well bred, and was self-possessed, but plain, and without Rank, but plain, and without Rank, Plenipotentiaries, attended by the Account of their People at Pe-king, had set out for Nippeh from Beijing the Beginning of February. Afterwards he related in his Turn some Questions, as first, Whether they came to make War, it not appearing probable to him that they should bring such a Number of Soldiers with them, or that the Troops which came by Water would behave in the manner they did, if they sincerely intended to treat of Peace. He complained particularly that two of their People had been killed near Fakja, while our Barks puffed by their Course, and that one of them had murdered; this was utterly denyed, but that the last Meffenger of the Russian Plenipotentiaries at Pe-king was not yet returned, since he set out before us; and was answered, that he carry'd abundance of Merchandize with him, in Wagons furnished by the Emperor, and for that reason could march but slowly. They likewise endeavoured to satisfy him, that they had no Intention but to treat of Peace. He inquired much as to the Conferences should be held with an equal Number of Plenipotentiaries, according to the Similitude of the Plenipotentiaries of their Side; if he were accompanied with no more than 500 Soldiers, and that no more were to follow, because they came only with a small Number of Guns. In short, we said all we could to persuade him that we intended a firm and lasting Peace. He seem'd to believe us, and gave us room to hope that the Plenipotentiaries would arrive very soon, at which the Ambassadors, who were charg'd at the Difficulties started by this Meffenger, appeared easy; they wished him to be received with a Plenipotentiary, near to whom also Tea was presented, probably that the Mandarin drinking it, at his Knees, after provoking himself on the Ground, according to the Custom of the Tartars, the Russian Meffenger might do the like; but he drank his without the least Motion, looking on the Plenipotentiary paid by the Mandarin with much Indifference. Afterwards Wine being brought he stood up, uncovered, and bowing to the Ambassadors drank theirs Himal; then sitting down again, he drank two or three Cups more, after which he rose, and saluting them a second time uncovered, to return them Thanks, he retained accompany'd by two Mandarins, who conducted him to the Point of the River, from whence they had brought him to the Audience. On the way he told the Mandarins that he was very glad to find us disposed to Peace. It rained in the Morning, after which growing fair, it was very hot, but in the Evening it rained again.

The 4th I took the meridian Altitude of the Sun, and found it 55° and about 15', both with the larger Quadrant. As this Observation was made about four oClock in the Morning, we had great Care, and the two Instruments gave the same Altitude exactly; I believe it is exact; supposing which, the Latitude will be 51° 46'. The Weather was fair and hot all Day, no Wind stirring but a small S.E. Breeze.

The 5th was overcast all Day, it raining almost continually from Morning till Evening. There was no Noise in the Night.

The 6th was cloudy, and rained all Day, with a little Wind from the N.W.

The 7th there came another Meffenger from the Russian Plenipotentiaries, to pay their Compliments to our Ambassadors. This Person, who, they said, was his Secretary, declared that his Master would not arrive in less than nine Days, altho' he was not far from hence, being obliged to wait for his Retinue, who could not advance expeditiously, on account of the bad Roads. He likewise enquired after the Meffenger of the Plenipotentiaries at Pe-king, signifying that his Master expected his Return with Impatience. Our Ambassadors offered to send a Man to meet him, provided the Governor of Nippeh would send another, and furnish Post-Horses to hasten his Arrival. They resolved also to send two Officers to pay their Compliments to the Chief of the Russian Plenipotentiaries, whereof they gave the Governor Advice. It was cloudy in the Morning, and grew fair about 10 oClock, when a strong N. Wind blew. The Weather was temperate all Day, but the River was very cloudy.

The 8th I again took the Sun's meridian Altitude with the same Instruments, very leisurely, and with great Care, finding it 54° and about 15', all the three Instruments agreeing within a few Minutes, the Sun being exactly on the Meridian; for I saw it pass twice, its upper Limb grazing the Thread of the Telescope, without either sensitively rising or descending. So that the Latitude of Nippeh, by this Observation, is 51° 46'. The Weather was fair and clear the 7th and 8th Day, but we scarce any Wind.

The 9th the Weather was warm, partly fair and partly cloudy; but it rained a little towards Night.

The 10th a Meffenger from the Plenipotentiary of Russia brought an Answer to our Ambassadors Letter. It began with a Compliment on their Uneasiness at their Delay, which he excused by signifying that his Meffenger at Pe-king had informed him they would not arrive so soon, and that the Letter, which themselves had written to him from Pe-king, they intimated that they would not be at the Place of Conference before August 10th; that for this Reason he had used less Expedition, to avoid the Fatigue of the Journey; that however he would now hasten to remove their Uneasiness, and provide Forage for their Camp, that it was not the Custom in any part of the World, for those who enter the Territories of another to treat of Peace, to advance to a Fortresses; whereof he intimated to them to remove some Distance from the Place, and let them encamp there, since it was but reasonable that he should be within the Fortresses; adding, that a little further off they might find Forage. After this he promised, by the Grace of God, if nothing intervened to hinder their Arrival, in a week or ten Days, to send another Compliment, which should assure them that all was done to hasten their Coming.

Vol. II. K k k obdrabt
obtained a perpetual Peace in regular Conferences, to arrive at Nippeh by the 21st of August. We transacted this Answer faithfully, which was not very pleasing to the Ambassadors, who concluding immediately what was to be done, resolved to send to have the Ruffian Plenipotentiary, and make known to him the Sincrity of their Intentions. But the Messenger endeavoured to evade this Resolution, defining them to wait a few Days, that he might set out with them. The Weather was very cold all Day for the Session, caused by a pretty high N.W. Wind, so that most of the Mandarins put on their Furs. The Weather was some what more temperate and fair, scarce any Wind stirring. The Governor of Nippeh sent Ten Cows to the two Ambassadors.

The 12th three Mandarins were sent to the Ruffian Plenipotentiary, in small Bands attended by Soldiers. The Governor of Nippeh sent to our Ta jin a Prefent of Puffe, and several forts of Puffy Meats, made very clumsy, and with blackish Flower, accompany'd with wretched Wine. The Weather was fair and temperate almost all Day, only in the Afternoon there was a little Storm, which was quickly over. The Morning was sometimes overcast, the Mist above the Mains, fonnerness receiv'd a great Fog. The 14th in the Morning there was a cold Mist; but the rest of the Day was fair and temperate. The 15th the Governor of Nippeh sent to inform us that the Ruffian Plenipotentories would be there in a Day or two; and that part of their Equipage was arriv'd. It was very fine and temperate all the Day; the Sun being hot towards Noon.

They brought two Agents for fixing the Place, Time, and Manner of their Conferences. It was cold in the Morning, and then pretty fair, but hot towards Noon, the Sun being hot towards Noon. They were told by the Governor that there was no other Place fit for them, except the Barks, according to their Orders, that there was no other Place fit for them; that when he arrived, the Ground might be survey'd, and if his People knew of any commodious Spot we would immediately remove; to which he made no Reply, only complained that his Mengu Interpreters were unskillful, and directed that in treating no other Language but the Chinese, this might be used. There came a Deputy from the Plenipotentiary to conference with our Ta jin, to defir to know how they would have the Interview conducted, and how many Perfons should affiff at it; to which they answer'd, that they left that to him. This Deputy seem'd to faulter in his Discourse, nor were our People pleased with his Carriage, which was somewhat blunt, so that they refolved to defire the Plenipotentiary not to send such Perfons for the future. The Weather was very fair all Day, cold, but hot towards Noon, the Sun being hot towards Noon. It was also fair, but somewhat cold in the Morning, and temperate the rest of the Day. Our Ta jin ordered the Barks Rationed above Nippeh, near which the Plenipotentiary was to pass with all his Train, to fall lower down.

The 18th the Ruffian Plenipotentiary arrived at Nippeh with part of his Retinue in Waggons, some of which carried Tents. He immediately sent a Gentleman to compliment the Ambassadors, and acquaint them that Conferences could not begin for two or three Days, because some of their People were still upon the Road. Our Ta jin complimented the former Deputy, and charg'd this Gentleman to defire his Mallor for the future to end such fort of Matters, who were fit only to embroil Affairs. They latter afterwards two Officers of Distinction to return the Compliment, who were mightily pleased with their civil Reception, and the Affability of the Plenipotentiary. It was a rainy Morning, but a fair Evening, and the whole Day was pretty temperate.

The 19th was wholly taken up with Messages between our Ambassadors and the Ruffian Plenipotentiary for fixing the Place, Time, and Manner of their Conferences. It was cold in the Morning, and then pretty temperate till towards Noon, when a high N.E. Wind arose, which cooled the Air again; in the Night there fell abundance of Rain.

The 20th was also spent in divers Messages about settling Preliminaries; at last it was agreed that the first Conference should be held on the 21st; that our Ambassadors should pas the River with forty Mandarins, and 760 Soldiers, 50 of which should be drawn up on the Bank before our Barks, at equal Distance from the Place of Conference and the Fortresses; that the other 260 Men should attend the Ambassadors in the Place of Conference, and attend themselves, at a certain Distance from them, that the Ruffian Plenipotentiary should have an equal Number of Guards and Attendants, and poft in the same manner; that the 260 Soldiers on both Sides should carry no Arms but Swords, and to avoid Trenchery, our People should search the Ruffian, and the Ruffian them, for hidden Weapons; that we should poll a Guard of ten Men over our Barks, that there might be an Equality in every thing; that the Ambassadors should meet under their Tents, which should be placed one before the other as if the two were but one; and that they should fit in the Tents one overlaid another, without any Superiority on either Side. It was cold, raw Weather, and rained a little in the Afternoon, but the Wind was not so high as the Day before.

The 21st our Camp-Marshalls survey'd the Ground, where the Conferences were to be held, and mark'd out Stations for both the Parties and their Guards: They also set up the Ambassadors Tents. It was a cold cloudy Day, with a very high N.W. Wind.

The 22d, at Break of Day, 800 Men and their Officers paffed the River, who were to take their Polls according to the Agreement. We also crossed over with the Camp Marshalls to wait on the Ambassadors. But when every thing was ready to begin the Conferences, an Accident fell out which was near breaking all our Measures. The Ruffian Plenipotentiary had only confented that 500 Soldiers should remain on Board the Barks, but being informed that they were pofted on the Bank, and nearer the Place of Conference than he had been agreed upon, he went to demand the Reason of this Alteration. Our Ambassadors, who had never treated with any other Nation, feeling both the Ruffian and ours too fair, were willing to fecure themselves against any Surprize; for being entire Strangers to the Law of Nations, they did not know that the Character of Ambassador rendered his Person sacred, and secured him from the intils of his greatest Enemies. Hereupon they interr'd us to go to the Ruffian Plenipotentaries, and obtain Leave for their Soldiers to remain on u the Bank: which they granted, after we had laid before them the Cafe of our Ambassadors, representing that it was necessar'y to yield to their want of Experience, unless they were for breaking the Napoleonic Laws. However, the Plenipotentaries would oblige their Friends, and made it plain that no more Soldiers should land, or be drawn up in Arms. After all, we had some Difficulty to prevail on our Ambassadors to cross the River, on account of the Jealousies roused in them, particularly by the General of the Emperor's Troops in Eastern Territory, who had often been deceived by the Ruffian when he had any Affair to transact with them. But we alluded so many Reasons, that at last we were pacified and allowed to proceed to Conference, all in their Robes of State, which were Veils of Gold and Silk Brocade, embroider'd with the Dragons of the Empire; they had likewise embelli'shed their Pikes and Colours. But when they were told with what Pomp the Ruffian Plenipotentaries were advancing, they resolved to set forward without any Parade, or other Mark of their Dignity, than a great Silk Umbrella, which was carry'd before each of them. The 260 Ruffian Soldiers, who
into Western Tartary.

who were to be near the Place of Conference, came in Battalia with Drums, Fifes, and Bagpipes, and their Officers at their Head. Then came the Plenipotentiary on Horseback, followed by his Gentlemen and other Officers. He had five Trumpets and a Kettle-Drum, which, in Concert with the Fifes and Drums, made an agreeable Harmony. This Plenipotentiary had for his Colleague the Governor of Nepthi, who prefided also over all the Country of the Czars on this Side, and another Officer of the Chancellery, who had the Title of Chancellor of the Embassy. The chief Ambassador was Theodore Maurice Gavon, Grand Chamberlain, Lieutenant-General of Brains, and Son of the Governor-General of Siberia, Samoyeda, and all the Country subject to Russia from Tobolsky to the Eastern Sea. He was magnificently dress'd, wearing over a Gold Brocade Vest a Cloak, or Caffock, of the same, lined with Sable, the finest and blackest I ever saw, which at Pecking would yield 10,000 Crowns. He was a short corpulent Man, but of a good Presence, and easy Carriage. His Tent was neatly fitted up, and set off with Turkey Carpets. Before him were his Table of China, some of which was of Silk and Gold; on the Table were his Papers, his Ink-stand, and a very neat Watch. Our Ambassadors met under a plain Linnen Tent, and feasted themselves on a great Bench, which had no Ornament but a Cushion, which the Tartars, who fit on the Ground, after the Fashion of the Eastern People, always carry with them. Of the Russians none but the three already mention'd; the two in Chairs of State, and the last on a Bench; all the rest stood behind their Principals. On our Side, excepting the seven Tatins, who had the Title of Embassadors, and a Vorte in Council, none but four Camp-Marshall, P. Perpera, and myself. We two were feasted at the side of the Ambassadors, in the Space between them and the Russin Plenipotentaris, to whom they sat opposite; the Marshall had Seats behind the Ambassadors; and all the other Officers and Mandarins stood. As soon as every body had taken his Place, which was done with the greatest Equality (for both Parties alike, fat down, and complimented one another at the same Instant) a Gentleman of the Russin Embassy, a Pole, who had study'd Philosophy and Theology at Crasou, opened their Communication by word of Mouth, in Latin, which Language was familiar to him. After which our Ambassadors were desired to produce theirs and begin the Conferences: But they excused themselves, being willing that the Russins should first explain themselves. At length, after a great deal of Ceremony on both Sides, about yielding the Honour and Advantage of speaking first, the Russin Plenipotentary spok'd our Ambassadors, if they had full Power to treat of Peace and the Limits, offering at the same time to go to their own, written in Form of Letters to the Post Office for these, and retook his Word. It was agreed upon, what had pass'd, or any Affairs of either Consequence, till they had settled the Bounds between the two Empires, which was the main Point.

The Sagitania Ula, or Black River, as it is called by the Tartars, and Oxmo amur by the Russins, rises in the Mountains between Selligba and Nepthi, and directing its Course from W. to E. carries large Barks for the Space of 300 Leagues, till being increas'd by several other Rivers, it falls into the Eastern Sea, about the Latitude of 53 or 54°. I was affir'd that it was four or five Leagues wide at the Mouth. The Russin Plenipotentary proposed this River for the Boundary between the two Empires, so that what lay to the North of it should belong to Russin, and what lay South of it to the Empire of China. But our Ambassadors would not consent to this Proposal, because several populous Cities and Territories, and especially the Province of the Kine, which lies on this Side of the River, were inhabited, besides that it made an exorbitant Demand of much more than they could expect to obtain, proposing that the Russins should retire beyond Selligba, and leave this Place, Nepthi and Takhs, with all their Dependencies, to their Empire; pretending that they had formerly belonged to it, or psay'd Tribute to it, because from the Time the Western Tartars became Masters of China, all the other Tartars inhabiting that Country paid them Tribute; but the Russin Plenipotentary refused this Claim. In short, as it was almost Night when this Controversy arose, and both Parties declin'd making other Proposals, in Expectation of the first Advances, the first Conference ended; and having agreed to begin a fresh one next Day, in the same Order as the first, the Ambassadors shook Hands, made their mutual Compliments, and separated, very well satisfied with each other. The Weather was very fair and warm all Day.

The 29th the Russin Plenipotentary enquired to ensure the Health of our Ambassadors, and invite them to a second Feast. They answer'd that it was agreeable to their Parties, and that the Weather was very fine. The first Conference was spent in the usual Manner, and the Parties promised to meet again on the 30th. The 30th and the next Day the Weather was most intense Heat, and very unpleasant, which made the Conferences of no Use. The Russin Plenipotentary now proposed to us to send one of our Ambassadors, who was a Pole, to make use of a Mongol Interpreter, tho' he had two with him, or rather, as our Ambassadors understood spoke the Mongol Language, they liked much better to explain their own Meaning. Being therefore acquainted with the Proposal they had made the Day before, we gave them some Hope, by alluring them we doubted not but the Russins would yield Takhs and part of the Lands between that Place and Nepthi. The Russins answer'd their Proposals, and we being fairly for us to affix them, offered to go to the Russin Plenipotentaries, under Pretence of informing ourselves of what had pass'd in the Ambassadors the Evening before. Accordingly they resolve'd to set us go next Day, and to declare what were the Bounds they intended to insist on, pursuant to the express Orders of the Emperor. It rained all Day and Night.

The 31st in the Morning, when our Ambassadors were just going to send us to Nepthi, there came a Dispatch from the Russins, to acquaint them, that if they could make no other Proposals, they would grant Letters declaring what had pass'd in the Two last Conferences, and that we might be permitted to interface both Sides; offering to give the same on their Part, that each might render a faithful Account to their Master. Our Ambassadors, who had made the same Proposal at the End of the last Conference, answer'd that the Russins should first send their declaratory Letters, and then they would send them the Like. But they was unwilling to have another Conference in which, if they could not agree, they should mutually give Letter
Letters attested under their Seals: But to this our Ambassadors would not conform. Soon after the Deputy who no less defiers of Peace than ourselves, seemed very well pleased at our Coming. We first declared to them that they were not resolved to surrender Taša, and the Country about it, it would be in vain to give them any more Trouble, because the Ambassadors had express Orders not to treat without that it were true that the King of Kalka had Contrivance; and therefore they would not deliver the Country from Taša to Njipča, and the North of the River Sogbalian, were all bounded by the River Sogbalian, and would not allow Judges in what Place between those two Towns they could be satisfied to fix the Bounds of the two Empires; and that we did not doubt but our Ambassadors, out of their Design to Peace, would do all in their Power to obtain it. The Ruffian Plenipotentiary answer’d, that since it was so, he defied our Ambassadors to let him know their last Resolution; on which we returned to report this Answer to them. It rained on the 30th of June and Night and Day.

The 26th a Deputy from the Ruffian Plenipotentiary came to know the last Resolution of our Ambassadors: They shew’d him a large Map belonging to one of our Ta jin, and pointed out for Bounds, on one side, a Rivulet, called Kerkebi, which rifting near a great Chain of Mountains, that extend thence to the Eastern Sea, on the North side of the Sogbalian ula, falls into that River 30 or 40 Leagues below Njipča’s what lay West of this Rivulet, and Northward from the Top of the said Mountains, they alligned to Ruffio, and the opposite Regions to China. On the other side, it is, to the South of the Sogbalian, they alligned for Boundary to the River Ergene, which rifting in a great Lake in the S.E. of Njipča, falls likewise into the Sogbalian ula; so that the Country to the E. and S. of that River should remain to them, and all beyond the to the Ruffio, who, however, were not settle to the Lands on the Sogbalian and a Chain of Mountains a little to the S. of that River, nor advance farther into the Land of the Kalka, most of whom had lately submitted to the Emperor of China.

Seeing the departure to the Ruffio was so long, we also went to the Place before them; this ultimate Resolution of our Ambassadors, and demand theirs. One Difficulty remained touching the Country of Kalka, to which our Ambassadors pretended also to set Bounds, that the Ruffio might not enroach upon it, because the King of Kalka was lately become a Tributary of the Empire of China. The Ruffio, on the contrary, alleging that the Kalka Tartars had injured them, would not allow that our People should meddle with their Affairs, or set Limits in a Country which did not belong to them; wherefore they an- 

The Ruffio recive the new Limits

The Ruffio recive the new Limits

The Ruffio recive the new Limits

The Ruffio recive the new Limits

The Ruffio recive the new Limits
middle with such things; that besides they were more in Number, more intelligent, and experienced than we. As they knew that we did not despair of seeing a speedy Peace, but rather inclined to believe it would really be concluded, they sent a Counter-Order, tho' too late, to thence they had dispatched to cut down the Cane about Taifs: But the Troops continued to pass the River all the Night. It was pretty fair Weather all the Day.

The 15th. In the Morning, the Russian Deputies returned, offering to surrender Zehla, on Condition it should be demolished, never to be rebuilt. They also confedered that the River Ergene should be the Boundary to both Empires; but inflected that their Colony to the E. of it should remain in their Possession. In short, they agreed to almost every thing of Consequence proposed by our Ambassadors before the Conferences broke off. Lastly, they earnestly requested that we might be sent to their Masters to finish the Affair; but this was refused. As our Troops, during this Parley, began to appear beyond the River upon the Mountains, where Nicholas the Ambassadors acquiesce in part, but never was not to commit Holiberles, but to poll themselves more commodiously, since they could not longer remain in a Camp which was overflowed, and had no Forage in the Neighbourhood; that if the Russian Plenipotentiaries would comply with the Terms proposed, they would wait their Answer an Hour or two longer, but if it did not come in that time, they would cross over after their Troops, and expect it near Nisipol. Accordingly, the Deputies got back, we waited for their Return; but no body hearing, our Ambassadors embarked, and we along with them, crossing the River three Leagues below the Town, where our Troops had paffed it. They had appointed the Head-Quarters at the Place of Paffage in a little Valley, that the Barks should be ranged on both sides of the River, and the Soldiers encamp on its Banks near them. Most of the Baggage was left on the other side with a sufficient Guard. In the mean time the Troops advanced in Sight of Nisipol, polluting themselves by Squadrons and Flotons; so that they took up the whole Space between the Saghian and Nisipol, whereby all Communication between the Russians on that side was cut off. As soon as they perceived the Passage of our Troops, they removed all their Families and Flocks near the Fortresses, placing Advance-Guards to observe the Movements of our Soldiers. Having crossed the River, we took Horfe with the Ambassadors, and advanced to the Foot of the Mountains, within a Mile of the Fortresses of Nisipol, meeting on the Road with several Squadrons of our Troops; so that we were scarce come in Sight of the Pe were we received the Deputies of the Russian Plenipotentiaries, who had been to look for us in our former Camp: They brought them with the Resolution of their Masters, who had agreed to almost every thing which our Ambassadors defired, respecting the Bounds of both Empires. There only remained a few Difficulties, of small Importance, to terminate which the Deputies defired we might be sent to their Principals. The Ambassadors were very unwilling to consult this; they could not truft to Men, who, they, supposed, had deceived them, and still fought to amufe them by spinning out the Negotiation only to gain Time for their Defence; they even suspectted we should be detained in the Fortresses. After much Intreaty I was permitted to go alone, attended only by a few Domelicks. I observed, on entering the Town, that the Russians had placed fifteen Braft Field pieces in the Street, which were very long, tho' of a small Bore, and a Braft Mortar-piece. I was so happy in seeing Masters with the Plenipotentiaries relating to the Bounds, and the other principal Terms of Peace, that I brought it to an entire Conclusion. I returned with the agreeable News to our Ambassadors, who expected me with Fear and Impatience: But when they understood how happily the Negotiation had succeeded, every one was filled with Joy. Several Troops, either of Mengis or Kaffa Tartars, who had been oppressed by their Russian Masters, sent Deputies to let our Ambassadors know that they defired to submit to the Emperor of China, and retire into his Territories, in treating them to receive and help them over the River. There assembled togo with their Families and Flocks, and their Number increased considerably in a few Days. Our Ambassadors would promise them nothing, that they might not obturthe Peace: But they gave them Hope that if the Russiff did not content to the Articles proposed to them, they would receive them with Joy. It was fair all Day, and pretty hot from Noon till Night. The Ambassadors began to see their Error in not trusting enough to us in the Beginning, and went forward honoure us the rest of the Day in Contemplation.

The 19th the Russian Plenipotentiaries sent Deputies to our Ambassadors with several Demands, intending them as so many Articles of Peace; the most considerable of which were, 1st, That in the Letters which should be written for the future to the Cears their Masters, their Titles should be inserted either at length, or in brief. And that no Terms should be used which might express a Superiority of either Emperor. 2dly, That no Submission, should be made of their Masters Letters into the respective Empires own Hand, and should be at full Liberty in the Places where they refused, even at the Court [or Capital] itself. 3dly, That there should be free Commerce between both Empires, and that the Subjects of each might, with Permission of the Governors, be at liberty to go wherever they pleased within their respective Jurisdictions, and trade out of one Empire into the other. To the first and second Demand our Ambassadors answer'd, that as they had no Instructions from their Masters on these Heads, and Ambassador had never yet been sent from China to any other Kingdom, they could fay nothing to them; that neither was it their Business to regulate the Style of their Emperors Letters; but that they might venture in general to affurn that the Subjects of the Cears, and much more their Ambassadors, should always receive with Diflication: They also readily agreed to the third Article, but required it to be inserted in the Treaty; saying, That a Matter of so great Importance ought not to be left to the chance of an unguarded Speech. At last, the Deputies defired our Ambassadors to reduce the Articles to Writing, and draw up the Treaty of Peace as it ought to be, and afterwards communicate it to them, that when they had perufed it, they might deliver them their Draught; this Requett was comply'd with. The Weather was fair the whole Day, and hot in the Afternoon; but at Night there was a Storm and Thunder.

The Drawing up the Term of the Treaty, and we spent the Night in transcribing it into Latin. The Air was clear and temperate all the Day.

The 31st we carry'd the Latin Translation of the Articles to the Plenipotentiaries, and after we had read them they defired a Copy, which we granted, and they promised to fend their Answer without Delay. The Weather was still fair and temperate.

July 1. The Russian Plenipotentiaries sent to desire an Explanation of one Article, wherein some Thing was inserted not mentioned to them before; for by the Minutes the Limits were fixed at a Chain of Mountains, which extend from the Source of the little River Kerbechi N.E. ward, as far as the Eastern and Northern Sea. This Chain of Mountains is called Nofle; of which you must obferve, that the Mountains at the Source of the Kerbech are two Ridges of high Rocks, one of which extends almost due East, running nearly parallel to the River Omo or Saghalien; and these are what the Russians would have to be the Vol. II. L 111

Limits
Limits of both Empires. The other ridge, which our People would make the Bounds, runs N.E. Now between these two Chains of Mountains lies a vast Country watered by Rivers, the chief of which is called Udi, on whose Banks the Russians have several Colonies; in those Parts the choicest Sables, Black Foxes, and other Furs are found. Along the Shore, between these two Mountains, they catch those huge Fish, whose Teeth are whiter and harder than Ivory, and in great Esteem with the Tartars, who make Rings of them, to give them their Right-Thumb in drawing the Bow. Our Ambassadors answered, that the Chain of Mountains should be for the Bounds; by them for this Reason, that they did not believe their Plenipotentiaries would ever consent to it.

The 2d, not hearing from the Russians, our Ambassadors were embarrased, and plainly saw by aiming at more than they had Orders to demand, they ran the Risk of breaking off the Negotiation, and concluding nothing. Upon this they held a Consultation, and sent for us to be present. We told them plainly, that having modelled the Affair according to the Advice we had given them, we could not believe the Russians would agree to what they demanded, confederating they had never mentioned the Peace when they settled the Limits; that perhaps they knew not how vast an Extent of Country lay between Pe-kung and this Nile: And indeed they were much surprised when we told them the Distance in a direct Line was above 1000 Leagues; which in Fact is true, according to the Map shewn us by the Russians, where those Mountains enter the Sea at near 80°. This disipated them to ask us, if we were willing to go to the Plenipotentiaries to try to renew the Negotiation, and propose dividing the Country in Question between the two Crowns. When we were just going to set out, the Ambassadors were advized that a Russian Harleman, accompany’d with some Tartars, had brought a Paper. Upon this our Departure was suspended till the Contents thereof were seen. It contained a Protestation, in a very good Form, and elegant Style, made by the Plenipotentiaries to our Ambassadors, touching their Sincerity in this Negotiation, and their real Intention thereof to conclude a Peace, by making all the Concessions in their Power: That, in short, they demanded Countries which they never claimed in the Letters written to their Emperor, or his Ministers, on the Part of the Emperor of China, they took Goo to wittens that they had no Power to dispose of, or treat about those Countries. However, to shew their great Inclinations to Peace, they were willing to leave the Property of them undecided, till they were furnisht with proper Orders and Instructions for the Purpofe; that if our Ambassadors perisht in their Demand, they protelst in the Face of Heaven and Earth, that they would not be answerable for the Evil attending a War, nor for the Blood which would be shed, that was the Refutation of Latin, whereas the Effect that we should be answerable to them for the Russions could have deft: As our Ambassadors were already much at a Loss what to do, we had perhaps no lefs thant the Russions, a strong Inclination for Peace, to conclude which nothing should be wanting on their Part: But that as it grew late, they would defer making known their Intentions till next Day, when they would fend us for that Purpofe to the Russion Plenipotentiaries. The Weather was fair and temperate all this Day likewise.

The 3d we carry’d the Article relating to the Limits qualify’d in such a manner that the Russion Plenipotentiaries remained satisfied; it being agreed that the Article which relates to the Lands lying between the two Chains of Mountains should remain undecided, till they had informed the two Emperors, and learned their Resolutions. In our way we observ’d that the Russions, in order to keep out the Tartars, had surrounded Nipchò with a fort of Staccado, made of the Timber of the Waggon, that carry’d the Retinue of the Plenipotentiaries. The Weather was still fair and mild.

The 4th the Russion Plenipotentiaries sent the Draught of the Articles of Peace in their own Form, having agreed almost to every thing. We spent the whole Night in translating the Copy: but first we went once more for an Explanation of some Difficulties, which our Ambassadors would not over-look; the chief was, that the Russions would have it stipulated that the Fortrefs of Tahsò should never be rebuilt; to this our People refused to consent, tho’ they had no Delign to rebuild it. The Weather was variable, and it rained little in the Evening.

The 5th we carry’d the Russion Plenipotentiaries the Treaty of Peace as our Ambassadors had drawn it up, when a Debate arising about some Words which the Russions would have added or retrenched, it was necessary to consult our Ambassadors anew: But as the Objections related only to Matters of Form, and of very small Consequence, they admitted of them in order to put the finifhing Hand to the Affair, and prepare for their Return, the Seafon being already pretty far advanced. The Weather was fair all Day.

The 6th the Russion Interpreter and myself finish’d the Draught of the Treaty according to the Sense of our Ambassadors; we also agreed that the Manner of its being signed, sealed, and sworn to by all Parties. The Weather was very fair all Day.

The 7th we spent with the Russion Plenipotentiaries and their Interpreter, in writing Latin Duplicates of the Treaty, because there was still Occasion for several Journeys to and fro, to dispute about Territory, and adjust certain Formalities, about which the Russions were continually starting Objections. In our Ambassadors Copy the Emperor of China was named before the Great Dukes of Rusia, and our Ambassadors preserve their Plenipotentiaries: But the Russions in theirs let their Great Dukes first, and themselves before our Ambassadors: in the rest they agreed verbatim, as follows:

By Order of the most Great Emperor, We, Song ho to, Colonel of the Life-guard, Councillor of State, and Grandee of the Palace, Tong que kung, Grandee of the Palace, Kong of the first Rank, Commander of an Imperial Standard, and the Emperor’s Uncle; Lang tan, and Lang carcha, Commanders of Imperial Standards; Sapfo, Commander of the Forces on the Saggalian ulla, and Governor-General of the neighbouring Countries; Ma la, Great Ensign of an Imperial Standard, and Wen ta, Second President of the Tribunal for foreign and other Affairs, being assembled near the Town of Nipchò, in the 21st Year of Kang hi, and in the 7th Moon, with the great Ambassadors Plenipotentiary, Theodore-Alexiosevix Golowin, Okolitsch, Lieutenant of Brankis, and his Collagues, in order to repref the Influence of certain Rivers, who passing beyond Bounds of the Territories of the Nipchò Lords, to give us the Bounds of the Russian Territories at the Setting the Bounds between the two Empires of China and Russia, and, in short, to establish an ever lasting Peace and good Understanding, have mutually agreed to the following Articles.

I. THE Name Kerbecki, which is next to the River Sorna, called, in Tartarians, Orzon, and falls into the Saggalian, shall serve for Bounds to both Empires: And that long Chain of Mountains which is called Kerbecki, and which falls into the said River Arsenaut Sea, shall serve also as Bounds to both Empires; insomuch that all the Rivers and Brooks, great or small, which rife on the Southern side of those Mountains, and fall into the Saggalian, with all the Land and Countries from the Top of the said Mountains Southward shall belong to the Empire of China; and all the Lands, Countr,
tries, Rivers and Brooks which are on the other side of the other Mountains extending Northward, shall return to the Empire of Raffa; with this Restriction nevertheless, that all the Country lying between the said Chain of Mountains and the River Udi shall continue undecided, till the Ambassadors of both Powers on their Return home shall have gotten proper Informations and Instructions to treat of this Article; after which the Affair shall be decided either by either Ambassadors or Letters. Moreover, the River Ergone, which falls also into the Sagbotan uda, shall serve for Bounds to the two Empires; so that all the Lands and Countries lying next to the Emperor of China, and all the Rivers and Brooks flowing into the said River Ergone, of it shall remain to the Empire of Raffa.

II. The Fortresses built by the Raffians, in the Place called Jaffa, shall be entirely demolished, and all the Subjects of the Empire of Raffa, now dwelling in the said Fortresses, shall be transported with all their Effects upon the Sea, and appertaining to the Crown of Raffa. The Governor of each of the respective Empires may not, upon any Account whatever, pass beyond the Bounds settled as above. That in case one or two ordinary Persons should happen to make Excursions beyond the Limits, either to hunt, fish, or plunder, they shall be immediately seized and brought before the Governors and Officers established on the Frontiers of both Empires; and the said Governors, after being informed of the Nature of the Crime, shall punish them according to their Deserts. That to People assembled, to the Number of ten or fifteen, shall be armed to hunt a village on the Land beyond their Limits, or shall kill any Subject belonging to either Crown, the Emperors of both Empires shall be informed thereof, and those found guilty of the Crime shall be put to Death: But no Excess whatever committed by private Persons shall kindle a War, much less shall Blood be shed by violent Means.

III. Every thing that has passed hitherto, of what Nature soever it may be, shall be buried in everlasting Oblivion.

IV. From the Day that this perpetual Peace between both Empires shall be sworn to, neither Side shall receive any Fugitive or Defender: But if any Subject of either Empire shall fly into the Territories of the other, he shall be immediately secured and sent back.

V. All the Subjects of the Crown of Raffa, who are at present in the Empire of China, and all those before presented to the Crown of Raffa, and the Empire of Raffa, shall remain as they are.

VI. Regard being had to the present Treaty of Peace and mutual Union between the two Crowns, all Persons, of whatever Condition they be, may go and come reciprocally, with full Liberty, from the Territories subject to either Empire into those of the other, provided they have Passports by which it appears that they come with Permission; and they shall be suffered to buy and sell whatever they think fit, and carry on a mutual Trade.

VII. All the Differences that have arisen relating to the Frontiers of both Crowns being thus terminated, and a sincere Peace and eternal Union being settled between the two Nations, there will be no longer any Ground for Uneasiness, provided the abovementioned Articles of the present Treaty, which shall be reduced to Writing, be punctually observed.

VIII. The chief Ambassadors of the respective Crowns shall reciprocally give each other two Copies of the aforesaid Treaty, sealed with their respective Seals. Lastly, this present Treaty, with all its Articles, shall be engraved in the Tartarian, Chinese, Ruffian and Latin Languages, upon Stone, which shall be placed at the Bounds settled between the two Empires, there to remain as a perpetual Monument of the good Understanding that ought to subsist between them.

As soon as we had finished the Duplicates, which were to be signed, sealed and exchanged this same Day, as had been agreed, our Ambassadors and the Ruffian Plenipotentiaries set out for the Place of Meeting, which was a Tent set up near the Town of Nipchá. Our Ambassadors came at the Head of the greatest part of their Forces, surrounded by all the Officers and Mandarins of their Train, drest in their Robes of State. They were escorted by more than 1500 Horses, with their Colours flying; nothing was wanting but good Trumpets and Kettle Drums. The Ruffian Plenipotentiaries came likewise preceded by about 3 or 400 Foot Dragoons, the same dressed with their Horses, Kettle Drums, and Drapery of the Cavalry, making a very agreeable Concert, being perfectly in Tune. The Ruffian Plenipotentiaries signed off, and to do the Honours of their Country, advanced a few Steps to meet our Ambassadors, and invited them to enter the Tent first, saying it belonged to them. They took their Seats opposite to each other, on Benches covered with Car sets, with only a Table between them. We were also seated, the Upper-end of the Table, all the rest of the Ambassadors, and Mandarins of their Train, being in the Middle of the Tent. The usual Civilities being over, we began to read aloud the Treaty of Peace in the Tartarian Language, that were to be signed and sealed. I read ours first, with an audible Voice, and then gave it to the Ruffian Interpreter, who also read it aloud, while I attended to the Copy, to see if it was conformable to the Articles we had agreed to. When we had done reading, each Party signed and sealed the two Copies that were to be delivered to the other, viz. our People one in Tartarian, and a second in Latin; and the Ruffians one in their own Language, and another in Latin. However, only two Latin Copies were sealed with the Seals of both Nations. After this, the Ambassadors rising all together, and holding each the Copies of the Treaty of Peace, swore in the Names of their Masters to observe them faithfully, taking Almighty God, the Sovereign Lord of All Things, to witness the Sincerity of their Intentions. Our Ambassadors express Orders from the Emperor to swear the Peace by the God of the Christians, believing, with Reason, that no Influence shall more to an immediate Oblique Influence of the Peace than in their knowing it was sworn in the Name of the True God. Our Ambassadors had composed the Form of an Oath, which I shall here faithfully translate, the better to shew their Genius.

The War which has been carry'd on by the Inhabitants of the Frontiers of the two Empires of China and Raffia, the Qab, and the Battles fought between them with great Effusion of Blood, disturbing the Peace and Quiet of the People, being contrary to the Divine Will of Heaven, which is a Friend to the public Tranquillity: We, Ambassadors extraordinary of the two Empires, having been sent to settle the Bounds of both Dominions, and establish a firm and perpetual Peace between both Nations, which we have happily executed in the Conference, held by us in the 7th Month of the 24th Year of Kang hi, and near the Town of Nipchá, by distinctly setting down the Names of the Countries and Places where the two Empires join each other have, by fixing the Bounds of both, and ordering in what manner Events shall be regulated hereafter, for the more perfect establishment of the Peace, in an authentic Writing, in which is contained the Treaty of Peace, and have agreed that the said Treaty, with all its Articles, shall be engraved on Stone, to be fixed in the Places appointed by us for the Bounds of both Empires, to the end that all who pass by those Places may be fully informed thereof, and that this Peace, with all its Conditions, may be for ever inviolably observed. But should any one have the Thought only, or secret Design, to transgress those Articles of Peace, or, breaking his Word and Faith, should violate them out of private Interests, or from
The Peace being thus sworn to, the Exchanges were made. The Principal of the Ruffian delivered the two Copies which had been agreed on for our Ambassadors; he presented one of them to the Peace, the other to our two Copies. After which they embraced each other, the Trumpet, Drums, Kettledrums, Hurdy-gourds and Pipes following all the while. Afterward the Chief of the Ruffian Plenipotentiaries treated our Ambassadors with a Collation of two Sorts of Sweetmeats; the first of Lemon-powder, the other a kind of Jelly, or Marmalade of Quinces, with very fine white Sugar, and two or three sorts of Wine. They were entertained in this manner till an Hour after Night-fall, and complimented each other on the Friendship they had established between the two Empires. It was agreed immediately to publish the Peace at Teksa, and execute the Article for demolishing this Fortress, and removing the Inhabitants with their Effects into the Territories of the Czars; and also to send Orders for taking down the Houltes in the Colony settled to the East of the Engage, and transporting the Materials to the other side of the River. The Chief of the Plenipotentaries, at our Request, set at Liberty two Tartars of Saloon, who had been a long time Prisoners in the Fortresses of Nipelbi; He also intreated our Ambassadors to remain a few Days longer in their City; to consider the Letters he might send, and the Fruits of the Amity which they had contracted. Our Ambassadors contented to stay one Day longer, after which they parted, and every one took Horse. The Ruffian Plenipotentiaries accompany’d our Ambassadors to the End of the Town, and order’d Flambeaus to attend them to the River-side, where our Barks waited for us. After we had paffed the River, we were obliged to wait a long while on the other side till all our Men, and part of the Horses, had crossed; which took up a great deal of Time and Labour, because the Horfes and Horses were to swim. In those Parts we met with some Snow, but it grew very cold. The whole Day, and very cold, the Weather was inconstant, sometimes fair, sometimes cloudy; it also rained a little. The first thing we met with in the Morning was the Ruffian Plenipotentiaries to give their Compliments to our Ambassadors with a Prentent of a Striking-Clock, three Watches, two Veffels of Silver-gilt, a Telescope of about four Feet, a Looking-Glass, somewhat more than a Foot in Height, and some Furrts. The Value of the whole could not exceed 5 or 600 Crowns: Besides, he had ordered almost all the bell Things for the Head of the Embassy, at which the Emperor’s Uncle seemed extremely offended; but we composed the Matter the beat we could, by pretending that the Prentent was designed in common for both Ambassadors, who accepted it after making some Difficulties, resolving to keep nothing to themselves, but offer it to the Emperor. The Chief of the Plenipotentaries gave us also an Invitation: We went to his House about Noon, and were treated by him with much Familiarity and Civility. He entertained us with News from Europe, and assured us that he would pref the Czars his Masters to retaliation the good Offices that we had done his Nation, both at the Court of Pe-king and in the present Negotiation, in the Perfons of the Members of our Society refiding at Moskow.

The 9th we went to the Monastery in the Chief of the Ruffian Plenipotentiaries, to receive his Compliments from our Ambassadors with Prefents of Silver-gilt, a Saddle embroidered with Gold, wherein were the Dragons of the Empire, two little Gold Cups, very neatly made and engraved, a large Parcel of the finest China Silks, Satins, Damask, and Gold and Silk Brocades; so that this Prentent made a much better Show, and was more valu-able, than that which we had received. There were besides an hundred pieces of Linnen for the Servants, one hundred pieces for the Mongul Interpreters, ten pieces of Silk for the Latin Interpreter, and besides the Covers of the Boxes, one hundred pieces of Niphelbi, and some for the Chancellor of the Embassy. When we were just ready to take Leave of the Plenipotentiaries, their Chief gave us some Skins of Sables and Xi/rons, like those he had sent us before, with some Ermines, but of little Value; the European Curiosities I gave him were worth as much as his Prentent. Having embraced him at parting, we went to see the Governor of Nipelbi, who likewise gave each of us two fine Sables, and the Chancellor of the Embassy obliged us by all means to accept of one. We also visited a German Colonel, who was a good Catholic, and a great Friend of our Society. Being drunk, he earnestly desired to make his Confession; but as we did not understand German, and he was not acquainted with any Language we spoke, we were obliged to give him Absolution, as to a Man who being in imminent Danger of Death can make his Confession only by a Sign. The Weather was fair all Day long.

The 9th we departed for Pe-king; and as we returned by the same Road that we came, I shall speak only of what was as I have not mention’d before. Being arrived at the Fortres of our new two Ambassadors, who came in the Evening with a few Attendants to compliment our Ambassadors from the Plenipotentaries; they excused their bringing to small a Train, and not bearing them Company any farther, for that they durst not venture near the revolted Kalka. It was cloudy almost the whole Day, and very cold; there even fell some Snow, but it grew fair in the Evening.

The 10th we continued our Journey in a different Road from that we came, to avoid Sloughs and Quagmires; we descended to the Woods and great Commons, first to the West, then following the Course of the River Saghalian, and marching above the Mountains which are in its Neighbourhood. We pursued the same Road on the 11th, till we had crofted the River Wet/a, which was much shallower than when we paffed it before. Nevertheless three or four Personns, who fell off their Horfes, were carry’d away with the rapid Stream and drowned. The Wet/a falls into the Saghalian il/a, three or four Li from the Place where we crofted it. It was extremely cold, and even froze the 10th in the Morning; but on the 11th it was winterly; the air was crisp and temperate.

The 14th the Sky was clear, but a high South Wind brought Clouds in the Evening.
The 13th was over-cast almost from Morning till Night, it rained a few Drops, and a South Wind blew. The 14th we had a very thick Fog, which lasted till Noon, rendering the Air cold and moist: the rest of the Day was fair and warm. Our Horses and other Equippage were extremely fatigued, the Roads being very bad, and full of Soughs, which the Beasts of Burden had much ado to get out of. We quitted the River Pochi with Ease, because it was much shallower than when we quitted it before.

The 15th the Weather was unsettled all Day, a high N. W. Wind blew, and a few Drops of Rain fell. That night there blew a little high N. W. Wind, which was violent.

The 16th like wise was very fair, the Morning was very cold with Frost, but as soon as the Sun appeared a little above the Horizon, it grew temperate.

The 18th was fair and temperate, but disturbed with a strong S. Wind, which gathered Clouds, and caused a few Drops of Rain to fall in the Night.

The 19th the Weather was closed, but fair and temperate all Day. It grew almost quite calm towards Noon, when the Wind changing from S. to N. increased till Evening, insomuch that at Night-fall it became boisterous.

The 20th we had fair Weather all Day, with a high Wind, sometimes W. sometimes N.W.

The 21st we crossed the River Kerim, a little below the Place where we passed it before. As it was very ruffled with the Rains, the Foraging was pretty difficult, and the tallfie Horses could scarce pass it without forming; so that part of our Retinue crooked over on the Banks of the Camel. It was pretty fair all Day, but we had a high W. Wind, which in the Evening turned to the N.E. Four Tayki, or Kalta

Princes, Relations of Che ching ban, came to meet our Ambassadors, and pay their Emperor's Respects, who the Year before had become tributary or Vassal to the Emperor of China, in order to defend himself as well against the Ruffians, who had seized part of his Country, as from the King of Elubt, who had driven out the two other Emperors of his Family. The Tayki gave all, in the Name of their Han, 400 Sheep, and to Oxen for the Soldiers, and offered our Ambassadors Horses, but they would accept only of the Sheep and Oxen, returning the Value of them in pieces of Silk, Linnen, Tea, &. Thefe Taykis were rejoiced to find that the Ruffian had concluded a Peace, and made Satisfaction to the Emperor; hoping through the Mediation of his Majesty, to obtain good Terms of the Ruffian for themselves.

The 22d the Weather was partly fair and partly overcast, a very cold and furious N. W. Wind blowing all Day. We hunted the Yellow Goats all the way we went, our People killing severall of them, besides two Wolves that followed them.

The 23d was very cold in the Morning, occasioned by a small N. W. Wind; but, the Sun being gotten to a Height it was temperate the rest of the Day, and always fair, the Wind changing to the W. and very moderate.

The 24th was still fair and temperate, only towards the Evening it grew cloudy. Several Tayki, or Kalta

Princes, came to conduct our Ambassadors.

The 25th continued fair and temperate, with scarce any Wind. Some Hours after we had been encamped, the above-mentioned Emperor of Kalta, named Che ching ban, came to Perdon, accompanied with many of his Relations, who offered the Emperor of China, their Han, 400 Sheep, and Oxen for the Soldiers, and offered our Ambassadors Horses, but they would accept only of the Sheep and Oxen, returning the Value of them in pieces of Silk, Linnen, Tea, &. Thefe Tayki were rejoiced to find that the Ruffian had concluded a Peace, and made Satisfaction to the Emperor; hoping through the Mediation of his Majesty, to obtain good Terms of the Ruffian for themselves.

The 26th the Weather was very fair and weatherly, but a strong N. W. Wind towards Night, which continued all Night.

This presented Emperor was a young Man of about 20 Years of Age, tolerably handsome in the Face for a Kalta Tzarter, who are generally hideous Figures. Both he and the Tayki were drest in Vests of Gold and Silk Brocade of China, edged with black Furrs. He wore Boots of Satin, and a Bonnet fast'ed with a kind of white Fox Skin, making a little to Aff-coloure. He spoke very little during the Visit, and each of the two Emperors, who were politely received in the Tent of the Emperor of China, and even the Tayki, alighted on entering the Quaran, or Circle of Tent formed by the Soldiers of each Standard, but he advanced to the middle of the Circle before he dismounted. Our Ambassadors, who had sent to receive him at the Entrance of the Quaran, went to meet him to the Place where he alighted. They feasted him alone at the Upper-End of the Tent, and ranged themselves on one side, the Tayki sitting on the other side over against them. We also sat before our Ambassadors with a good number of Mandarin lying to their Retinue.

This pretended Emperor was a young Man of about 20 Years of Age, tolerably handsome in the Face for a Kalta Tzarter, who are generally hideous Figures. Both he and the Tayki were drest in Vests of Gold and Silk Brocade of China, edged with black Furrs. He wore Boots of Satin, and a Bonnet fast'ed with a kind of white Fox Skin, making a little to Aff-coloure. He spoke very little during the Visit, and each of the two Emperors, who were politely received in the Tent of the Emperor of China, and even the Tayki, alighted on entering the Quaran, or Circle of Tent formed by the Soldiers of each Standard, but he advanced to the middle of the Circle before he dismounted. Our Ambassadors, who had sent to receive him at the Entrance of the Quaran, went to meet him to the Place where he alighted. They feasted him alone at the Upper-End of the Tent, and ranged themselves on one side, the Tayki sitting on the other side over against them. We also sat before our Ambassadors with a good number of Mandarin lying to their Retinue.

This pretended Emperor was a young Man of about 20 Years of Age, tolerably handsome in the Face for a Kalta Tzarter, who are generally hideous Figures. Both he and the Tayki were drest in Vests of Gold and Silk Brocade of China, edged with black Furrs. He wore Boots of Satin, and a Bonnet fast'ed with a kind of white Fox Skin, making a little to Aff-coloure. He spoke very little during the Visit, and each of the two Emperors, who were politely received in the Tent of the Emperor of China, and even the Tayki, alighted on entering the Quaran, or Circle of Tent formed by the Soldiers of each Standard, but he advanced to the middle of the Circle before he dismounted. Our Ambassadors, who had sent to receive him at the Entrance of the Quaran, went to meet him to the Place where he alighted. They feasted him alone at the Upper-End of the Tent, and ranged themselves on one side, the Tayki sitting on the other side over against them. We also sat before our Ambassadors with a good number of Mandarin lying to their Retinue.

This pretended Emperor was a young Man of about 20 Years of Age, tolerably handsome in the Face for a Kalta Tzarter, who are generally hideous Figures. Both he and the Tayki were drest in Vests of Gold and Silk Brocade of China, edged with black Furrs. He wore Boots of Satin, and a Bonnet fast'ed with a kind of white Fox Skin, making a little to Aff-coloure. He spoke very little during the Visit, and each of the two Emperors, who were politely received in the Tent of the Emperor of China, and even the Tayki, alighted on entering the Quaran, or Circle of Tent formed by the Soldiers of each Standard, but he advanced to the middle of the Circle before he dismounted. Our Ambassadors, who had sent to receive him at the Entrance of the Quaran, went to meet him to the Place where he alighted. They feasted him alone at the Upper-End of the Tent, and ranged themselves on one side, the Tayki sitting on the other side over against them. We also sat before our Ambassadors with a good number of Mandarin lying to their Retinue.

This pretended Emperor was a young Man of about 20 Years of Age, tolerably handsome in the Face for a Kalta Tzarter, who are generally hideous Figures. Both he and the Tayki were drest in Vests of Gold and Silk Brocade of China, edged with black Furrs. He wore Boots of Satin, and a Bonnet fast'ed with a kind of white Fox Skin, making a little to Aff-coloure. He spoke very little during the Visit, and each of the two Emperors, who were politely received in the Tent of the Emperor of China, and even the Tayki, alighted on entering the Quaran, or Circle of Tent formed by the Soldiers of each Standard, but he advanced to the middle of the Circle before he dismounted. Our Ambassadors, who had sent to receive him at the Entrance of the Quaran, went to meet him to the Place where he alighted. They feasted him alone at the Upper-End of the Tent, and ranged themselves on one side, the Tayki sitting on the other side over against them. We also sat before our Ambassadors with a good number of Mandarin lying to their Retinue.
The 26th of Jan[uary], and the 7th of February, according to Orders, took Post to wait on the Emperor, who was to have set out the 22d Instant, to hunt the Stag in the Mountains beyond the Great Wall, where we found him the Year before. His Majesty let out later than usual, on account of the Death of the Empress, who dy'd of a Malignancy. The Mourning continued 27 Days as usual. This Princess was Daughter of Kow kyeus, Brother, and Cousin-German of the Emperor, who loved her tenderly. She had been declared Empress, but a little before her Death, tho' she had almost all the Honours of that Dignity before, and was the first of all the Kow kyews in the Country, the Emperor was so particular to her, that he had often been urged to it by his Grandmother when alive, and even lately this Year by all the Supreme Tribunals of Peking, on occasion of the Drought; because he looked on that Title as fatal to the Person involved in it, the two former Empresses, whom he was likewise very fond of, having dy'd in Childbed after one. As this Empress was Niece to Kow kyeus, they concealed this sorrowful News from him, and when he came, sent him a Present from the Emperor's Camp, with the Mark of the Empress.

The thing but also came to bear our Ambassadors company on Horsetack a little way on the Road; and soon after he was returned, we separated and remained alone with Kow kyeus. Altho' we had always kept the same Road we came, yet our Equipage suffered a great deal more in returning than going, because the Camels and Horses, for want of good Forage while we lay'd near Nipesh, were grown exceeding lean and weak, especially the Camels, which cannot live in a Place where there is no Saltpetre, which makes them strong. Our Pack Parches, when they had crossed the River, were any good Failure, and most of the Pools we had found in going, being dry'd up for want of Rain, and the Grafs all wither'd, so that we were forced to leave a multitude of Horses and Camels on the Road, because they could travel no farther. Befides several were stol'n by the Kalkais, who every Night lay on the Lurch to seize such as they d. For this Reason the Ambassadors distributed all the Horses lent by the Emperor among the Horlemen and Officers, to make use of on Occasion, and all that was left of Silk, Linnen, Tea, &c. to be exchanged with the Tartars for Horses and Camels, which they brought every Day in great Numbers to our Camp; on Condition, however, that every one should return at Peeking the Camels, Horses, Silks and Linnen, in Goods or Money, according to Cution. Towards Evening it thundered and rained a little, but in the Night it rained hard.

The 17th was very fair and temperate; but a little after Noon there arose a N. Wind, which made the Air somewhat cooler. This Day we re-entered the Territories belonging to the Empire of China, and passed the great Tent or Kast (as the Name of the Grand Lama Caravan we had left there, in very good Condition, the Lands being very fit for fattening Cattle. A Tartar of Kalkai came to bear their Kow kyeus in Company with two or three other Mongol Tartars, who had Orders from the Emperor to convoy with their Men Provisions for our Equipage. One of them was Gie su, that is, marry'd to the Daughter of a Regulo at Peeking. He was very handsome, and well drest; the other was Son of Karshinavantra, one of the most powerful Mongol Regulos subject to the Emperor, and nearest to Peeking, for his Lands extend as far as Kif kif kow.

The 8th was somewhat cold in the Morning, the Ground being cover'd with a Hoar-frost, tho' a gentle S. Wind blew. In the Evening came a Messenger from one of the principal Lamas, who had been the Master of the Grand Lama, Brother to the chief of the three Emperors of Kalkai, to pay his Master's Respects to Kow kyeus, and make his Excluse for not coming in Person, alluding his Age and Infirmities. This Lama Deputy seemed wonderfully devoted to his Master, but he was not successful; for he did not meet with the Carefes he expected, nor would Kow kyeus receive a Powder, which I took to be the Athes of something that had been used by the Grand Lama, or perhaps some of his Excrements pulverized, which the Mongols have in so great Esteem that they carry them hanging at their Necks in little Bags, as very precious Relicks, capable of preserving them from all Misfortunes, and curing them of all Lorts of Disempers. This Powder was contained in a little Packet of very white Paper, neatly wrapped up in a large Scarf of white Taffety. Kow kyeus told him, that as it was not the Custom of the Mongol Tartars to make use of such Things, he durft not receive his Excluse. He afterwards dismiffed this Lama without more ceremony, as if going him off as Country, or offering him so much as a Glass of Water. But understanding at, rewards that he desired to have a little Rice, because being very old he found it difficult to eat Flesh, Kow kyeus caused a large Quantity to be given him. This Lama said, that tho' his Grand Lama had been Master to Che-miztan tanba Hidiskii, Brother of Tchiehit ban, his Disciple was become more able than himself. Because, said he, he had the Address to get himself honoured and adored by greater Numbers of People. But we did not take Notice that this pretended Skill was nothing but a large Stock of Pride, which at length cau'd the Rain of his Water to stop, in the Envy of the Empress, to the Eons of Kalkai.

The 20th was fair and temperate almost the whole Day, with a high N.W. Wind in the Morning, which ceased at Sun-rise; a while after it rose in the S.E. and after Noon settled again in the N.W. blowing very violently the rest of the Day, tho' it was not cold.

The 1st of October it was very fair and temperate all Day, nay it was hot at Noon, there being but very little Wind from the N. which changed to the S. and which after turned to the N. We encamped in the Plain of Unaihe at the Bank of the Brook, or little River, of Chikir, in the same Place where we pitched on the 4th of July in going out. There blew a strong S.E. Wind all Night till Day-break, when it ceased.

The 2d was pretty fair in the Morning, but about 7 o'Clock there arose a high W. Wind, which increased after Noon, when the Sky was overcast and threatened Rain; but the Clouds dissipated in the Evening, although the Wind continued almost the whole Night. We encamped again on the Chikir, in a great Plain called Shari sanitum. Some Pack Pike. In the Morning the Wind blew from all Sides; it ceased at Noon, and the Sun shone very bright.

The 3d was fair all Day, but a little cold, a small N. Wind having rifen in the Morning, which afterwards increased and turned first to the N. then to the W. always very high; but towards Sun-set it fell almost entirely. We found on the Road severall Tents of Mongols, who were come hither since we had passed this way before, for the Conveniency of Fattening.

The 4th was very fair and cold, a high N. Wind blowing all Day till Night, when the Cold grew very sharp, and increased to that degree that every thing was frozen in our Tents. We encamped in the Mountains which we crossed July 1st.

The 5th was fair and very cold, the N.W. Wind blowing very hard all Day from the Time the Sun was rifen a little: before this the Cold was so violent that not only the Books and Ground were frozen, but our Breath froze as it passed out of our Mouths, and stuck our Beards like Ice. We encamped beyond the Source of the Chikir, in a Plain by a Spring of good Water, with a fort of little Pool, which served the Cattle to drink. Not far off we saw between the Hills some small Pines scattered here and there.

On
On the 6th flew a very hard and cold W. Wind, which began two Hours before Day in the S. and shifted a while after to the W. We quitted the Road we came about 10 Li before we encamp'd, paffing and repaffing a little River, on which we pitched the 8th of June last. Here we left our old Road on the W. taking the Way of Mount Pecha, and travelling about 10 Li almost due S. declining a little to the E. The Wind continued all Night with the same Violence.

The 7th we had a very high and cold Wind all Day from the N.W. and W. it flew in the Morning two Hours, and then caused the Sky to be covered with Clouds, and incresced the Cold, which had been pretty moderate for some Days before. The Wind continued all Day blowing very hard. We travelled 60 Li almost directly S. declining however a little to the E. in the Windings of the Mountains. For the first 30 Li we followed a Valley much like the former, excepting that it was more pleasant, and better cultivated by the Mongols, was watered by a large Brook, diversify'd with Trees, and full of Partridges, which we sprung every Moment, as well as Quails and Pheasants, they took frequent. We encamped 20 Li from the 8th where we encamped, and pitched the next 10 Li, which the Executioner, who came with us, told me was out of his Power to describe, being above a Mile in Diameter.

The 8th we had fair Weather likewise all Day, but the Wind was as violent as before, blowing continuallisly from the W. and partaking a little of the S. This Day we travelled no more than 1 Li between the E. and S.E. continually in the Mountains, following the Course of a Valley, through which runs a large Brook, whose Water is exceeding good and clear. The Mountains on each side of this Valley are generally steep, and covered partly with Trees, and partly with Rocks. The Valley, which affords good Pasture every where, widening in several Places, makes agreeable Plains, whose Soil seems to be good and fit for Tillage, tho' only a small Part of it is employed that way. Towards the End of our Stage we turned suddenly to the S.W. and having travelled one Li or two on this Pnni, came and encamp'd beyond a little River, where our People caught a considerable number of small Fish resembling those which we call Vundoluses. This River is no better than a large Brook, at least in the Condition we found it; for it was very low, and of no great Breadth; it runs North-Eastward with a pretty swift Current, tho' winding and turning much.

The 9th it threatened to rain or snow in the Morning, for the W. Wind, which had continued very violent all Night, falling about Sun-rife, there presently arose a pretty high S. Wind, which brought Clouds with it; but the N.W. Wind beginning soon after to blow again with the same Force as on the preceding Days, diffus'd the Clouds, and incresced the Cold, which had been pretty moderate for some Days before. The Wind continued all Day blowing very hard. We travelled 60 Li almost directly S. declining however a little to the E. in the Windings of the Mountains. For the first 30 Li we followed a Valley much like the former, excepting that it was more pleasant, and better cultivated by the Mongols, was watered by a large Brook, diversify'd with Trees, and full of Partridges, which we sprung every Moment, as well as Quails and Pheasants, they took frequent. We encamped 20 Li from the 8th where we encamped, and pitched the next 10 Li, which the Executioner, who came with us, told me was out of his Power to describe, being above a Mile in Diameter.

The 10th we had fair Weather all Day, with a pretty violent Wind from the W. and N.W. We ad

\[\text{Mont Pecha.}\]

venced 70 Li, the first 20 to the Foot of Mount Pecha, which the Mongols call Humar Tabshna, and the roll in passing this Part of Pecha; which is not a single Mountain, but a Collection of several, whereof some are very high, and cover'd with Pines, the rest are partly bare, and not so high. This Place is famous among the Tartari, who look upon it as one of the highest in the World, because several Rivers descend from it, directing their Course to the E. and W. the N. and S. Perhaps the excessive Cold which reigns there is owing to this great Elevation. They say it is never without Ice. We saw some an Inch thick in three little Lakes, in the Valley of the Pecha, and in the Place of the Mounts, which encloses part of the N. side of the Mountain. Most of the Trees in these Mountains, the Pines as well as others, were dead and dry'd up; which some attribute to the great Drought that prevailed this Year throughout the Country; others to the great Cold of late Years. The Mountain was not difficult to ascend on the N. side, but we found the Declivity very rough on the S. side. The Emperor caused a great Road to be made on purpose for the Conveyance of the Cargoes of Kow kyu's Birds of Prey. We followed this Path 30 Li, we turned a little to the E. and pass'd along another Valley watered alto by a Brook, which was dry in several Places. We encamp'd near another Brook, where there was very good Forage about the Mountains, like what we met with the Day before.

The 11th we had fair Weather all Day, with a pretty violent Wind from the W. and N.W. We ad

venced 60 Li, always along the Valley where we had encamp'd, our Course nearly S.E. The Mountains on each side are neither much cover'd with Trees, nor very high, but pretty steep. This Valley is continually watered by the same Brook, which is augmented by several other. It was full of Pheasants, whereof many were taken by Kow kyu's Falcons, that were always in Chace of them. There were also Hares in some Places. We pass'd near several Springs of hot Water, very famous among the Tartari, who there come to bathe and drink of them when they happen to be troubled with any Disorder. Allighing, I examin'd these Springs, which are very numerous in the Middle of the Valley, forming a very large Brook. I put my Hand into several of them, but was obliged to draw it out again very quick, it being impossible to hold it there above a Moment without being scald'd. The Water was exceeding clear and pure. Their Baths were nothing but some Pits dug in the Ground, and cover'd with Rocks. We travelled 60 Li in this Valley, we came and encamp'd in a Valley, which was made by a new Storm, and which incresced the Cold, which we found in the Morning, for the Sun rose above a Moment without being covered with Clouds.

The 12th was quite, temperate, and pretty calm. We travel'd 60 Li, always along the Valley where we had encamp'd, our Course nearly S.E. The Mountains on each side are neither much cover'd with Trees, nor very high, but pretty steep. This Valley is continually watered by the same Brook, which is augmented by several others. It was full of Pheasants, whereof many were taken by Kow kyu's Falcons, that were always in Chace of them. There were also Hares in some Places. We pass'd near several Springs of hot Water, very famous among the Tartari, who there come to bathe and drink of them when they happen to be troubled with any Disorder. Allighing, I examin'd these Springs, which are very numerous in the Middle of the Valley, forming a very large Brook. I put my Hand into several of them, but was obliged to draw it out again very quick, it being impossible to hold it there above a Moment without being scald'd. The Water was exceeding clear and pure. Their Baths were nothing but some Pits dug in the Ground, and cover'd with Rocks. We travelled 60 Li in this Valley, we came and encamp'd, and travelled on into another Streight of the Mountains which crofses the former; as we entered it News was brought to Kow kyu of the Death of the Emprefs his Niece, who dy'd the 24th of Augst of a Miscarriage. The Emperor, who was extremely afflicte at her Sickness, declared her Wongh beu, or Empress, on the Day the. Dy'd. She had, for a long time, enjoy'd the Honours of that Dignity, without any Title but that of Queen. She had never been more than a page, but was not willing till then to declare her Empress, as has been already observed, tho' he had been extremely afflicte to confer that Dignity on her; some say it was out of Superstition, fearing that Title might be fatal to the Perfon who bore it, because two had already dy'd; others imagined it was done to mortify her, because he knew her to be a little haughty. However that be, she had at her Death, and afterwards, not

\[\text{Kow kyu's Regnum.}\]
only the Honours, but also the Title of Empress. The Emperor likewise made her Father King of the First Rank; a Dignity next to that of Princes of the Blood Royal, among whom there are several who have no other Title, and several who would be glad of it, but have it not, as not having Merit enough to enjoy the Title of Prince and the Pension belonging thereto. As soon as we heard this News, which was known to us a Month before, he fell a weeping and sighing aloud, according to the Custom of the Chinese and Tartars; after which he continued his Journey with us to the next Poft houfe, which was not far, we had a bountifull Supper at this Place, and went to a large Tent, which was made by the Emperor, and in the next Day appear before his Majesty, who knew we were but 60 Li distant. For as the ref of us, we encamped near this Poft houfe, by the fide of a large Brook of very fine Water. This Day we travelled to Li to the S.W., and the ref to the W.

The 12th was fair, but for some part overcast, with a small S. Wind. The Morning was cold, but after- wards was very hot and temperate. We were to march to Li Wellward, to a little Plain where the King's eldest Son was come to encamp, in order to call the Stag. This Plain is at the Foot of a Mountain, which the People of the Country name Tuyen. We afterwards returned due S. and travelled 50 Li on this Point of the Compass to the Emperor's Camp. His Majesty, who had received Kow kyu the Day before with great Tokens of Goodwill, told him in an obliging manner, that he was not ignorant of the Fatigues we had undergone, and that we had suffered much in this Journey; that he was very well pleased with the Success of the Negotiation, and would give Tokens of his Satisfaction, when the Troops were called by. In short, he had ordered to be distributed to our Officers and Soldiers, Oxen, Sheep, Venison, &c. we encamped near this Place, by the fide of a large Brook of very fine Water. This Day we travelled 60 Li to the S.W., and to the ref to the W.

The 12th was fair, but for some part overcast, with a small S. Wind. The Morning was cold, but after- wards was very hot and temperate. We were to march to Li Wellward, to a little Plain where the King's eldest Son was come to encamp, in order to call the Stag. This Plain is at the Foot of a Mountain, which the People of the Country name Tuyen. We afterwards returned due S. and travelled 50 Li on this Point of the Compass to the Emperor's Camp. His Majesty, who had received Kow kyu the Day before with great Tokens of Goodwill, told him in an obliging manner, that he was not ignorant of the Fatigues we had undergone, and that we had suffered much in this Journey; that he was very well pleased with the Success of the Negotiation, and would give Tokens of his Satisfaction, when the Troops were called by. In short, he had ordered to be distributed to our Officers and Soldiers, Oxen, Sheep, Venison, &c. we encamped near this Place, by the fide of a large Brook of very fine Water. This Day we travelled 60 Li to the S.W., and to the ref to the W.

The 12th was fair, but for some part overcast, with a small S. Wind. The Morning was cold, but after- wards was very hot and temperate. We were to march to Li Wellward, to a little Plain where the King's eldest Son was come to encamp, in order to call the Stag. This Plain is at the Foot of a Mountain, which the People of the Country name Tuyen. We afterwards returned due S. and travelled 50 Li on this Point of the Compass to the Emperor's Camp. His Majesty, who had received Kow kyu the Day before with great Tokens of Goodwill, told him in an obliging manner, that he was not ignorant of the Fatigues we had undergone, and that we had suffered much in this Journey; that he was very well pleased with the Success of the Negotiation, and would give Tokens of his Satisfaction, when the Troops were called by. In short, he had ordered to be distributed to our Officers and Soldiers, Oxen, Sheep, Venison, &c. we encamped near this Place, by the fide of a large Brook of very fine Water. This Day we travelled 60 Li to the S.W., and to the ref to the W.

The 12th was fair, but for some part overcast, with a small S. Wind. The Morning was cold, but after- wards was very hot and temperate. We were to march to Li Wellward, to a little Plain where the King's eldest Son was come to encamp, in order to call the Stag. This Plain is at the Foot of a Mountain, which the People of the Country name Tuyen. We afterwards returned due S. and travelled 50 Li on this Point of the Compass to the Emperor's Camp. His Majesty, who had received Kow kyu the Day before with great Tokens of Goodwill, told him in an obliging manner, that he was not ignorant of the Fatigues we had undergone, and that we had suffered much in this Journey; that he was very well pleased with the Success of the Negotiation, and would give Tokens of his Satisfaction, when the Troops were called by. In short, he had ordered to be distributed to our Officers and Soldiers, Oxen, Sheep, Venison, &c. we encamped near this Place, by the fide of a large Brook of very fine Water. This Day we travelled 60 Li to the S.W., and to the ref to the W.

The 12th was fair, but for some part overcast, with a small S. Wind. The Morning was cold, but after- wards was very hot and temperate. We were to march to Li Wellward, to a little Plain where the King's eldest Son was come to encamp, in order to call the Stag. This Plain is at the Foot of a Mountain, which the People of the Country name Tuyen. We afterwards returned due S. and travelled 50 Li on this Point of the Compass to the Emperor's Camp. His Majesty, who had received Kow kyu the Day before with great Tokens of Goodwill, told him in an obliging manner, that he was not ignorant of the Fatigues we had undergone, and that we had suffered much in this Journey; that he was very well pleased with the Success of the Negotiation, and would give Tokens of his Satisfaction, when the Troops were called by. In short, he had ordered to be distributed to our Officers and Soldiers, Oxen, Sheep, Venison, &c. we encamped near this Place, by the fide of a large Brook of very fine Water. This Day we travelled 60 Li to the S.W., and to the ref to the W.

The 12th was fair, but for some part overcast, with a small S. Wind. The Morning was cold, but after- wards was very hot and temperate. We were to march to Li Wellward, to a little Plain where the King's eldest Son was come to encamp, in order to call the Stag. This Plain is at the Foot of a Mountain, which the People of the Country name Tuyen. We afterwards returned due S. and travelled 50 Li on this Point of the Compass to the Emperor's Camp. His Majesty, who had received Kow kyu the Day before with great Tokens of Goodwill, told him in an obliging manner, that he was not ignorant of the Fatigues we had undergone, and that we had suffered much in this Journey; that he was very well pleased with the Success of the Negotiation, and would give Tokens of his Satisfaction, when the Troops were called by. In short, he had ordered to be distributed to our Officers and Soldiers, Oxen, Sheep, Venison, &c. we encamped near this Place, by the fide of a large Brook of very fine Water. This Day we travelled 60 Li to the S.W., and to the ref to the W.

The 12th was fair, but for some part overcast, with a small S. Wind. The Morning was cold, but after- wards was very hot and temperate. We were to march to Li Wellward, to a little Plain where the King's eldest Son was come to encamp, in order to call the Stag. This Plain is at the Foot of a Mountain, which the People of the Country name Tuyen. We afterwards returned due S. and travelled 50 Li on this Point of the Compass to the Emperor's Camp. His Majesty, who had received Kow kyu the Day before with great Tokens of Goodwill, told him in an obliging manner, that he was not ignorant of the Fatigues we had undergone, and that we had suffered much in this Journey; that he was very well pleased with the Success of the Negotiation, and would give Tokens of his Satisfaction, when the Troops were called by. In short, he had ordered to be distributed to our Officers and Soldiers, Oxen, Sheep, Venison, &c. we encamped near this Place, by the fide of a large Brook of very fine Water. This Day we travelled 60 Li to the S.W., and to the ref to the W.
after the Health of the Emperor, to inform him, that he had been made a Champion, and that he was about to be chaffed after the Tarar manner; and not satisfied with banishing them his Presence, his Fathers, by depriving them of their Employments, and obliging them to remain at home at a great Expense. Two or three Gentlemen of his Bed-chamber were writing verses and diverting themselves during the Height of his Affliction for the Loss of his Father, and caused them to be chaffed after the Tarar manner.

The 13th it appeared again, and its Motion was observed to be South West. The 13th I went at 6 o'clock to observe it on one of the Towers of our Church, when there appeared above the Horizon about twelve Feet of Tail, which was about a Foot in Breadth.

The 14th I observed the Comet a second time, and found its Elongation from the Sun remarkably increased, and that it advanced towards the S.W. a Degree and half in 24 Hours, appearing less luminous. The 15th, the Royal Chapel was opened all the Gentlemen of the Court were sent to the Palace, according to Custom, to enquire after his Health, and he did us the Honour also to talk after ours, and to put several Questions to us about the Comet, concerning which the Tribunal of Mathematicks had presided him with their Observations.

The 15th it was hardly visible, because the Horizon was obscured with Vapours, and its Elongation was very great. It was submerged fourteen or fifteen longer at the Observatory, than they could hardly discern the Glittering of its Tail. They did not see its Head, which was still hidden in the Rays of the Sun when its Tail entirely disappeared:

The 16th the Emperor returned hither from his Park, called Hay fit, where he had been for twelve or fifteen Days diverting himself with Hunting; it is full of Stags, Roebucks, Hares, Pheasants, &c.

The 16th Day of the Year 1690, we went in the Morning to the Palace, according to Custom, to enquire after the Health of the Emperor, who ordered us to be served with Tarassian Tea, which he takes himself. He caused us to be asked several Questions about certain Remedies, and among the rest Cauteries, in order to inform himself how they were apply'd in Europe, to what Part of the Body, and for what Sort of Dilemmer.

The 5th Mr. Perryea, and I went for to the Palace by the Tribunal of the Grand Master of the Emperor's Household, called in Tarassian, Paymanian, to receive what his Majesty had order'd for us in Return of the four Black Fox-Skins which we had presented him. This Gift consist'd of ten pieces of Silk, Satin and Damask, which the Officers of the Magazines of the Palace delivered to us; whereupon we went immediately to thank the Emperor with the usual Ceremonies.

The 16th one of the Gentlemen of his Majesty's Bed-chamber came from him to our House with Notice to repair to the Palace next Day, in order to explain the Use of the Mathematical Instruments, which the Mathematicks had given him from time to time, or caused to be made for him in imitation of the European. They added, that it was the Emperor's Will that I should speak in Tarassian; and that when I was at a Looph. I should speak for me in Chinese. We were allowed also to bring any one of the other three Mathematicks we thought fit.

The 16th the Emperor Perryea, Thom. and I went to the Palace, according to Order, and were brought into one of the Emperor's Apartments, called Tang shen yun, where one part of the most skilful Artificers, Painters, Turners, Goldsmiths, Coppersmiths, &c. were at work. Here they shew'd us the mathematical Instruments, which his Majesty had caus'd to be placed in very neat Boxes, or Drawers, made on purpose of Standboard. The Instruments were not extraordinary, consisting only of a few Sects, amidst all defective, several common Compases, large and small, of different sorts, some Carpenter's Squares, and geometrical Rules, a graduated Circle, half a Foot in Diameter, with its Sights; all exactly made, and far short of the Natrefis and Accuracy that appeared in the Instruments which we brought, as the Emperor's Officers, who saw them when we arrived, themselves allowed. We were ordered from his Majesty thoroughly to examine the Uses of them, that we might explain them clearly to him, and to bring with us next Morning the other Instruments in our House proper for measuring the Heights and Distances of Places, and taking the Elevations of the Stars.

The 16th we sent for P. Snaves, and return'd to the same Apartment, which consists of a main Building with two Wings. The main Building, which faces the S. is compris'd of a Hall and two large Closets, one on each Side. In the Front of the Hall is a Gallery about fifteen Foot wide, supported only by thick wooden Pillars, with Timber-work, painted, and enriched with Carving and Gilding, but without a Ceiling; it is paved with large square Tiles, which they take care to rub and make as smooth as Marble. The Hall, which is not very magnificent, has an Erate in the middle, about a Foot from the Floor, wherein is a Foot-Carpet, not unlike our Turkey Carpets, but very common, with great Dragons upon it. The Emperor's Throne, which is properly nothing but a great Arm-Chair, of Wood gilt, is at the farther End of this Erate. The Cieling of the Hall is gilt and painted, but ordinary enough; in the middle of it is a carved Dragon, with a Globe hanging from his Mouth. On both sides of the Hall are large Roomes, called Recesses, as we enter'd was full of Painters, Engravers, and Varnishers. There were likewise a good Number of Books in very plain Covers. The other Chamber is that where the Emperor usually stops, when he comes into this Apartment. Notwithstanding which it is very plain, without either Painting, Gilding or Tapestry, the Walls being lined with nothing but white Paper pasted on them. Along the S. Side of the Chamber there runs an Erate from one End to the other, and is cover'd with a common white Curtain, only with a pair of Green Curtains. In the middle is a Mattref, cover'd with white Satin, on which the Emperor sits, and a kind of Bolster for him to lean on; beside it is a little Table about a Foot high, neatly varnish'd, on which stands his Majesty's Inkstand, Vol. II. 

N. N. N.
The Milieuo of the Emperor. In this Day his Majesty lent us a kind of Cartridge, between two Dragoons which included the Letter of the Seal. In this same Hall was an Apartment for Workmen, who were solely employ'd about Feltboard Toys, which they make with surprizing Neatness.

They explained Geometry to him.

The Tribulation of Pygmalion.

They explain Geometry to him.

The Tribulation of Pygmalion. The Emperor asked us, on entering, if we were well, and after we had thanked him for that Honour, by filling prostrate on the Floor, according to Custom, he addressing himself to me, enquired if I had made considerable Prosgres in the Tartarian, and understood Books in that Language? I answered also in Tartarian, that I had learned a little of the Language, and understood the Histories I had read tolerably well; whereupon his Majesty turning to those who were near him, said, He speaks it well; he has the true Accent. Afterwards he made us draw near his Perfon, and began by requiring me to shew him the Nature of a Semicircle given us by the Duke of Maine when we left France, which I had prefented him on a former Day. Accordingly I explained the several Uses of it, but he only told me the Method of detaching the Degrees into the Centric and Intersecting Circles. He admired and greatly praised the Accuracy of this Instrument, and exprejed a Defire to be acquainted with the European Letters and Figures, that he might be able to use it himself. Then taking his Sectors, he defired us to explain their Use, and after employing us near an Hour, measuring along with us the Gradations, walking and behaving as familiarly as a Father might do among his Children, he dismissed us, with Orders to return next Day.

The 17th his Majesty sent for us very early to the Palace, where we flaid with him more than two Hours, explaining several Problems of Geometry, he talking to us all the while with great Sweetness and Familiarity. He made us repeat over the Use of various Instruments made for him by P. Verbiets Direction. I spoke to him always in Tartarian, but would not undertake to give mathematical Explanations in this Language, excepting myself, as not being Master enough either of it or the Chinese to deliver myself properly, especially in scientific Matters; not so much as knowing the Chinese or Tartarian Terms of Art connected to his Business; but I told him, when P. Bouvet and I talked to the Tartarian, we might be able to give him very clear and satisfactory Lectures in Mathematicks or Philosophy; because the Tartarian surpasses much the Chinese Language, having Conjugations, Declensions, and Particles to connect Dicourses, which the latter wants. The Emperor seemed pleased with this Remark, and turning to those who were about him, said, That is true, and this Defire makes the Chinese much more difficult than the Tartarian. As we were going to retire, the Emperor ordered Chau lau ye', who was present, to learn directly what we had to lay, because his Majesty was often at a Loss to understand us.

The 18th all four of us returned to the Palace, where we explained some geometrical Propositions to Chau lau ye'. In the Evening his Majesty sent us several sorts of Provisions from his own Table, and among the rest a very beautiful Fifth of a most delicious Taffe, which came from Lyau tong, and was of the fame Kind with that which we caught in the River Kerlon when we went to Npeeh. As his Majesty was very busy this Day, he sent us home in good time.

The 19th, going to the Palace as usual, his Majesty came into the Apartment of Tang fun yen where we were both of us placed first on a kind of four Cream, much esteemed by the Tartars, and had the Goodness to send us Word that, knowing we liked it, he had eaten what was served up to him, but had reserved it for us. This Day his Majesty expressed still greater Respect for us, and was more familiar than the Days before. He asked me many Questions, and said the most obliging Things, seeming surprized that I had in to short time made such Prosgres in the Tartarian, especially considering I lived in a Houle where none spoke that Language. Upon my laying that the Jaff Journey had been very long, that there was Octane in the Place, that he would make me use of it. At last, after taking several Diftances and Heights with us, he asked me what were the Qualifications of P. Bouvet? To which I answer'd, that he had made the fame Prosgres as I in the Tartarian; and was also skilled in Mathematicks, and other European Sciences.

The 21st his Majesty ordered P. Thomas and Persyes to be called back, after we had left the Palace, to repeat him an Explanation, and signifyed that there was no other Person the Emperor's Attention.

With a few Books, a Perfuming-pow'r, and Pafs in Powder on a little Stool. The Perfuming-pow'r was made of a mixt Metal, mostly eluted in China, but it is most of a very old and scarce kind of Copper. Near the Palace where his Majesty paffed were some Fruits in Wax-work, which we presented him on our Arrival at Pequin. This Chamber was adorned with a Prefs full of Chinese Books, besides several Tables heaped with Jewels and Rarities, all sorts of little Agate Cups of divers Colours, Porphyry and such like costly Stones, little Toys in Amber, even to Nuts bored through with much Art. I saw most of his Majesty's Seats, in a little trunck of yellow Satin, very neat. They are of all Sorts and Sizes, as of Agate, Porphyry, and they all have Chinese Crystals; thefe, of them, thofe being on most of them: I saw only one large Seal infcribed with Words in both Languages; thofe in the Tartarian were, Oncho Koro Ch Chennazakgan porpeje, that is, The Seal of Great Affiions, extended, and without Bounds. On some of them there was likewise a kind of Cartridge, between two Dragoons which included the Letter of the Seal. In this fame Hall was an Apartment for Workmen, who were solely employ'd about Feltboard Toys, which they make with surprizing Neatness.
Western Tartary.

with whom we might discourse as much as we pleased: that we might eat with the Chiefs of the Tribunal, and that when the Prof't was over he would send us to travel into Eastern Tartary.

The 2d of April and I went to the Palace to thank the Emperor for this Favour. But he sent to tell us, that it would be time enough to thank him when we were thoroughly verified in the Tartarian Language; and a while after admitting us into his Presence, he put several Questions, particularly to P. Boyma, whom he had not seen for some time. In the Evening Chas. was with a few before had carry'd their own Ensigns at the Head of the Persians, crossed the Grand Esplanade of the Palace, and then brought themselves and present to the Grand Masters and chief Steadman. These Gentlemen received us kindly, and appointed us a Room opposite to the Hall wherein they held their Assemblies.

The 24th we went the first time to this Tribunal, where they assigned us two inferior Mandarins,-born in Tartary, to instruct us in the Language, and do whatever else we required. They appointed likewise one of their best Languages, to come once every Day to solve the Difficulties which the others could not fully explain, and teach us the Elegancies of the Language. One of them, who it seems had been a Mandarin of the Cufom House at NIng-po, when we arrived there, was much surprized to see us in a different Condition from what we appeared at his Tribunal: But as he had us very well, he made no Difficulty to discover himself to us, and we did not fail to thank him for his kind Treatment at that Season without knowing us.

The 27th the Emperor sent Fruits and Sweetmeats from his Table to Pp. Persyn and Thomas, who continued going to the Palace to explain the Mathematicks, he sent us some likewise into the Tribunal, as a new Proof of his singular Respect for us.

The 29th the Emperor sent us dry'd Sweetmeats again from his Table, which we distributed among the Heads of the Tribunal. A few Days after his Majesty sent to our House Stags, Pheasants, Fih, and Oranges to begin the New Year, and we went to thank him.

June 9th, [the first Day of the Chinese Year] we went to pay our Respect to the Emperor, according to Cufom Respect at the Palace, where we found the Mandarins of all the Tribunals, and the Officers of the Troops assembled in the third Court (entering on the South side) which is the largest, and were present at the three Gene-
flection with the nine Knocks of the Head, which they performed all together, with their Heads towards the Palace. This Ceremony was conducted with a great Deal of Order; first the Mandarins, consisting of fewer than half our respective Dignities, all drest in their regular or of State, and which make a very good Figure in the Winter, on account of their rich Furs interpersed with Gold and Silver Broacades. The Mandarins flanding thus in Order, an Officer of the Tribunal of Ceremonies cry'd aloud, Kneel; at which Word, they all fell on their Knees together. Then he cried out three times, Knock your Heads against the Ground, which was immediately performed, all striking with their Heads, at the same Instant, every one at the same Time. After which the fame Person said, Rise, and every one standing up as at first, the same Ceremony was repeated thrice more; so that there were in all three Geneflexions and nine Knocks with the Head, a Respect which is pay'd in China to none but the Emperor, and which all from his own eldest Brother to the lowest Mandarin render him punctually on other Occasions. The Soldiers and Artificers of the Palace, who receive any Favour from his Majesty, ask Leave to thank him, and knock their Heads nine times at the Palace-Gates. The common People and Soldiers are scarce ever admitted to perform this Ceremony, but a very much honours when they perform it in their Presence; which is scarce ever done except at the first Sight they have of his Majesty, or on some extraordinary Occasion, and by Person of eminent Rank. Indeed, when the Mandarins repair to the Palace every Five Days, to pay their Respect to his Majesty, although they always perform them in their Robes of State, and with the same Formalitys, yet the Emperor seldom appears in Person upon the Throne before which they do it; nor was he present this first Day of the Year when we faw all the Mandarins of the Tribunals and Officers of War pay this Homage.

For the rest, this Ceremony is performed with great Caution and Exactness: for there are Censors who examine every thing that passes, and it is an unpardonable Fault to want Gravity on this Occasion, or to perform it in a flight and careless manner.

But the Honours belonging to Cufom, to honour his Ancestors in the great Ceremony of Imperial Respects and the Emperor's Ancestors, in the same Respect.
In the 13th P. Bowret and I were sent for to the Palace of the Tang sin tyen, to give the Model of a Candle-flick, so contriv'd that the Candle nuifts itself. The Emperor asked us in Tartarian, how we advanced in the Study of that Language? I answer'd, That we had understood it, and that it was in our Study, order'd an Eunuch of the Study of that Language. Then he answer'd, That the Fatigue they had undergone all the Morning, either in attending our Conversation, or in waiting at the Palace. The Emperor finding by this Discourse that we had drawn up something in Writing relating thereto, and that it was in our Study, order'd an Eunuch of the Prefecture to go with me to fetch it. When I brought it he made us draw near his Perfon, and took our Paper, which treated of Digestion, Signification, Nutrition, and the Circulation of the Blood. It was not finifhed, but we had gotten Figures drawn to make Things more intelligible. Thence he confider'd very attentively, especially tho' of the Stomach, Heart, Viferas, and the Veins, comparing them with some in a Chinese Book, which treated of the fame Matters, and found a great Conformity between them. He afterwards read over our Papers, praifed our Syllern, which he said was very fubtle, and then went on in his own Courfe of Practical Geo- metry with P. Thomaes. After more than two Hours, Chau lau ye prefented him from me with a Pair of Compasses 4 Inches long, with 2 or 3 Pieces to be fastened on occasion to one of the Legs; he ac- cepted of it, and order'd me a very large and good one with all its Pieces, and a Chinese Fathom, made of a Silk Cord, divided into 280 Parts, from 14 to 16 Inches, and divided into a quarter or half a Degree, each with the Names of the Degrees, Minutes, and Seconds of the great Syllern, both with and without. The following Days we began to frequent the Palace as before.

On the 17th, Chau lau ye and an Eunuch of the Prefecture were order'd by the Emperor to tell P. Perigius and Thomas, who attended him according to Customs in the Apartment of Tang sin tyen, that we ought to be cautious in speaking of our Sciences, and whatsoever concern'd ourselves, especially before the Chinese and Mongols, who were not pleas'd to fee us in this Country, because they have their Bonsa and Lamas, to whom they are very much bigotted. That his Majesty knew that they were in our Papers, and treated us as his most favour'd Dottelmicks; that having called our Conduct to be observed, not only at Court, where he order'd Men to relieve in our Houses on purpose to watch us, but also in the Provinces, where he had expressly fen truly Perions to enquire in what Manner our Brethren behaved there, he had not found the least Fault in our Conduct; that for this Reason he treated us with so much Familiarity, sending for us every Day into his Presence; that notwithstanding all this we ought to be very reverend abroad, tho' before him we ran no Risk in speaking our Sentiments freely. "There are three Nations in my Kingdom, the Mancus, Mandaeans, and Mongols. I esteem them as well as I, but the Chinese and Mongols cannot endure you. You know what happen'd to P. Adam towards the End of his Days, and to P. Perigius in his Youth; it is al- ways to be fear'd there will be ucht Impollors as Tang oung tyen, so that it is proper to be upon your Guard." In short, he warn'd us not to translate any Thing relating to our Sciences in the Tribunal where we were, but only in our own House; that this Advice was no more than a Caution, and that we ought not to apprehen that we had occa- sion'd it by any Fault or Indulgence, since he was entirely happy with our Conduct.

That we could in this City do nothing without the Command of Elake Tartari, and Molionemans [Moors in the French] who are their Neighbours, and come here to traffic. There were among them two Russians and a Lithuanian, who came twice to fee us. This last told us, That an Envoy of the Plenipotentiaries of Russia coming to this Court by the Way of Kalka, had been murder'd, with all his Retinue, by the Kalka Tartars; who having separated the Company under Pretence of Traffic cut all their Throats.

The Emperor went in his Pleasure-Houfe, and thence to his Park, where, in Presence of the Grandees of his Court, he put in Practice good part of the Leffons we taught him in Geometry; thefe he sent us Orders to proceed in explaining Philosophy in Writing, and hinted that we needed only finish the Subject we had begun; but that it should be done in private at our Houfe.

The 5th of March, the Emperor return'd to Peking.

The 7th in the Evening, he sent us Orders to bring next Morning what we had written in Tartarian, with some
some Propositions of Euclid explained in the same Language. But we had time only to prepare the first Proposition, and write over on what we had done relating to Nutrition.

The 8th, P. Bovet and I going in the Morning, with P. Preeya and Thomas, into the Apartment of Tung fia tsen, his Majesty came and they'd two Hours with us. He read what we had describ'd in the Tar- tarian, and caus'd the said Proposition to be explain'd to him. After he had thoroughly comprehend'd our Explanation, he wrote it down, with his own Hand, as we dictat'd to him, only correcting the Terms and Titles, and what we had done, and told us that once more.

His Majesty gave each of us this day two Pieces of black Satin and 25 Tael: Not, said, that he pretend'd thereby to recompose the Trouble we were at on his Account, but because he observ'd that our Clotihes were in a bad Condition.

The 9th we were sent for into the Apartment of Kyen fia kung, where we explain'd the second Proposition: which being a little more difficult and perplex'd than the first, his Majesty did not so easily comprehend it, and referred to transcribe it till next Morning that it might be repeated once more.

The 10th we explain'd the Proposition over again, and after we had made him thoroughly understand the Sense of it, we dictated and he wrote it, correcting the Language as before. Chou lau yi represented, that the first first Books of Euclid, with the Commentary of Clavus, render'd into Chinsie, by P. Ricci, he had also translated some Years ago into Tartarian by a skilful Peron appointed by his Majesty; and that this Translation was not exact, nor easy to be understood, it would yet be of great Service to us in explaining Propositions, especially if the Translator was sent for to affit us and write them down, which would save his Majesty the Trouble. The Emperor liking the Proposaf very well, ordered that the Tar- tarian Translation should be put into our Hands, and the Translator sent for.

The 11th the Emperor, being much pleased with our clear and neat Conctcution and Demonstration of the third Proposition, ordered, that besides the Translator, the most able of our three Masters in the Tribunal of Poyamban should assist us daily in our Explications, and continually exercise us in the Language, for which Purpoze he assign'd us a private Room near his Apartment.

The 12th and 13th we continued to explain Euclid to his Majesty's Satisfaction. The 14th the Emperor sent out from Peking for the Burying-place of his Grandfather, and from thence to the Hot-baths near it, ordering we should go on with our Work in the Apartment appointed us, as if we were present. The 15th the Emperor returning to Pe-king came the same Evening to the Apartment of Tung fia tsen, where we were. As soon as he perceived us at a Distance he ask'd aloud how we did; then entering the Chamber, he propom'd some Doubts in calling Accompts, and said he would not then see what we had prepared of the Elements of Geometry, because it was too late.

The 16th the Emperor came and made Trial of a graduated Circle of one Foot diameter, which he had ordered to be made in his Abience to measure moderate Heights and Distanees. This Circle had also a geometrical Square, graduated on the Infide, to avoid having Recourse to a Table of Sines for resolving the Triangles. Afterwards, in the Court of this Apartment, he tried a large Semi-circle, made formerly by the Direction of P. Verbeke, and now mended and set upon a good Foot, in imitation of the Semi-circle which I had presented my Majesty, who calculated the Operation on his Swun pan (see Vol. I. p. 139) quicker than P. Thomas by our Figures.

The 24th the Emperor had four Propositions of Euclid's Elements explain'd to him, which he said he understood perfectly. As he express'd an Eagerness to know as soon as possible what was most necessary in the Elements for understanding practical Geometry, we signify'd to him, that, if he pleased, we would select only the most necessary and useful Propositions, and that, without following the Method of demonstrating in the Chinsian Translation, we could abridge the Work considerably, and supply it with more accurate Demonstrations. His Majesty agreeing to thisProposal, we resolv'd to observe the Method of P. Parde's Geometry, and make his Demonstrations still easier to be understood.

The 25th we continued to explain to the Emperor the Propositions we had prepared in his Abience.

The 26th we began to explain the Elements of P. Parde. The Emperor took a great deal of Pains to explain them, and if it were express'd well enough. He committ'd the Words with red Ink, and said before his Attendants, that this was no ordinary Book, nor the Work we were going on with, a Trifle; that for his part he esteem'd it infinitely.

The 27th his Majesty going to his Pleasure-houfe on the Lake In tay, near his Palace, pass'd by Tung fia tsen's Apartment, where he stopp'd a Moment to look into the Breviary of P. Thomas, which he found by the Slightest Glance of it, to be very useful. Neverthelees he order'd us to be brought in there to go on with our Explanation, which was accordingly perform'd, tho' it rained very hard all Day.

When we had done expounding, he made a Trial of a little graduated Circle; then ordered an Eunuch of the Presence, his Favourite, and a Man of Pains, to shew us the neatest and most agreeable Apartment in all the House; this, they told us, was a very particular Favour. This Apartment is neat, but has nothing grand or magnificent. There are plesant Little Solitudes, very pretty Little Groves of a kind of Bamnt, \\

Bafins and Refouors of running Water, all narrow, and lined only with common Stone. This is owing, partly to the Chinsie having no Idea of what we call Architecture; and partly to the Emperor's affecting to shew that he will not squander the publick Revenues on his own private Diverions. On this Occasion I cannot help observing, that, whether it be natural or affected, his Majesty is extremely refered in his private Expenses and Bounties, tho' he is without dispute the richest Prince in the World; but then it must be confess'd that in his publick Expences, and in executing what he undertakes for the Good of the State, he never spares anything, or complains of the Cost: He is also very generous in leaving the Taxes in cafe of a Dearth or Poverty. Before we left the Emperor's Presence, he told us that he would go next Morning to his Pleasure-houfe of Chang chua yauen, two Leagues and a half to the West of Pe-king, and ordered us to come to him there every second Day, to continue our Explication of the Elements of Geometry. It was signify'd to us, that he intended this Day to have dined in the Lake, and given us all he catch'd, but that the Rain hinder'd him.

The 28th the Emperor went in the Morning to his Pleasure-houfe, called Chang chua yauen, which signifies the Garden of perpetual Spring. We went directly to the innermost Apartment, and his Majestly soon after lent us severall Forts from his Table, all in very fine Porcelain, yellow on the Outside, such as none but himself employs. Afterwards he sent for us into the next, which was the most delightsome and agreeable in all the House, tho' neither rich nor magnificent; it is situate between two great Basions of Water, one S. the other N. both almost encompass'd with little Luminencies, made of the Earth dug out of the Bafins, and planted with Apricot, Peach, and such like Trees, which when in Leaf look pretty enough. The Lecture being finish'd, we were conducted all over

Vol. II. 

O o o o
the Apartments: On the North side there is a little Gallery upon the very Edge of the Bafen, which affords a very agreeable Prospect. We also saw the Rooms in which the Emperor lives in Winter and Summer. This was reckoned a singular Favour, tho' who approach nearest his Majesty never being admitted so far. Everything to be seen in them was very model, but exceeding neat in the Chinoic Way. The Beauty of their Housés and Gardens confiuIs in a great Propriety, and Imitation of Nature, as Grotto's, Shell-work, and craggy Fragments of Rocks, such as are seen in the wildest Defarts. But above all they are fond of little Arbours and Parterres, inclosed with green Hedges which form little Walks. This is the Genius of the North people. They lay out a great Deal of Money upon the Appearance of their Inhabitants, more for a piece of some old Rock, which has something in it grotesque and out of the way, for instance, if it has several Cavities in it, or Holes through it, than they would for a Jasper, or a fine Marble Statue. If they do not use Marble in their Buildings, it is not for want of it, the Mountains near Peking being full of very beautiful white Marble, which they fear not even use but to adorn their Sepulchres.

The 31st we went on with our Lectures, after which his Majesty did us the Honour to send us from his own Table a Letter, containing in that in his Majesty's Arrival near the Hall where he dined. Dinner being over, he made me flew him the Ufe of the Logarithms, which he had caved to be transcribed in Chinoic Characters. He at first thought the Practice difficult and perplex'd, but having easily comprehended how Multiplication was performed by them, he expressed his Esteem for this Invention, and a Desire to know the Ufe of it.

April 1. we explained Geometry to the Emperor, who treated us as usul, and besides presented us with several things he had lately received from the Southern Provinces. 1 explained to him the Ufe of the Logarithms in Division.

The 3d we went on to explain Geometry, beginning with solving several Questions by Logarithms. After Dinner the Emperor had a Mind we should take some Wine sent him out of the Southern Provinces, demanding how we us'd to drink it at home. Then he presented us a very fair crysal Cup, having several Figures on it, cut with a Diamond; and asked us what Use it was for. We being oblig'd to answer that it was for drinking Water in, heiev'd it, and thought, that since it was very good for that use, he would have each of us drink it full of Wine: But we excusing ourselves, condemned for one of those little Cups, which the Chinoic use for that Purpose, and do not contain half the Quantity of our common Glasses. His Majesty did us the Honour to give us the full Cup out of his own Hand, and when we had drank it off, asked if we would have another? We thank'd his Majesty, and address'd ourselves to explain Geometry. We receiv'd Advice by an Express from Tjin nan pf, Capital of Shan-tong, that the Governor of a little City in this Province had rais'd a Persecution agains the Christians there; and that tho' P. Persyr had written a Letter, intreating him to release them out of Prison, and not treat them as Followers of a false Law, since the Emperor had declar'd by a publick Letter that the Christian Law ought not to be look'd on as such: Yet this Governor, without regarding either the Missionary's Letter, or the Emperor's inclin'd in it, tore the firft, and order'd the Meffenger, tho' he did not belong to his Government, 20 Lufhes, and as many to the Perfons who introduced him. That afterwards he imprisn'd thofe anew whom the Emperor had releas'd for Money, and had caved P. Valet to his Tribunal, for preaching the Christian Law in his Jurisdiction; that, in short, he protefted, that it, the he was sure to live long, because he would give them to the Extent of the Laws. We comminuated this News to the Emperor, who told us that he had read our Letters written on the Occafion, signify'd to us, not to make any Noise about the Affair, and that he would fett Things right. Chau lau yi told him from us, that the Missionaries in the Provinces were every Day expos'd to the like Injults; because the Prohibition to embrace the Christian Religion was still in force, notwithstanding his Majesty's Good-Will towards us.

The 7th we continu'd our Lectures, and were treated as usual, Chau lau yi gave the Emperor an Account of the Ufage the Christians had receiv'd in Shan-ton; and his Majesty having read the Letters written on the Occafion, signify'd to us, not to make any Noise about the Affair, and that he would fett Things right. Chau lau yi told him from us, that the Missionaries in the Provinces were every Day expos'd to the like Injults; and that being come into this Country for no other End but to preach the Religion of the true God, we were most fentiply concern'd for it.

The 8th, the Emperor sent for P.P. Persyr and Thomas; he fet the latter about making a Table of Menfpuration, which whilst he was calculating his Majesty's Letter, wrote a Letter in Tartarian, and would have fent it to us, but the Missionaries being inform'd, he was not enough vers'd in the Language to read it, the Emperor told him the Contents of it, viz. That he had given Orders relating to the Christians of Shan-ton, whose Affair we had cauf'd to be laid before him the Evening before. After the Fathers had thank'd him for this Favour, and finilf'd their Table, he difmiff'd them, telling them they needed not come next Day, because he was return'd the Day following to Peking.

The roth, the Emperor return'd to Peking, to honour, according to Cuftom, the Emperor his Predeceflors. The Ceremony being over, he dilpatcched the Bufinefs of the Day, and came into our Apartment: He flay'd there two Hours to have Geometry explained, and Triangles reduc'd by the Tables of Logarithms, which were juft translated into Chinoic Cyphers by his Order. He was much pleas'd to find that what he had already learnt of the Elements facilitated his Progress in Practical Geometry, which he wanted to have explained to him.

The 12th, we continu'd to expound the Mathematicks to the Emperor, who was impatient to be Mafter of what was most necessary and ufeful in the Elements of Geometry, and mention'd to us the writing a Treatife of Philosophy in Tartarian.

The 14th, we went on with our Lectures. His Majefly told us that he had read our Expedition, and to fow us that he underfiood it, he gave general Demonftrations from the Figures we had drawn. He then read again our Explanation, which he underfiood very well; then he ask'd us many Questions concerning the Proofs; and the bulk of it, in our Way, we explain'd with familiar Talk, he again enquir'd into the Demonftration of a Geometrical Problem which P. Thomas had taught him. At laft, he had a Heap of Corn calculated, and afterwards the fame Heap meafur'd, to fee if the Calculation and Menfpuration taken from the Secter agreed with the actual Meafure. Before we appear'd in his Presence he ask'd Chau lau yi, if we had heard no News relating to the Affair of Shan-ton? The Mandarin answer'd, he believ'd not, because we had mention'd nothing to him. A few Days after, we understood that the Vice-roy of this Province, in his Appear'rent to the Emperor, had not apprize'd the Meffenger as he threaten'd, but only detain'd him 15 Days in Prison, on Pretence of fatisfying himfelf whether the Letter was forg'd. The 22d, a Dometic of the Viceroy of Shan-ton came to P. Persyr from his Master, to know of him, how he would have this Affair accommodated.

The 23d, his Majefly, under Pretence of ordering us to examine a Calculation which he had made, cou'd us to the Paper the fecret Memorial of the Viceroy of Shan-ton concerning the Christians, with the Sen-
tency in which he condemns the Accuser to be punished as a Slanderer and malicious Informer: But no Punishment being inflicted on the Mandarin, we declare'd that what was done would not remedy the Evil. Afterwards the Emperor having order'd us to be afraid if we were satisfy'd, probably because we were not very forward to thank him for the Favour, which he pretended was a very great one; we answer'd boldly, that we were not satisfy'd; and as his Majesty knew that the only Thing which brought us into his Empire, and detain'd us at his Court, was a View of establishing our Religion, if he would please to do something more, we should be infinitely more oblig'd; his Kindness than for all the Marks of Kindness which he daily heasp'd upon us. This Answer pleas'd him: He order'd us to be told that he believe'd he had done enough for our Honour, which he would not suffer to be injur'd; that he faw'd our Brethren in the Country for our Sake, and for the Services we did him; but that he did not pretend to protect and support the Chinese Christians, who val'd themselves on our Credul, and imagin'd they had a Right to do what they pleas'd.

The 36th, which was the Emperor's Birth-day, we went in a Body to pay our Respects to his Majesty; who, by a particular Favour, receiv'd them in Person. He ask'd us some Questions in Geometry, and order'd us to go on next Morning with our Explications. We were afterwards treated with some of his own Tea. May 3d, the Emperor return'd to Pe-king, and came to hear us explain the Elements of Euclid, which we continu'd to do several Days; and his Majesty apply'd himself very closely thereto. We scarce past a Lecture but he spoke some thing in Commendation of the Europeans Sciences. That we might not be interrupt'd nor incommoded by the Heat, his Majesty order'd us to be removable to the most cool and retir'd Room of the Apartment where himself lodg'd, and no body was admitted even to see it without his express Order. He continu'd to send us Vellum from his own Table; and often after a Lecture would ask us Questions concerning the Manners and Customs of Europe, and the Nature of its Countries, with such Familiarity as surpriz'd his Courtiers.

The 27th, go to Camp of 80 or one came to Court, with a Letter from their Ambassadors Plenipotentiary. It feer'd with what Exactness they had executed the most important Article of that Treaty, which was the pulling down of the Fortresses of Takia; and that Orders had been given for removing the Russian Settlement to the West of the Ergong, as soon as Winter was over. Then they demand'd that, according to the Articles of Peace, some Troops of Kalka Defectors which were loaded with Skins. Letter, forwarded to Rujtham Settlement were receiv'd, and that Regard would be had to their Merchandise in the future. They added, that in all Appearance this Company of them came only to trade, the Prince of China, who did not go to Court, with a Letter from their Mandarin, and among the Mandarins, and among the Subjects, who should have the honour to do them the Honour to distribute them among the Soldiers who were to mix against the Tartars of Eluth, and that he would go himself in Person on that Side within a Month, to take his usual Diversion of Hunting, the Grandees of the Court, and the Mandarins of War, both Tartar and Chinese, begg'd earnestly to be sent on this Expedition. This is their Manner when a Cafe of Necessity requires their Service, but this does not proceed so much from their Love to Arms as the Fear of losing their Polls.

The 30th, his Majesty signify'd his Intention, that P. Peregrine and myself, in his Uncle's Restime, should again attend him in Tartary. We had eight Horses deliver'd to us for the Use of our Domestics, and three Carriages to carry our Baggage. The Emperor being inform'd that the Soldiers who were to march against the Tartars of Eluth could buy no Horses but at excessive Rates, gave them Power to take all they could find without the Tartar City, paying to Tuck for the Horses, and 14 for lean ones. This Permission occasion'd great Diligence in the Officers pref't not only the Horses of Merchants and Mandarins, as well as others, but even the Mules and Camels. They contrav'in'd Perfections of the greatest Gravity, and even the most considerable Mandarins they met in the Streets, to alight; they enter'd the very House of the principal Chinese Kala, and carry'd off all his Horses, Mules, and Camels. They also took Occasion, under Protection of this Permission, to seize abundance of Arms, Horses, and other Things useful to Soldiers. The principal Chinese Mandarins, and among the rest the Chief Ko-lau, laid before the Emperor the dangerous Consequences of such a Licence. His Majesty, who never intended that his Orders should be executed in that Manner, forthwith commanded everything to be return'd, except the Horses, which were paid for according to the Rates fixed by himself: He forbid any further Seizures, and punish'd those who had committed any Violence. By these Means the Tempet was immediately appeas'd.

The 31st, the Emperor signify'd his Goodness to his Soldiers, that, considering the Necessity of Horses for his Journey, if those Mandarins who did not go to the War would furnish Horses, it would be a considerable Service to the Empire: He also gave public Notice, that all those who were willing to serve in the Army at their own Expendence should be well receiv'd, and that Regard should be had to their Merit in the future Distribution of Employments.

July 1st, the Emperor caus'd 4 or 5000 Taels to be distributed among the Soldiers who were to set out for the Army, but he gave nothing to the Officers. The 4th, the Princes of the Blood, the Officers of the Crown, and the Heads of all the Supreme Tribunals, presented his Majesty a Petition, interisting him not to go in Person to the Army, or even to leave Pe-king at this Juncture: because his Departure might occasion Uneasiness and Fear among the People, especially those of the Southern Provinces, who would imagine all was lost, if they knew his Majesty had left the Capital. This Petition was receiv'd and confit'd to defer his Departure for some Days. He nomin'd his eldest Brother Generalissimo, and granted his eldest Son, who was then 19 Years of Age, the Favour, he had from the first defir'd, of being present in this Expedition. The 6th, 7th, 8th, the Troops, desig'n'd for the Army that was to set in Tartary, fill'd off, and several Regulars and Princes of the Blood also set out with the Officers and Soldiers belonging to their respective Holdings.

The 9th, the Emperor's eldest Son and eldest Brother were feac'd by his Majesty; it being a Custom of the Tartars to treat their Kindred on such Occasions. The 10th, these two Princes set out for the general Rendezvous. His Majesty did them the Honour to
bear them company with the Prince his appointed Heir, and two more of his Children. The whole Court assembled to wait on the Emperor, who was attended by all the Regulos, Princes of the Blood, Governors of the Empire, and other Officers of the Household. But tho' this Procession had an Air of Grandeur and Majesty, yet as there were neither Trumpets, nor Kettledrums, nor any other Mark of Magnificence, there was something of Sadness and Solemnity mixed with it. First marched eight or ten Lord Harlies, with pretty plain Trappings; after these the Emperor and his Children, surmounted with the Hymn, or Life-guards. First Marched One Colonel, who led the way closely followed his Majesty, and a Body of Officers, resembling our Yeomen of the Guards, each carrying on his Shoulder a large Pike or Halberd, the Staff varnish'd with Red, and spotted with Gold; near the Iron Head hung a Tiger's Tail. These were followed by a Squadron of the Hymn, or Life-guards, all Mandarin of different Orders. After them came the Officers of the Crown, and other Grandees of the Empire, the Procession ending with a large Troop of the Household, with two great Standards at their Head, whose Streamers were of yellow Satin, with the Life-guards; and the Emperor's own Star, with white a Tiger's Tail. All the Streets ending where the Emperor passed were swept and watered, all the Gates, Shops and crofts Streets were shut up, while Foot Soldiers drawn up on both Sides, each with a Sword by his Side, and a Whip in his Hand, made the People retire. This is practised every time the Emperor or Heir Apparent passes through the Streets of Peking; and especially when the Queen or Princesses go abroad; for tho' they are carry'd in close Chairs, they shut up all the crofts Streets with Mats. As soon as the Emperor had paied the Suburbs, he found both sides of the high Road lined with the Troops, which he there reviewed, attended by the Heir Apparent and two or three others, all the rest of his Train having halted, to avoid raising a Dust. After the Review his Majesty stopped a little to speak to his Brother and Son, and then to the general Officers; thefe lat alighting, spoke to him on their Knees. 

The 12th Advice coming that the King of Elatab had retir'd, his Majesty immediately resolofed to set out the 18th to hunt in the Mountains of Tartary, beyond the Great Wall, where we attended him the two last Years.

The 3d of September, P. Bouvet and I observed an Eclipse of the Sun, which began 47 Minutes and about 40 or 50 Seconds after fix, and ended 10 Minutes and about 30 Seconds after eight, about three Digits being obscured. The Empress Dowager, accompany'd with the three Queens, or Wives of his Majesty, went to meet him, who finding himself out of Order returned to Peking. P. Thomas, Bouvet, and I likewise fêt out with the same Design. But in the Road meeting with the Heir apparent, whom the Emperor had sent to Peking to prevent the false Reports that might be spread on account of his Indisposition, we returned with the Prince, who was attended only with ten or twelve Officers, a few Eunuchs, and a Train of Valets. Six Guards marched a little behind him, each carrying a Javelin, at which hung a Tiger's Tail. When we entered the Suburbs we found all the Streets sprinkled, the Houses and Shops shut, nor one Soul in the Streets through which the Prince was paft, except the Soldiers of Peking, who watch the Streets by Night, and every Day mount the Guard throughout the City, to prevent Disorder.

The 4th it was published here, that the Emperor's Army, commanded by his eldest Brother, had gained the Town over the Elatab Kings. The Account sent by the Generalam to his Majesty imports, that Sept. 1. on Advice of the Enemy's Approach, he decamped next Morning at Day-break, and marched to meet them; towards Noon he came in Sight, and immediately drew up his Troops, and advanced in good Order, so that about two o'Clock the two Armies faced each other. The Enemy was drawn up in Order of Battle near a Brook at the Foot of a Mountain, and immediately made a Kind of Intrenchment with their Camels: In this Posture they expected our Troops. The Fight began with a Great Fire from the Cannon and Muskets, after which the Armies were closely engag'd, and the Elatab gave way with considerable Loss; but by Favour of the Marshes they retired in good Order to their Camp. The General added, that he knew not as yet whether the King of Elatab was slain in the Field, nor the Particulars of the Battle, of which he then only gave a general Account, that he might not defer acquainting his Majesty with this agreeable News.

The 8th having Advice that the Emperor approac'h'd, we fet out to meet him, and travelled that Day eight Leagues from Peking. At the next Morning we went forward, thinking to meet with his Majesty four Leagues further, but learned on the Road that he had embark'd in the Night for a Village five Leagues from Peking, whither he intended to repair in a Sedan. We immediately took our Way to the Place where the Emperor was to land, and arriving two Hours before him, placed ourselves near the Grandees of the Court, who also waited for his Majesty. As soon as the Bark put to Shore, the Emperor, who perceived us, sent a young Gentleman of his Bedchamber to know our Business. We made our Complaint on Occasion of his Majesty's Illness, signifying the Uneasiness in the Whole, which was immediately reported to him. We had learned two Days before, that his Majesty had enquiries of the Chiefs of the Apartment of Yang Tsfn yuen, whom he came to hear our Explanations, whether we had expressed any Concern in his Illness, and asked often how he did; so which these Gentlemen had answer'd obliquely. Thus we came punctually ourselves, belide sending three or four times every Day to enquire after his Majesty's Health.

The 15th the Emperor finding himself much better, did us the Honour to send for us into his Presence. He had almost recovered his Colour, but was grown very lean.

The 24th his Majesty went to his Country Seat of Chang chun yuen, in order to recover his Health and Strength. His eldest Son returned a few Days before from the Army.

The 28th the Astronomers from the Tower of the Observatory discover'd a new Star in the Neck of Sagittarius.

The next we observed it ourselves, it appearing very dimly like a Star of the fourth Magnitude, and it remained close we call Fix'd Stars. October 1. we observed the new Star again, but could not take its Altitude, because it was almost hidden by the V- Sours.

The 4th we observed it a third time, and perceived that it diminished considerably.

The 5th, being informed that the Herfe which convey'd the Asses of Tao yuen, killed in the Battle on Sept. 1, had been found, and that his Majesty had sent a Commission to the Empere and some of his Hys to honour the Dacca's, P. Perea and I, who had particular Obligations to that Lord, set out to meet his Remains, and found them seven Leagues from Peking. His Asses were inclav'd in a little Coffin, cover'd with the richest of Chinese Gold Broacade, and placed in a close Herb, invulp'd with black Sattin, which
which was born by eight Men. Before marched ten Horsemens, carrying each a Pike adorned with red Tufs, and a Flag of yellow Sattin, border'd with red, on which were painted the Dragons of the Empire. This was the Mark of Office belonging to the Chief of one of the eight Imperial Standards. 

followed right Led Horfes, two and two, neatly harneffed; and after them a single Horfe with that of a Sudder which none, but the Emperor and thofe to whom he pretends them, can ufe; and he feare ever gives them to any but his own Children. The Children and Nephews of the Deceafed encampaffed the Herfe on Horfe-back, claffed in Mourning, and eight Donnersfticks attended it on Foot. At a low Pace distance, followed some of his neareft Relations, and the two Grandees fent by the Emperor. Being come pretty near, we alighted in the middle of the Road, and paid the ufual Honours to the Deceaf'd, which confift in four Protrifions on the Ground; the Children and Nephews of the Deceaf'd likewife defeminated, and we gave them our Hands, which is the ordinary Salutation. After this we remounted, and joined the Procession.

About two Miles from the Place where we were to pitch, ap pear'd a great Company of Relations, all in Mourning. On this the Children and Nephews, with their Donnersfticks, clad alfo in Mourning, alighted, and began to lament round the Herofe; they afterwards walked on Foot above a Quarter of a Mile, weeping all the way, till the two Grandees order'd them to get on Horfe-back again. In our March several Persons of Quality, Relations or Friends of the Deceaf'd, came in crowds to pay them their Respects. Being come within three Quarters of a Mile of the Place where the Procession was to stop, the Emperor's elft and 4th Son, fent by his Majesty to do Honour to the Deceaf'd, appear'd with a numerous Train of Courtiers of the firft Rank. All then alighted, and the Bearer's doubled their Pace till they came near the Princes, before whom they fet down the Herofe; upon this the Princes and all Retinue fell a weeping for a while, affefting abundance of Sorrow. After this they mounted again, and withdrawing a little from the high Road, follow'd the Herofe to the Place where the Tents were set up. Before the Tent of the Deceaf'd was a Range of Pikes and Led Horfes. The Coffin containing the Affairs was taken out, and placed on an Etrade in the middle of the Tent, and a little Table fet before it. The two Princes arriving presently after, the elft entcr'd the Tent, and falling on his Knees before the Coffin, held up a little Cup full of Wine thrice above his Head, and then pour'd it into a large Silver Goblet which stood on the Table, proffering himfelf to the Prieus. This Ceremony being over, the Princes received the usual Thanks from the Children and Nephews of the Deceaf'd, and then mounted on Horfear-back, and returned to Peaking. As for the ref of us, we retir'd to a poor neighbouring Hut, where we paffed the Night.

The 9th the Procession fet forward by Day-break, a Company of Donnersfticks guarding the Affairs, and weeping and relieving each other by Turns. All the Officers of the Standards, and many of the Princes, Grandees of the Court, among them a Regulo of the 2d Order, who was a Prince of the Blood, and Son in-law to the Deceaf'd, came one after the other to pay their Duties to this Nobleman, who was generally beloved and esteemed, and had the Reputation of an honest and charitable Man. The nearer we approach'd the City the greater was the Confufl of Men of Quali ty, and the Moment the Affairs enter'd the Gates a Donnersftick of the Deceaf'd made Three Libations of a Cup of Wine, which he pour'd on the Ground, proffering himfelf each time. The Streets through which the Procession paffed were fwept, and lined with Foot Soldiers and Companies of Donnersfticks; and the Deceaf'd, the other to his Brother) fet out to join the Funeral. As soon as they perceived it at a Distance, they set up a crying and wailing aloud, which was answer'd with double Lamentations by thofe who accompany'd the Affairs; a Scene which really melted the Spectators, and drew Tears from their Eyes.

The only piece of Superflition I observed on this Occafion was, that when they came to the Houfe they burned Paper at every Gate through which the Affairs paffed. In the Courts were ered great Pavilions of Matts, like so many large Halls, according to the Custom of the Country, some of which were illuminated and furnish'd with Tables, whereon they offer Fruits and Perfumes to the Deceaf'd. The Coffin containing the Affairs was deposited upon a Canopy of black Sattin, enrich'd with Gold Fringe and Lace, hid from View by two Curtains. The Emperor's elft Son, accompany'd by one of his youngetl Brothers, (who was Miffioner of the Deceaf'd Emperor) and 2d. Sattin his Brother, (who had no Male Issue) performed the fame Ceremonies in the Houfe as they had done the Day before in the Tent; after which the Children and Nephews of the Deceaf'd thanked the Princes on their Knees, and taking off their Bonnets, protral'd themselves on the Ground.

The 18th we fend the Emperor's 18 geometrical Propofitions fair written, having as many more not transcribed. After his Majesty had examin'd them he feem'd pleas'd, and faid, He found them very clear, and easily comprifed them.

The 29th the Emperor renew'd his Study of Geometry under P.P. Boweit and Thomas, who explain'd four Efempors or Ptolemy's Propofitions, with which he expreff'd himfelf well satisfy'd, and told them, He would therefore continue to hear his Lectures daily, as he had done before his Journey.

The 30th, as it was my Turn to go to the Palace, I was called with P. Thomas into the Emperor's Chamber, where we fay'd with him near two Hours. He turn'd over the Leaves himself, as I read the Explication in Tartarian; after which he made us flew him the Method of determining the Shadow of a Gnomon.

November 1, being fend for into the Emperor's Chamber as before, he made us sit near him on the fame Etrades whereon he fitt himself, and ufed as in a very kind manner. We would fan have excused ourselves from accepting this Honour, which he feldom allows his Children, but were obliged to obey his positive Commandments.

The 3d, after his Majesty had heard our Explanations, he fend to tell us, that since we came every Day to the Palace to ferve him, and the Winter drew on, he was afraid we migbt fuffer by the Cold, to prevent which Inconvenience, he would give each of us, (with P.P. Gabrini and Sannon, who live in our Houfe, and are feftead by him,) a long, fuff'd Garment; and oblid us to fend one of our own next Day, for a Pattern.

The 9th the Emperor having declared that he would go to the Houfe of his maternal Uncle, who was to inter his next Day, the Grandees of the Empire, and even the Brother of the Deceaf'd, made Reprrefentations to his Majesty, intreating him not to give himself that Trouble; whereupon he faid he would fend his Son in his Stead.

The 10th we affiffed at the Funeral of Kiw kyew, where the Attendants were very numerous. Three of the Emperor's Sons, among whom was his elft, two other Regulos, several Princes of the Blood Imperial, and molt of the Grandees of the Empire, accompany'd the Affairs of this Lord to his Burying-place which is about a League and half from the City. His Majesty, in Honour of the Deceaf'd, had order'd the Tribunals not to fit, that all the great Lords of the Palace, and other Officers of his Houfhold, who...
were not on Guard, might affilt at the Intermitt. Accordingly the Ministers of State, the Heads of the Supreme Courts of Pe'king, the Chiefs of the Standards, and most of the other Grandees of the Empire were there. When they were arrived at the Place of Sepulture, and had placed the Urn under a Canopy, the Emperor's Children, the Regulos and other Grandees, performed the usual Ceremonies before the Tomb of K'ao k'you's Father and Mother.

The 20th we were sent for to the Tribunal of the Ko'law, to transact from Tartaristian into Latin a Letter for the Governor of Nepoli: it was written in the Name of Song ho ti, the Chief of the Plenipotentiaries who made the Peace with the Rajfians. It gave Advice of the Hostilities committed this Year in the Territories of the King of Eluth, of the inglorious Victory gained by him, and his hasty Retreat, after bringing himself by Oath to keep the Peace; that it was reported here, that the King of Eluth had sent to demand Succour of the Rajfians, who were advised not to suffer themselves to be injured by the Arts of that Prince, lest they should be involved in his Ruin. I tranlated this Letter from the Tartaristian into Latin, and carry'd it next Day to the Ko'law's.

The 25th the Emperor gave us each a complete Suit, consisting of a fine Gown or Long robe of purple Sattin lined with a Neckcloth and facing for Sashes of Sable dy'd black. An Undergarment of Sables, lined with black Sattin; above fifty Sablekins, worth at Pe'king 200 Crowns, went to each of these two last, 3dly, A Bonnet of Sables dy'd black; for which Prefents we thanked his Majesty with the usual Ceremonies:

The 28th the Emperor set out for his Pleasure-hou'se, called Hay fie, where he has a Park well Rock'd with Game.

December 13, his Majesty returned to the City, and apply'd himself afresh to Geometry, and induc'd us to fit by him on the same Eftimate.

The 21st the Emperor intending to employ some body to buy Mathematical Instruments, and other European Curiosities at Kan-ton, signify'd his Deire that we would fend some of our Domesticks thither; or, if we thought better, that we should fix on a proper Person among ourselves for that Journey. The 22d we anfwer'd his Majesty, that we were ready to go wherever his Service requir'd us, and intreated him to choose the Person. Whereupon the Emperor named P. Suarès, to be attended by an inferior Mandarion of the Houhold, adding, that he could not spare P.P. Thomâs, Bowet, and me, because we were employ'd about his Perfon.

The 25th P. Suarès took Leave of the Emperor, who faid to him, I have nothing to recommend to you, I know your Zeal, and that you are religious, wherefore I am affured you will always behave with Prudence.

January 2, 1690, the Emperor set out to hunt in the Mountains near the Burying-place of his Grandfather, where he was to be the 19th, to finifh the Ceremony of the Triennial Mourning, which then expir'd. Before his Departure he determin'd the Prosecution begun against his two Brothers, and the Grand officers, who were at the Battle against the Eluths in September laft; for it is a Custom with the Tartars to prosecute the Generals of the Army who are not fuccesful in War. Although the Emperor's Forces had the Advantage, and the King of Eluth was put to Flight, yet they were not fatisfy'd, because that Prince was not taken or flain, and his Troops entirely defeated. This feem'd easy to be done, confidering the Inequality of the two Armies; but as the Emperor's was at least four or five times more numerous. The Fault was laid on the Emperor's eldest Brother, the Generalifimo; indeed his Majesty, to fave him from a little fatisfy'd he was with the general Officers, and efppecially his eldest Brother, not only let them encamp in the Mountains of Tarry for three Months after the Retreat of the Eluths, with only 4 or 500 Harlefs, having recalled the reft of the Army; but even when his Brother returned to Pe'king, he would not fuffer him to enter the City till he had been examined touching his Conduct. The Prince anfwer'd, that he had given Battle to the Eluths as soon as he came up to them, but that the Enemy being advantageoufly paff'd, with a March before them, he did not think it prudent to charge the Imperial Army; that neverthelefs he had gained the Victory, and oblige'd the King of Eluth to fly. In fhort, if any Fault was committ'd, he only was accountable as General in Chief, and if they deemed him culpable, he submitted his Punishment to his Majesty's Pleasure.

If the General Officers had undertak'd to excufe their Generalifimo, as they might have done; perhaps the Affair had gone no farther: but as every one was for fatisfying himfelf, three or four of the Grandees of the Empire, who ferved as Council to the Emperor's eldest Brother, prefent'd a Petition, wherein they lay'd all the Fault on him, accusing him of Idlenefs, and minding nothing but Hunting and Mufick, inftead of the Duty of General; and appeal'd to the Emperor's eldest Son as a Witness, who was accordingly examin'd; but he anfwer'd, that it was not fit for him to accuse his Uncle. The General defended himfelf the beft he could; He made it appear that he was not the only culpable Perfon, and that those who were of his Council, and complain'd of him, ought to have advis'd him to pursue his Advan-

tage, if they thought it proper; but none of them made any fuch PropofaL and that, in fhort, they had them no more Bravery than himfelf, fince none of them had receiv'd the left Hurt. The Tribunal of T'ing jin fit, which tries the Caufes of the Regulos, the Princes of the Blood, and Officers of the Crown, and has for its Prefident one of the principal Regulos, perceiving that the Wifefyes did not agree, gave Judgment that the Generalifimo fhould be confin'd in their Tribunal, and the Grandees impris'n'd, in order to avoid a Civil War between the Children. But the Emperor was of Opinion that they all offend'd, and order'd, that when the Generalifimo and other General Officers had given in their Answers, they fhould have liberty to enter the City, and go home to their Houfes. However, the Generalifimo having repair'd to the Palace, and asked Leave to falue the Emperor, his Majesty refus'd to admit him into his Presence, and fent him back to his House. The following Days the Tribunal having examin'd this Affair, adjug'd the Generalifimo to be deprived of his Title of Regulo, and the four Grandees who were in the Tribunal, of their Places. The Emperor de- liberat'd a long time on this Sentence, tho' he order'd all the Officers of the Artillery to be impris'n'd, becaufe on the Day of Battle they had abandon'd the greateft Piece of Cannon, which might have been nail'd by the Enemy had they feen their Advantage. At length his Majesty gave Sentence, that his two Broth- ers, and the other great Officers, who had the titular Dignities of King, refembling those of our Duefs and Barons, fhou'd lofe three Years Revenue; that the two Regulos alfo fhould lose three Companies of their Guards; the other Grandees and general Officers, who had only fingle Polls, were reduc'd from being Mandarins of the First Order to be Mandarins of the Third, but kept their Places. But the Counfel- lors of State loft their Employment, and the Officers who deferted the Cannon were condemm'd each to receiv'e 100 Laffhes with the Whip, and then were releas'd. The moft confiderable Perfon among their laid was Matter of the Ordnance, had been for a long time one of the principal Gentlemen of the Emperor's Bed-chamber, and was then Governor to some of his Children; to this left Employment he was refor'd after
after Sentence inflicted. The Tartars, who are all their Emperors Slaves, esteem it no Dishonour to be corrected in this manner by Order of his Majesty. Sometimes the chief Mandarins are cuff'd, kick'd, or laid on their backs in the Emperor's Presence, without being disgraced, or deprived of their Employments.

The 22d the Emperor return'd with the Dowager Empress and Queens, who set out the 14th to meet him at the Imperial Burying-place, in order to assist at the Ceremonies for putting an End to the Mourning.

The 23d we renew'd our geographical Lectures. The 24th, the Lecture being over, the Emperor asked me the Latitude of Nippeh, and the other principles of Tartary which we had studied through. On this Occasion he told me, that he had this Year sent Persians Eastward, who reported, that beyond the Mountains of the Sagblian Sea whereof they found the Sea frozen in July, and the neighbouring Country quite desart.

The 25th the Emperor sent us 6 Stags, 30 Pheasants, 12 large Fishes, and 12 Stags Tails, which is a great Dainty with the Tartars. His usual Present at the Beginning of the new Year was, to each of us, a Stag, five Pheasants, two Fishes, and two Stags Tails. This Year he did not fail to send P. Suarez's Son, that was a great Mistake.

The 26th we all went to the Palace to thank the Emperor, who ordered us to be shewn part of his Pearls, The Empe
er whereof the most beautiful was seven Fans (even Fans make eight Lines of the Paris Inch) in Diameter, and about Line long, and of a pretty good Water. It had been a long time in the Treasury. There was another Cluster and an half Fan in Diameter, and of much inferior Water, and almost quite flat, and rough on one side, where it had a great Vein. We likewise saw about fifty more of a smaller Size, and all of a very muddy Water, resembling polished Tin. There were others perfectly round, of three or four Lines Diameter, which are taken in the Rivers that fall into the Eastern Sea to the South of the Sagbalian Sea: But the Tartars know too well how to filter them for the Ocean, where probably they are larger than in the Rivers. After we had view'd these Pearls, P. Thomas and I were called in to explain Geometry. His Majesty first asked us, whether we had seen any larger Pearls than his. I mention'd that which Taverner gave us when we were in the year King George was in London [61250l. English], But the Emperor seem'd astonish'd that Pearls should bear so great a Price there. He then spoke to us about a young Java whom P. Grimaldi had begged of the Dutch Ambassador, who was here four or five Years ago. The Emperor defir'd to keep him in Peking, because he play'd exceeding well on the Harp, and had so good an Ear, that he no sooner heard a Tune on any other Instrument, but he play'd it on his Harp. Two Years ago his Majesty placed him among his Musicians to learn the Chinese and Tartarian airs, and teach the young Eunuchs to play on the Harp. As he was a Lad of Parts and Dexterity, he so far gained the Love of all the Directors of the Imperial Music, that they had spoken much in his Behalf to the Emperor. The his Majesty highly valued his Skill on the Harp, he had hitherto let him live with us, without giving him anything. But when he fell sick four Months ago, his Majesty sent all his Physicians to visit him; their Medicines however could not prevent the Dropping, and they despair'd of his Life, the Emperor expressed a great Deal of Concern for him. On this Occasion the Emperor asked if our Pulse was like theirs, and if they felt it in Europe as they do in China; and he would needs feel my Pulse on both Arms, and then gave me his own to feel. After concluding our geographical Lecture, I open'd a Map of Asia, wherein I shew'd him that Tartary appear'd to be very little known, and badly exhibited. I pointed out the Road by which the Russians took in our way hither, and on this Occasion the Emperor order'd four of our Fraternity were arrived at Moscowa, with design to travel by Land to Peking; but that the Russians had refused them a Passage, perhaps because they were then at War with this Empire, which obliged them to take another Road. His Majesty said, that since the Peace was concluded, they would doubtless let them pass.

The 27th, having finish'd our Lectures on practical Geometry, the Emperor told us, he had a mind to read over again the Elements of Geometry, which we had expounded in the Tartarian Language; and as he had gotten them translated into the Chinese, he order'd us to bring some Propositions in the Translation every Day, that he might revise it with us, and correct it himself. He told us likewise, that after he had corrected the Chinese Version, he would also revise the Tartarian Texts; and that in the mean time P. Bucet and I should continue to come by Turns to the Palace. The 28th, which was the last of the Chinese Year, the Emperor, who had entirely throw'n off his Mourning, which he had in part retain'd to this time, after causing the usual Rejoicings to be order'd for the Beginning of the new Year, in the Evening entertain'd the great Lords of his Court with a supper, which they call a Banquet, that is, The Farewell to the Year. Thrice Compliments consist of three Geneffuions, and nine Knockings of the Head against the Ground. His Majesty did not forget us on this Occasion, sending us two Tables, wherein were twelve Dishes of Meat, and twenty-two of Fruit.

The 29th, which was the New Year's Day of the Chinese, we went in the Morning to salute the Emperor, who enter'd that Day into the 30th Year of his Reign. His Majesty sent us Tartarian tea.

The 30th we went to salute the Regulors of our Acquaintance; among the rest, the three Sons of a Regulor, who were two Years ago, and was one of our chief Friends, would needs see us, and treat us with a bountiful Kindness.

February the 6th, the Emperor set out for his Pleasure-house of Chang chun yuen, where he had order'd the Divertions for the Chinese New Year to be prepar'd, consisting of Plays, Pageants, Bonfires and Illuminations, with an infinite Number of Lanterns made of Horn, Paper and Silk of divers Colours, painted with Figures and Prospects. His Majesty order'd that we should visit him every other Day, as we had done the Summer before.

The 7th we went in the Morning to the Emperor's Pleasure-house, and when our Mathematical Exposition was over, he sent us Provision from his own Table, among which were two large Dishes of Fowl, Great Fowl, whereof one held a great Salmon-Trout, and the other about twelve or fifteen Pound of a huge Fowl call'd Ching shang yu, reckond the best that comes to Peking; it is indeed very delicious considering its Size, for it weighs more than 200 Pounds.

The 11th going to the Emperor's Pleasure-house, we found him in his Robes of State,consisting of two Veils, adorned with Dragon's of Gold Embroidery, the long Veil was of a yellow Ground, somewhat inclining to the Colour of a wither'd Leaf, the upper of purple Satin, both lined with Ermin Skins, very fine, and white as Snow.

The 12th we rode to the Emperor's Pleasure-house on Horses sent us from his Majesty's Stable; they were of a small Kind, which come from the Province of Sh'chou, are mettlesome, fleet, and easy to the Rider. Among them was one from Korea, somewhat higher than the rest, but much swifter and higher method. Being arrived, we were conducted into his Majesty's Lodging-room, and feast on small Cuchions,
and a while after was brought us a Table loaded with cold Meats, Fruits, Pastry and Sweet-meats.

Soon after we had din'd, the Tables were laid for the Emperor and twelve or fifteen Grandees of the Court whom he treated this Day: The Emperor's Collation was placed at the farther end of the Hall, in the middle, on a great square Table, japan'd red, with Dragons and other little Ornaments painted in Gold. As the Tartars and Chinese use no Cloths nor Napkins, they only threw on this Table a piece of yellow Satin, embroidered in Gold, with Dragons and other Ornaments: on the Fore-part hung two other pieces of thin white plain cloth, or a Pillow-work, and some very plain, but not be reckon'd precious Stones, for they had no Laffre. On both sides of the Hall were set Tables a Foot high for the Grandees, who set at Meat upon a Cushion laid on the Floor. The Provisions consist'd of cold Meats, piled up in Form of a Pyramid, and of Jellies made of Roots or Pulp mix'd with Flower. Those on the Emperor's Table were deck'd with various kinds of Flowers, prefered all Winter in great porcelain Vessels, or Chafers of japan'd Wood, which make the chief Ornaments of his Majesty's Chamber, every thing still being a Medley plain in the Hall, every Corner of a Corner of the Hall, every Place was placed the Musicians, who lift very short of ours, although the Chinese are great Admurers of Music, and have taste on Instruments. banquets about ten or twelve Years of Age, dreff'd like Comedians, perform'd several Feasts of Attire during the Feast. Two of them bend their Heads backwards till they almost touch'd their Heels, and rais'd them again without ruffling out of the Place, or moving either Hand or Foot. In the Evening we went to fee the Fire-works, which were prepared over-against the Aparment of the Queen, that was in the Emperor's Pleasure-houfe as Children, about 20 of the principal Lords of the Court were Spectators, and we were placed near them. There was nothing extraordinary in these Fire works, except a sort of Lamps which lighted one another, and caft a Splendor reffemblying that of the brightest Planets this is done with Campfire. In other respects they were much inferior to ours, as consisting of nothing but Rain, Fire-spouts, and Squibs, or Rockets, which let off each other. The first Rocket went off yoll before the Emperor, who, as they told us, hit it himself; it shot like an Arrow out of a Bow, and set Fire to one of their Boxes thirty or forty feet distant: From this Boxes it大臣ed another Rocket, and from this a third, and, in short, all the Machines were thus successively fett off one by another. 'Tis observable that these Rockets were not fattaen'd to Sticks, as ours are. The Sight lasted about an Hour.

The 29th we went to the Emperor's Pleasure-houfe, and explain'd certain Difficulties in Calculation, and the Uses of a Ruler and Sphere, which one of the Court Lords had given us. After we had dined, he order'd the Tartarfefeft of the Tartarian Language, without confining ourselves to the Chinese Tranflation of that which P. Verfuft had prefent'd him a little before he dy'd. He left the Composition and Method of the Work entirely to us, and gave Orders that, besides the two Mandarin to whom we dictat'd, and the two Clerks who transcribed from their Copies, two Clerks Afsiitant should be added. His Majesty being informed that we were defirous to diflect a Tiger of this Country, which is larger, and very different from thofe of Europe; he fent us one, ordering us to be told that it was their Common Opinion of the Bones and Head of this Animal, taking care to turn the Head towards the North. This Practice, they affirm, does not proceed from Superition, but from a kind of refeplul Fear for thefe Creatures, which are dreaded both by Man and Beef. The Portuguese of Ma-kau having fent a Lion as a Prefont to the Emperor by their left Ambaffador at this Court, and he dying soon after, his Majesty had him bury'd honourably, and a fine piece of Marble ered over his Grave, as is done for a Mandarin of Confideration. The Belly of a Tiger is faid to be an excellent Remedie againft a Naja, and many other Virtues are attributed to him: The Bones in the Joints of the Knees of the Fore-Legs are of ours, although the Bones of the Spine are also medicinal, and both Chinese and Tartans think the Flefh very delicious. He had abundance of little reddifh Worms in the Gullet and Stomach, and was at least an inch thick in Fat between the Skin and Flefh.

The 25th the Emperor returned to Pe-king, after spending three or four Days in his Park of Hay tfe. The 26th, the first Day of the second Chinefe Month, the Sun was eclipsed above four Digitis. We had provided Infruments for the Emperor, who obferved it with the Grandees of his Court, and all the Profefers he had made in his Studies. The Society of Mathematicians having obferved this Eclifpe, confulted the Book Shtn ffn, which fhews what is to be done, what is to happen, and what is to be feared with respect to Eclifpes, Comets, and other celestial Phenomena; and they found that on a like Occafion there was a wicked Prince on the Throne, who was removed in order to make Room for a better. The Tartar Præfident was againft infifting this Remark in their Memoirs, which were to be prefefted according to Cufom. The Vice-Præfident difputed a long time with him, alleging that it was the Order of the Society, in following which their Conduct could not be difapprov'd.

March 1. the Emperor being informed that we began our Lent, and abstained from Flefh, ordered that henceforth we should be ferved only with Lent Fare and Fruits. This very Day we were treated with ten or twelve farts of the bell Fruit that Pe-king affords, tho' it is not the Custom to ferve up Fruits to thole who dye in the Palace.

The 27th he order'd forth a Body of 8 or 10,000 Cavalry, with Grooms and Valets, who among the Tar-}
His Majesty likewise order'd part of the Debts of the Officers of his Household, who used to attend him in his Progress, to be paid off; and gave 800 Livres [411.] to each of his Hya's, and 400 to the inferior Officers, who have no Title. But the whole amounted to no more than 400,000 Livres [24,000.] because the Grandees, who examin'd into these Debts, put none into the Lift but those they judged unable to pay them. At first indeed they had fet down all Debts indifferently, but the Knavery of some, who gave in false accounts of what were real. The Emperor order'd them all to be paid out of his own Treasury; saying, that it was not just to employ the public Money to discharge the Debts contracted in his Service.

The 29th, the Cavalry, who had no Share in the Emperor's Distribution, because being Slaves they could not be paid, were ordered to proceed to their respective Stations, both of them which were real. The Emperor order'd them all to be paid out of his own Treasury; saying, that it was not just to employ the public Money to discharge the Debts contracted in his Service.

The 30th, the principal Officers of the Militia presented a Petition to the Emperor, intreating Pardon for not conparing Debts, afforded, to the Number of 3 or 4000, about the Palace, to demand some largess, the Servants like wise from his Majesty. As no body would undertake to deliver their Petition, they continu'd a long time in the great Court of the Palace on their Knees, and bare-headed, in the Presence of Suplicants: But hearing afterwards that the Emperor was gone to walk in his Garden behind the Palace, they surrounded it, and demanded aloud some Reward, since they were as good Soldiers as the rest. While the Emperor pretend not to hear them, some of the most daring pas'd the first Gate of the Garden, in spite of the Guards who opposed them. His Majesty having been inform'd of their Intolence, cau'd eight of the Ringelmen to be order'd to be seiz'd, and having order'd the Pettin to be driven out with Whips and Cudgels, the Multitude immediately dispersed. He sent the eight Soldiers to the Tribunal of Criminals, with Orders to prosecute them without Delays.

The 31st, the Emperor sent to perfuade a Petition to the Emperors, intreating Pardon for being unable to prevent the Defigion of their Slaves, substituting to such a Confession as he should please to inforce, and the same Day in the Morning the Slave who had carry'd the Petition was condemn'd to lose his Head. His seven Companions receiv'd the same Sentence, but the Emperor refrained it to the Chief alone; and his Master, who was his Majesty's Hya, was banish'd to Agen in Tartyr: The other 7 were only condemn'd to carry the Kanga [See Vol. I. p. 311.] 3 Months at the City Gate, and receive 100 Lahoos.

The 1st, the Emperor sent to perfuade the Spring at his Pleasure-Houle of Ching-chun yen, ordering that we should come there once a Day, and in the mean time frequent the Palace as before, to go on the better part with our Tongue and Commentary of Philosophy in the Tartyrns.

April 1st. The Emperor had his first Lecture in Philosophy, in which, by way of Preface, we fhow'd the Use the Empe- rors made of it; why it was divided into Logico, Physico, and Ethico; and what it treated of under each Head. His Majesty's Organic much Satisfaccion, and advis'd us not to hurry ourselfs, but phy-

proceed duly; saying, That he did not grudge the Time, provided the Work was well perfum'd.

His Majesty's Organic gives me a more gay Countenance towards us than usual.

April 2nd. The Emperor sent to perfuade the Ceremony of creating Doctors, who had paif'd their Examinations several Months before. Soon after he enter'd the Palace, he fent for us into his Presence, and making us sit down befide him on the fame Edfate, fhow'd us his own Calculation of the Space contain'd in a Lane. Afterwards, turning suddenly towards me, he bid me follow him next Month in his Journeys, and order'd us to prepare for his Spring at his Garden.

As I fhow'd him the Honour he did me, by getting off the Edfate, and touching the Ground with my Forehead, accord- ing to Custom, he fhow'd very well pleas'd at the Joy I exprif'd to accompany him.

The 1ft, in the Morning, the Emperor perfuad'd, in public, the Ceremony of Naming the Doctors; Nomi- nings of Doctors.

May 3. The Emperor signifi'd that I fhou'd be furnifh'd for my Journey with Necessaries out of his own Stores, as Horfes, Tents, and Carrels to carry my Baggage.

The 7th, his Majesty came to Pe-king, to prepare for his Progress.

The third Journey of Per Gerbillon into Tartary, in the Year 1691.

May 9. The Emperor, attended by moft part of his Court, fet out before Day-break from Pe-king, to Pe-king-

hold an Assembly of the States of Tartary. The Officers of the Houlehold, Grandees, Princes of the Blood, the Regeles, Dukes, Earls, with a great Body of Troops, fet out at the fame Time by anoth- er Road. In the Emperor's Levee, the Commander-in-Chief mounted a fine Horse, whit his Majesty faw us, he fent to ask for P. Pererya, and order'd me to join in the Tain of his Houlehold. Going out of the City, the Emperors, with the Trumpets, Hautboys, and Drums were draw'n up on both Sides of the Road, and a little beyond them the Troops of the Houlehold. We came to dine at a Village named Wang-king, two Leagues from Pe-king, where I was honour'd with a Dinh of Meat from his Majesty's Table, besides Rice, Cream, and Tartanian Tea, fuch as he drinks himself, and he order'd. That I fhou'd eat with the principal Officers of his Guards, and fit at the Head of those of the second Rang. We travel'd 80 Li, and lay at a Borough call'd Nyko lang fan, where we arrived about Noon. The Emperor gave Orders, that I fhou'd have free Access to his Apartment. A while after he fent to ask me about fan.

some mathematical Books, which he defier'd to fee; and to tell me, That it was his Intention during his Pe-king, to read a Course of the Elements of Geometry, in which, he faid, he had not given fufficient Application, be- cause the Affair of the Elements was heavy upon his Hands. He forfwith difpatch'd an Eunuch of his Bed-

Chamber to Pe-king for his Practical Geometry and Elements. In the Evening the Emperor fent me into his Presence, where, having made me fit near him, he propos'd several Questions in Geometry, and demonstrated several Propositions, which he knew before, to refresh his Memory.

The 10th, we fett forward by Day-break, and dined at a Village call'd Ne companion of the Palace; as far as diftant. In the evening his Majesty order'd a Hya, Captain of the Ruffians in his Service (who was a Turk by Defcent, tho' born at Pe-king) to attend me wherever I went, and try to learn some Words of the Latin Tongue; but fpecially to read it. This Hya spoke a little Ruffian, and had travel'd with us in the two Journeys we made to conclude the Peace. The Emperor going out after Dinner, and paffing near us, ask'd the Hya what he knew of the Letters, and would fee the Alphabet I had written out for him. We travel'd this Day 20 Li, and came to lie at My-yun byen. As soon as we arriv'd, his Majesty fent to fee me several Questions about the My-yun byen, Stars; but chiefly concerning the Motion of the Pole-Star. I fhew'd him the Maps of P. Paradis, on which I had set down the Names of the Stars and Constellations in Chinese Characters. In the Evening his Majesty read over above ten Propositions in Trigonometry with me, and, with my Help, underflood their De-

monatrations. I was a full Hour with him, fitting all the while by his Side. Immediately after I left him,
he sent me half a Cup-full of his own Wine, ordering them to make drink it all; which however I did not. Next Day he sent to ask whether it had affected me.

The 12th, we set out at Day-break, dined at a Village call'd Shin frowan, 30 Li from Mi yun kyon, and lay at a Borough named She bya, travelling in all 60 Li. A little after our Arrival the Emperor sent to ask me how much the Latitude of this Place exceeded that of Pe-kung, and what Alteration was to be made in the Calculation of the Meridian Shadow. Afterwards he walked out of his Chamber into the Court to hunt at a distance, with his Cross-bow and a Tricorn. I saw him shoot three Pigeons successively with his Cross-bow. He asked me if I could shoot with the Bow; having answer'd that I could not, and that they did not learn that Exercise in Europe; it is true, said he, they use none but Fire-arms. He then retired to repose himself in his Chamber, as he was wont to do every Day at Noon during the hot Weather.

The 12th, we dined at a little Village call'd Laq qua fyon, 30 Li from She bya, and lay at Kâ pe kew, one of the Gates of the Great Wall, 30 Li farther. Half a League before we got thereto, we found all the Cossacks of the Guard drawn up in order of Battle on the Side of the great Road: It consisted of 7 or 800 Foot, and about 50 Horfe. The Emperor, after looking at it a while, and to view them more commodiously, made an Eminence, and alighted to see them exercise. They were first drawn up in eight single Lines, between which was a Space of 5 or 6 Places: There appear'd 30 or 50 Carriages of small Cannon, but Guns I saw none. Thefe Carriages were not drawn by Horfes, but pull'd forward by Men. At both Wings of the Infantry were poled a few Horfe: They made several Motions, and fir'd several Times. The Signal was a Muft, or two let off from a neighbouring Eminence, which was answer'd by the Battalion, and this by a Noise of Horns, Copper Fans, and fuch-like Infruments. Thcir Exercise and Motions are nothing like thefe of our Soldiers: And certainly a Battalion of 5000 infantry could not fland the Charge of a Square of 1000 of our Horfe. However, this Militia was admir'd by the Spectators: Thofe of the highest Rank ask'd me fervently my Opinion of them, and if ours was to be compar'd to them. The Emperor himfelf fent to the Commander a Suite of Cloaths, fuch as himfelf commonly wears, and a Horfe, in A Cap of his own, and of his proper Colour. The Emperor receives a Courier from the Prefident of the Tribunal of the Mongolz, importing that several Chiefs of the Mongols, being at the Affair, were to be prefent at the Eminence of the Elyates, were not yet arriv'd; and that as the Grafs was only beginning to floot, there was a Scarcity of Forage: whereupon he refolved to reflay the next Day at Kâ pe kew. He propofed to me several Querells concerning the Manner of taking the Altitude of the Pole by the Stars, and about the Variation of the Compafl.

The 13th, I took the meridian Altitude of the Sun at Kâ pe kew, with the Duke of Moris's Semifphere, which I prefented to the Emperor, who fet a great Value on it, and made a Horfeman carry it at his Back; he had before'd a double Cafe upon it, with two Sorts of new Fulcrums. I found the Altitude of the superior Limb of the Sun 68°, 6'; and in the Evening, after I had explain'd Geometry to the Emperor, I prefented him with the Calculation of the Height of the Pole, refulting from this Obervation, and that of the meridian Shadow. His Majefly expres'd much Satisfaction in them; and befow'd great Encomiums on the prefentable Geometry, which we had compos'd for him in Tartaria.

The 14th, we set out with the Emperor, an Hour before Daff, and dined as before, a House upon the Road. His Majefly order'd a Kalka and a Mongol to withfe in his Presence with one of his Ha ba fiju, who was reckon'd the beft Wrestler at the Court, tho' he was very young, and not above 25 Years of Age. The Kalka throw'd the Ha ba fiju twice in a very little time, which every body admired at. But the Mongol, tho' much more robust, could not throw him, neither was he thrown himfelf: So that after grappling a great while, the Emperor caus'd them to leave off. To withfe more commodially the Tartars change their outer Coat for one of coarse Linen. Girding themselves as tight as they can; after which each feizes his Antagonist by the top of the Shoulder, or upper Part of the Breast, and strives to turn him over by a Leg-lock: The Conqueror runs and kneels before the Emperor, and does him Homage for his Victory, by prorating himfelf on the Ground. We lay in the Village Njan bia jen, 80 Li from Kâ pe kew.

The Emperor did me the Honour of ask me if the European Kings travel'd and went a Hunting, and in what Manner. I gave Notice of the Grand Manner we had at the Court, with Bows and Guns. At this Exercise I faw his Majefly make 30 Shot with a single Bullet, and several Times hit the Mark, particularly 3 Times running, often charging his Piece himfelf. The Mark was a Piece of Board the Bigners of one's Hand, at 60 or 70 Paces Defiance. His third Son made 2 Shot, and lodged the Ball once in the Mark: But not one of the Grandees hit it. 'Tis true, only 5 or 6 of them floot, and not more than 2 or 3 Times each. His Majefly flot next with the Cross-bow with a Captain of his Guards, who is reckon'd a very go-to the Righl, others to the Lefl. He in a manner made me flot out of two Sorts of Clothes, one carry'd Arrows, the other Bullets of burnt Clay, and always with vaff Dexterity. At last he took up the Bow, and ent for five of the moft expert Archers belonging to his Court: The beft of them was the Kalka, who wruffled two Days before: He brace ever mid of the Mark. The Emperor likewife hit it feveral Times, fwoowing a vaff deal of Skill before all the Court. After hunting, his Majefly order'd the Kalka to withfe again, who foon threw his Antagonift, and gain'd the Admiffion of all the Spectators by his Agility and Strength.

The 15th, we did not set out till Seven in the Morning, and, after travelling 50 Li, encamped in a plain call'd Pornaye. As the Emperor hunted all the Way, we crofs'd five or fix craggy Mountains, overgrown with Briars. The Tartarian Horfes eafily get clear of thefe roads, which would be difficult for ours to do. Seven Stags and Mountain-Goats were kill'd within two Rings which were made, one by his Majefly, the reft by his Hyas. The Goats refeible our tame Goats, differing only in the Colour of the Hair, which is Jet black; and the Roebuck, Linnen Coth doubled, about 7 Foot in height, and 20 or 25 Fathom square. In this Inclofe there was no Tent but thofe of the Emperor's, his Son's, and mine. His Majefly alfo prefented me with a Horfe, and order'd that I fhoould keep clofe after him, when he hunted within the Ring.

The 16th, we no more than lay 140 Li, and encamp'd on the Side of a Rivulet. Not far from the Place where we encamp'd, the Emperor cauf'd all his Attendants to liable, and went to hunt the Roebuck. He had fent fore Hunters before, who found only one in one Place and two in another. Ascending to the Top of the Mountain, on the Side of which the Roebuck had lain down, he order'd all his Hunters to alight. Thofe People are all Manchus, of that Sort call'd the Neo's, because they were born in the proper Country of the Manchus. The Emperor employs them for his Guards and Hunter-men. Some he fent to march on the Lines he had mark'd out, till the graft of each Side met at the Place appointed. This they punctually perform'd in spite of all Difficulties, without breaking their Ranks. When the Ring was thus form'd, with a surprizing Quickness, the
into Western Tartary.

The emperor order'd the Hunters to begin the Cry, which they immediately all set up together, not loud, nor much different in Tone, but what may be compar'd to a Scree of Humming. They make this Cry with Defign to amaze the Roebuck; who hearing the Noise equally on all Sides, and not knowing which Way to escape, is the more easily shot. The Emperor enter'd the Ring, follow'd by only two or three, and being the'd Roebuck, kill'd it at the second Shot, with his Fusil. This Chace being over, they went and made a second Ring on the Sides of the Mountains, which not being so rugged as the former, they perform'd their Business without much difficulty. His Majesty, in full Chace, with his Bridle loose, over Heights and Hollows, drawing his Bow with extraordinary Strength and Dexterity, kill'd the third Roebuck, which fled with all their Swiftness, with the three first Arrows he shot. Afterwards the whole Retinue extended themselves into two Wings, in which Order we march'd to our Camp, making a kind of moving Circles, which scour'd the Plains. This was done with Defign to hunt Hares, whereof the Emperor shot several, and none of his Body were at liberty to turn them towards him. None but two or three being sufficient to shoot within the Incloure; others might only shoot at such Game as escaped out of it. When we were return'd to the Camp, the Emperor order'd me to be sent how I like this Sort of Hunting, and whether it was the Fashon in Europe. After I had complimented him on his Skill in directing the Manner of Hunting, and his Dexterity in Shooting with the Gun and Bow, on Foot and on Horfe-back, he was likest pleased at the latter, and told me he was surpris'd at his sureness in drawing any Sign of Fatigue; that I was overjoy'd to see him with such a Stock of Health and Vigour, for the Preservation whereof I would pray to God every Day of my Life." This Evening, after a high S. Wind, which had cover'd every thing with Duff, the Sky was over-craft. The Emperor, whom the Prospect of Rain had put in a good Humour, to divert himself took up a great Pole and began to beat the Duff off the Tent. All the People follow'd his Example; and, that I might not be the only idle Person, I did the same; His Majesty, who order'd it, told his Attendance afterwards, that the Europeans were not proud. I was inform'd also, that he spoke of me in Terms which express'd Tenderness; he order'd me to be ask'd why there came no good Fusies into this Country, since Greece afforded such extraordinary Choice. I made Answer, That Merchants commonly brought nothing but Freighted Commodities; and as for our Religion, our Profession did not permit us to entend or carry Arms: But that P. Grimaldi, who knew his Majesty's Taste, would probably send him some for a Present. This Evening, and at Nightfall, it rain'd a little.

The 17th, we advanced but 40 Li, and encamp'd in a Valley call'd Hé pe kreu, by a little River call'd Kabiri. The Emperor went beyond the Camp for the sake of Hunting. In the first Circle they included a Roebuck, a Fox, and some Hares; The Roebuck elcaps'd, but his Majesty flew the Fox with the first Arrow, and the Fox, being on a very high Hill, he shot him. Our Horses sweat much in the Affcent, and I was surpris'd to see the Emperor's Meffengers run up and down almost as fast as on a Plain. This Day his Majesty lay in a little Enclosure, to take a certain refreshing Liquor call'd Chou mien, which is compos'd of Meal of a Sort of Turky Corn, or Millet mixed with Sugar and Water, all well beaten together. He likewise order'd some to his Son, to his two Sons-in-law, and some Grandees of his Court, and his Officers; and did me the Honour to send me Tartarish Tea in a large Cup (furnish'd with a Handle) by the Hands of the Chief Engineer of the Bed-Cover, in Presence of himself and all his Court. I obserr'd that when the Emperor drank his Chou mien, every body fall on his Knees, and knocked his Forehead against the Ground. In the Evening we were brought into the Camp several ancient Officers, who had been banish'd to a neighbouring Village. His Majesty order'd them to exercize by Movements, for they had no Arms. I saw no extraordinary Skill in their Performance, altho' they were reckoned very expert.

The 18th, we travell'd 40 Li, and encamp'd in a Place named Quia tiing, on the same River Kabiri. The Emperor went a Hunting as usual. They inclin'd in one Circle, or Ring, nine or ten large Stags; but they all escaped: Only some Hares were killed, and a few Phesians taken with the Spar Hawk, as was done the preceding Days. In the Evening, after we had encamp'd, his Majesty diverted himself by horse-back with the Cross-bow and Bow and Arrow; his Flutes floats equally well with either Hand, and no Grandee of his Court is superior to him in that Exercize.

The 19th, we March'd 40 Li, in a Plain call'd Kabaye, by a little River named Shan th, where formerly stood the City of Shan th: The Emperors of the Family of Tuan kept their Court here during the Summer, and the Ruins are still to be seen*: The Emperor hunted all the Way. In one Circle a great Boar, and two and three stags, retired into the thick Forest, and were not reach'd; however, the Emperor, with the second Arrow, wounded him mortally. In another Enclosure they kill'd three Stags; but 2 or 3 others elcaps'thro' the Mountains. Near the Place where we encamp'd there are hot and medicinal Waters, to which the Emperor went and Reid till Evening. As soon as he arriv'd, he sent some of his Domeliey to conduct me to see the Spring, and ask me the physical Reason of this Heat; whether we had such Waters in Europe; if we see any Value on them, if we made any Use of them, and for what sort of Dilemepits. These Waters are clear at their Source, but not so hot as those at the Foot of Mount Pe che, a little way to the N. E. of them, in which one can scarce dip his Hand without being scalded, whereas in thele he may bear to hold it for some time: But the latter have the Hot Springs this peculiar to them. That is as very near them another Spring of very cold Water, they have describ'd the same manner, that they might not let it run into the Ocean. Side there they have left a Stream of hot Water entirely unmixed. In this Place are three little wooden Haufts, built by the Emperors Orders, with a wooden Bain in each, for the Convenience of Bathing. His Majesty after taking some Bath bath'd himself, and we did not return to the Camp till Sun-set.

The 20th we continu'd in the Camp of Kabaye. In the Morning the Emperor went a Hunting again, but made only one Ring in which he kill'd one Stag, his Son another, and the rest of the Hunt only four. After returning to the Camp in the Evening he exercis'd himself at the Bow, together with his two Sons, one of his Sons-in-law, and some Officers of his Household, in the inmost Enclosure [the Place where his Tent was set up] in Presence of his whole Court. His third Son, who is about 16 Years of Age, distinguisht'd himself by hitting the Mark several Times. After about this 30 Perfon were pick'd out to wrestle; which Sport lass'd till Night. In the evening, the Emperor observing that I carried a Parcel of Books, with the Cutfion I used sit on, ordered me to send them in: I went to them, and they were read the third Bifert of Saffon Tartary.

---

* This City is mention'd by Marco Polo, Lib. 2, Cap. 67, who calls it Camba or Chamba. It stood in the Country of Babar. The famous Alberi, or Bois, which the Conqueror of China built it, and was here proclaim'd Emperor of the Moguls. The City was found by his Allenments to be 14° 15', and it lies to the N. N. E. of Pe king. [See P. Sacerd. Chasoris, Annals Reg. A c. 197-198.]" The surprising fact that it is not done in the Map of Tartary. It is in the same Province as Tschem-Cho, wherein it must be Chou Naman, now Hamen, on the River Shhero, which is the third Bifert of Saffon Tartary. The
The 21st, decamping at 7 in the Morning, the Emperor asked me, with a Smile, whether I was tired with the Journey? We hunted Hares and Roe-deer, all the Way, and a little before we arrived at the Camp, they made a Ring about 2 or 3 high Hills, cover'd with Trees and Briars, so thick that there was no getting thro' them, which was the Reason why we took but little Game, a great number of Stags escaping thro' the Briars. There was also a Tiger, whom I heard growling at no great Distance, but could not discover where he was. When we arrived at the Camp, in a Place call'd Ha. In this, his Majesty directed himself by shooting at a Mark; and ask'd me several Questions concerning the European Fowls. We travelled this Day 40 Li.

The 22d, we continued in our Camp, and the Emperor sent for a considerable Number of Mongols from the neighbouring Places, who being us'd to Hunting were very expert at including the Game, and turning it wherever they were order'd. There were above 2000 Hunters besides those in the Train. The Inclination of the Mongols was, cover'd with some Foods, which they beat up in such a Manner that nothing could escape without being seen or pursued. As he left the Emperor with the mult of the Circle with his ordinary Attendants, some of whom turn'd the Game towards him, some supply'd him with Arrows, and others gather'd them up as fast as he shot. Within the Circle were the Emperor's two Sons, each with 3 or 4 Attendants. About 40 Roe-deers and Stags, who go in Herds in those Mountains, were slain, most of them by his Majesty, or his two Sons. They made but two Circles, which consisted of the Mongols, who inclose the Tiger, whom the Emperor shot at twice with a large Musket, and once with a Foe; and tho' he was at a very great Distance, and the Tiger in the midst of a Thicker, 'tis likely he wounded him, for each Shot divid'd the Tiger from his Place, and the third made him fly to the top of the Mountain where the Thrones were thickly planted. As these Creatures are exceeding fierce, the Emperor would not suffer his Men to approach too near them: As to himself, he has nothing to fear on these Occasions, being surround'd by 30 Hunters on foot, arm'd with Half-pikes, which they handle with a great deal of Decent. I observ'd one on this Occasion the Tender-heartedness of this Prince: For as soon as he saw the Tiger fly to the other side, he call'd out to his Dogs to follow him, and run it down at the same time sending to see if any were hurt: They brought word that one of the Mongol Hunters had been struck down, with his Horse, by a Blow from the Tiger's Paw, as he rush'd by him; but he receiv'd no Hurt, because as abundance of People kept shooting after the Tiger in order to dismay him, he fled without stopping. In the Evening, after our Return to the Camp, the Emperor told me, laughing. That he must needs carry a Bow and Arrows at his Girdle, for that he had observ'd I was a pretty good Horse-man. While we were Hunting this Day, besides Fowls, Partridges, and Quails, which were taken with Hawks, they caught two other Birds of a particular Kind, such as I had feen nowhere else: The Chinese call it Ho-kii, that is, the Fire Hen, probably because it has round its Eyes an oval Ring of small Feathers of the Colour of glowing Fire. All the rest of its Body is of an Ash Colour. It is somewhat larger than a Pheasant, and has a Body and Head like a Turkey Hen. It can neither fly high nor far, so that a Horse-man may easily run it down.

This day we travel'd about 40 Li, encamping in a Valley call'd Hamar tabahan vango, that is, the Straight of the Mountain Hamar, by the little River Hakir. They hunted almost all the Way, the Hunters passing the Mountains, Valleys, Woods and Plains, and giving chase to every thing they met with; they kill'd a great number of Stags and Roe-deers, besides a Leopard, found in a thick Thicket of Briars, from whence they had much ado to divid'd him: for the Emperor's Protectors were force to drive him out with their Half-pikes, going always on foot before his Majesty, who kept shooting Arrows continually at random in order to rout him. At length he fell'd forth, and having been closely pursu'd, was includ'd in an open Place, where after the Emperor had shoot an Arrow into his Body, they let the Dogs upon him, who did his Bufinnes with much Difficulty; for, tho' wounded and fallen, he stoutly defended himself with his Teeth and Claws.

The 24th, we advanced 60 Li, hunting as we went; but the Baggage which travel'd along the high Road march'd but 30. We encamp'd again by the Hakir, in a Streight of the Mountains, call'd Hikang, and here we met the first Mountains, or defiled all over with thick high Sleepy Mountains. Though our Hunters were left numbers before, then the Mongols being return'd home, we kill'd abundance of Stags and Roe-deers, of which Country is full. The Emperor flew several, and others were kill'd by the Dogs. A great many Pheasants also were caught, and some that were tired, even with the Hands; for this Bird cannot fly far nor long.

The 25th, we departed at 8 in the Morning, almost continually hunting, so that we advanced but 40 Li, travelling 25, and beyond the Mountains, in a large Plain, surrounded with little Hills, call'd Pauced 80 li li 80, that is, the Plain that has the Mountains behind it. At the end of 15 Li we cross'd a high Mountain, quite cover'd with Firs; afterwards we enter'd a more open Country, where the neighbouring Mongols had made a Ring, in which were includ'd a great number of Stags and Roe-deers, of which the Emperor and his Sons flew several, especially his Majesty, who was indefatigable in the Chase, and shooting with the Bow. He tir'd 8 or 10 Horses every Day, 15 attending him everywhere for Change of the Weather, and the Weather being cold, they kill'd abundance of Stags and Roe-deers, of which Country is full. The Emperor flew several, and others were kill'd by the Dogs. A great many Pheasants also were caught, and some that were tired, even with the Hands; for this Bird cannot fly far nor long.

The 26th, we travelled 20 Li, in a very rugged and sandy Country, confounding mostly of Hilllocks cover'd with Briers, where was plenty of Hares. The Emperor caus'd his Attendants to beat the Briers, and I saw the Hares, which his Sons shot at. Having pass'd these little Hills, and sandy Hilllocks, we encamp'd
camp'd in the midst of a great Plain, called Salo mor, that is, the seven Rever)ants of Wut. The Emperor himself chose the Situation of the Camp, and ordered me to mark exactly the 8 principal Points of its Extremities. I took them with the Duke de Mayne's Semicircles; and our future Encampments were regulated in the same Manner.

The Emperor's Pavilions was placed in the Center; his Quarters contained four Courts or Inclosures: The one first, being very spacious, was surrounded with the Tents of the Guards, join'd to close that they look'd like two Galleys, one after the other. The second in like a Gallery of Tents; the second was like the first, but much less; The third was encompass'd with a fort of yellow Nets, and the last was a fort of yellow Nets, both of them having two Gates, the largest, thro' which the Emperor only and his Retinue pass'd, faced the South; the second was to the East, and the third to the West. At the Gates of the three outer Courts were posted the Emperor's Guards, commanded by 2 or 3 Officers. The last, or innermost Court, was an oblong Square of 24 or 25 Fathom deep, and 18 broad; the Fence was of yellow Linnen, breadth's on Sack and Cords, on both Sides the Gate, with Folding-Walls; over the Gate was one Gate, opened by a Pair of Leather Straps: None were permitted to enter, except those who waited on the Emperor's Person, without an express Order from his Majesty. Over this Gate was a Pavilion of yellow Linnen, with black Embroidery, which look'd very agreeable. Between the two first Inclosures stood the Tents of the Grandees and Officers of the Household; but to go to leave the Distance of 60 Paces between the second Inclosure and those Tents, which was done out of Respect to his Majesty. Between the second Inclosure and yellow Linnen, which they call the Wall of Cloth, and that of Nets, or Wall of Nets, were quarter'd the Officers of the Emperor's Household, taking up the whole Circumference, except on the S. Side, which being the Front was left void. In the middle of the Inclosure of yellow Linnen stood the Imperial Tent, round, according to the Tartar Fashion, and nearly resembling a Dove-house: His Majesty has commonly two of them, each about 3 Fathom wide, plac'd opposite, but with great Effect; and indeed, to the Day, the other Officers and Grandees, and the south side of this Occasion were much larger and higher than ordinary, the biggest, which served for the Hall, being above five Fathom in diameter, and the other four. They were hung with blue Silk to the height of five Feet, and cover'd on the Outside with a good thick Felt, over which came a strong but pretty fine Linnen Wrapper, and full over this was another of Linnen, wrought with gold Brocade, and the other with blue Embroidery. At the two Angles of the Top, spreading out gradually to the Border, the upper Folds, neatly turned, and joined together, were hung by great Worl'd Straps, woven like our Girths, to Iron Pins driven into the Ground. This Covering defends the Tent from the Rain and Sun. At the further End of the second Tent was the Emperor's Bed; the Tents and Curtains whereof were of Gold Brocade, figur'd with Dragons; the Quilt and Coverlet were only of Satin: There was also a Coverlet of Fox-fur's, to lay over the Quilt in cold Weather, as is the Custom in Tartary. At the further End of the greater Tent, which stood foremost, was a small B-radare, about 5 Feet square, and a Foot and a half high, cover'd with a woolen Carpet, on which float a Screen with a great Dragon painted on it. This is an ancient Piece, and much esteemed; tho', in my Opinion, the Painting is ordinary enough; it hid the Door by which they pass'd from one Tent to another. The Ground about these two Tents was also cover'd with a very handsome white Felt, and in the middle with a very large Piece of gold Brocade. There was a Screen of yellow Linnen, about 30 Paces wide, which divided the whole inner Inclosure into two Parts. In the Front-part, besides the great Tent, there was a large rectangular Pavilions, of pretty fine yellow Linnen, about 10 Feet long, and 7 broad; all the Curtains were of yellow Linnen, lin'd with White, having on the Outside a fort of Embroidery in black, which look'd graceful enough; and above the Curtains was a Taffety, prettily fold'd into Clouds. In the front of this Fore-part of the Inclosure, at the two Angles, flew the two Tents of the Emperor's Sons, very like his own, only much smaller. Behind his Majesty's Tent, in the two Angles of the Hinder-part of the Inclosure, were two round Tents; one serv'd for the Emperor's Wardrobe, and the other for his Pantry, or Office where Wine, Tea, &c. were kept. Besides these, were several Tents for the Officers who attend immediately on the Emperor's Person: There was like wise a small one set up for me, at the Front near his Majesty's, where I was to be in the Day time. Round the third Inclosure, at the distance of three or four Inches from the Wall of the Grandees, and one of the Gates of his, and on the South side there was nothing but a Platform, for the Trumpets, Drums, and Musick, the Elephants and all the Ensigns of Imperial Manners; Beyond the Tents of the Courtiers were those of the Officers and Judges of the Household, at the distance of 300 Paces. They mark'd out the Camp for the Troops of Prince, according to the eight Cardinal Points, which I had determined, and an empty Space, 100 Paces wide, as an Avenue to the Great Road.

In the 8 Potts of Ground between these Avenues were the Soldiers of the 8 Standards; There were in all 18 Quarters, divided with this Difference from the Emperor's, that each had only one Inclosure and two Gates, and that every Inclosure was much less than his Majesty's. The Tents of the Soldiers, fett close together, form'd a kind of Gallery, surround'd by the Inclosure containing the Tents of the Officers and their Domestics: among which were both Regals and Princes of the Blood. South of the Emperor's Quarters, 300 Paces from the Gate of the Inclosure of Nets, was the Van-guard of the Army, divided into two Camps, placed on both Sides of the S. Gate, 100 Paces one from the other; beyond on each Side, towards the N. there was a Camp of Dragoons and Gunners, after which followed five Camps of Horie, separated by Lanes 100 Paces wide; To the N. on each Side was a Camp of Musketeers and Gunners, and between both, on the right of the Emperor's Quarters, was the army of the 8 Standards.

The 28th, the Soldiers who came by a different Road, and the Regals and Princes of the Blood, who were to be present, arrived, and took up their Lodgings in the Tents that had been assign'd them. In the Evening the Emperor visited all the Quarters: The Soldiers, headed by their Officers, were drawn up before the Gates of their respective Camps, without any other Arms than their Swords by their Sides: All the Standards were carry'd, and the Quarters, and Musketeers, then, in each of the Camps of Musketeers were eight Pieces of Canons, like those that follow'd us to Nippa; two of Field-Pieces, very well wrought on the Outside, and gilt, with 8 small Mortars; in all, 64 small Field-Pieces, 8 of a Middle Size, very beautiful, and 8 Mortars. The Regals and Princes were each at the Head of his Camp on foot, with the Ensign of his Dignity before his Tent. The Regals of the first Order had each two great Standards of the same Colour with the Standard whereof they were Chiefs; Besides two long Pieces of the Tartars wea'd on each Side, a sort of yellow Brocade, and the other two, the same Colour, and 10 Lances, with each a little Banner. All these Rammers, Standards, and Standards were of Satin, and the Dragons of the Empire were painted in Gold, with Flowers and Feet also in Gold.
Gold, the whole very graceful. The Regulus of the second Order have no Standards, but only the two Pikes with the Streamers, and 8 Lances; the rest have fewer Emblems of Dignity, according to their Degree. The Emperor view'd their Camps, without stopping till he came to the Infantry; then he saw exercising, causing them to march out of their Camp, where they were under Arms. Their Number was 7 or 800; some of whom had a Mulek and a Sword, others were armed with a fort of Halberd, edged only on one Side; Several others were armed with a great Sword, and a Buckler made of a kind of Wicker: as their Sergeant-majors begin the attack, the Emperor was asked about it. As soon as they were drawn up, he order'd them to make 3 or 4 Motions, and then gave the Signal for the Assault, on which they rushed forward with their Swords drawn, cover'd themselves with their Shields, and shouting aloud, advanced in such good Order that they made the Emperor's Hyps give ground: However, I am of Opinion, a well disciplined Body of Horse would quickly break them. When they could advance no farther, they flopped and cover'd their Bodies with their Shields, which might defend them from Arrows, but was not for the Emperor's Emulation. The Electors armed with a Sword and Buckler, others with Swords only, and some with Halberds. Lastly, he wanted to know if they could cover themselves with their Shields against the Arrows, so as to advance without a Wound. For this purpose he cau'd Arrows to be brought, headed with Bone round at the Point, such as they flew. He was with, when they would not piercing the Skin. The Soldier advanced, indeed, twice up to the other who shot the Arrows, but was hit both times in the Foot. The Emperor went to view the Place where some of that Fort of Horses whose name Abbide was fo large and swift, that other good Horses could hardly keep up with them in a great Trot, or even a small Gallop. 

The 29th the Emperor had appointed to receive the Homage of the Kalkas. Early in the Morning all the Mandarins and Officers, civil and military, in their Habits of Ceremony, repair'd to their Places. The Soldiers likewise were drawn up under Arms, on foot, with all their Standards display'd. Without the three inner Inclosures of the Emperor's Quarters, 10 Paces from the outermost Gate, they had set up a great Year, with a Garden covered with a small Wall, and both of the same Fashion with that before the Emperor's Tent. Under the great Pavillon was an Etraverse about 4 Feet high, with two Felt Carpets, one of white Wool, and the other red, with yellow Dragons on it. In the middle of the Etraverse, which was but 5 Feet in Circumference, was a Cushion of yellow Sattin, with Flowers and Leaves of different Colours, and the Dragons of the Empire in Gold, all in flat Embroidery, for his Majesty to sit on: the Ground was cover'd with Felts, and fine Mats of Tong king laid over that. On the Sides of this Pavillon was ranged two Pavillons of plain purple Linnen, and before it, over against the Emperor's great Pavillon, another small one of yellow and red, cover'd with Vellus and Cups of Gold, round the Foot of which were abundance of Vellus and Porcelain Cups full of Wine. On both sides of his Majesty's Pavillon they had placed a great number of Tables, cover'd with Provisions. The whole Space of Ground from the Inclosure of the Emperor's Tent to the Quarters of the Van-guard, containing 300 Paces, was taken up by the Soldiers, ranged in a Line on both Sides. Before and behind the Emperor's Quarters, the Standards were display'd, and the Officers at their Head, drest in their Robes of State, which differ'd not from those of the officers of the Field. Between the Tables in the Soldiers, the Trumpets, Drums, and all the Emblems of the Imperial Dignity (as Umbrellas, Lances of different Sorts, etc.) were carry'd by Men in long Gowns of red Satin, with Four Corners turn'd up, and faced with the finest and blackest Sable I ever saw. They had on Boots of red Sattin, picked at the Toes, a narrow Galoon running along the Seams. He enter'd the innermost Inclosure, follow'd by two Servants, being conducted by the President of the Tribunal of the Mongols. After him walk'd his Brother Tplitch būn, who is lean, and of a middle Stature, long visaged, and grey-haired, with a peaked Chin, which distinguished those of his Nation from other Tartars; also I have seen Entrepreneurs and Countenances were turn'd in the same direction. He was fast asleep, as they say, not over wise. The Lama governs all; nor dares he control him. He was dress'd in a wide Robe of Gold and Silk Brocade, woven in China, but very dirty; on his Head he wore a Fur Bonnet; but far inferior both for Show and Coflinefs to the Lama's. He had no Attendant, being only conducted by a Mongol Officer of the Emperor's Guards. The Emperor receive'd these two Princes flanking under a great Pavillon before his Tent, and would not suffer them to fall on their Knees, but took them both by the Hand, and rais'd them up. The Emperor was in his Robes of Silk and Gold; over it was a Velt of purple Sattin, whereon were 4 great Circles, each near a Foot and half diameter, containing 2 Dragons embroidered in Gold. One of these Circles was directly on the Stomach; a second on the middle of his Back, and the two others on his Sleeves. As the Weather was not over warm, his Under-garment, and the Cuff of the Sleeves of the large one, were lined with very fine Ermine, and his Collar of the latter was of a beautiful Sable; his Bonnet had nothing extraordinary, only the Fore-part was adorn'd with a very fine large Pearl. He had about his Neck a Fort of Chaplets of large Beads, of Agate mix'd with Coral; his Boots were of plain black Satin. The Emperor's two Sons were dress'd in the same Manner: so were the Regulus, but less richly. This first Audience lasted about half an Hour, during which was brought in, after a very ceremonious Manner, a little Box, containing a Seal and a Roll, with a Fort of Letters-Potent. They told me this was in favour of Tplitch būn, to whom the Emperor confirm'd the Title of Huw (or Khaba) by giving him the Seal and Instruments of Inveffiture.
After the Audience, these two Princes were conducted towards the great Pavillion without the third In-
clusion; and soon after the Emperor, attended only by his Dometiles and some of his Hya, mounted his
Horse and rode thither, where he was to receive the Homage of the Kalka Princes. His Saddle was co-
covered with yellow Sattin, embroidered with Dragons in Gold, and a Fort of Carpitation of the fame; the
Poitral and Crupper were broad Bands of woven Silk, with Plates, which seem’d to be of enamell’d Gold,
but were only of Steel gilt; in which Art the Chinese excel. There was another Horse, thus acc-
cessoried, led before the Emperor. He was to the Son of the Empress, and had this Splen-
domy. The Emperor sat, after the Eastern Fashion, on an Efrade, with his Sons behind him, one on the
Right, and the other on the Left, on Cushions laid on the Ground: The Regulo of Pecking, with some of the
Mongols, and others of the Blood, were ranged in two Lines on his Left Hand: On the Right, were
the three Tartarian Princes who bore the Title of Emperor, with the Grand Lamas at their Head, who
also had the Precedence, and received the Hours before the rest. The Emperor’s two Sons were at the
Head of the Regulos : He to whom, the Son of the eldier Brother of the Emperor’s Father, had that Honour:
Next to him was placed his Majesty’s eldier Brother, then the younger, after them the other Regulos,
according to their Ranks. They all sat on Cushions laid on the Ground, as did the Kalka Emperors, behind
whom were seated 70 or 800 Tayki, or Princes of the Blood, in 15 or 20 Ranks; and the Counts and
Grandees, according to the Laws of the Empire : They all drank, and received the Homage of the
Emperor. When they had done their Homage, which was performed in the following Manner: As
soon as the Emperor was seated, the Officers of the Tribunal of the Mongols conducted the Tayki, or Kalka
Princes (at whole Head was the Son of Shababidi bôn, and Che chon bôn) within 30 Paces of his Majesty’s
Efrade, not directly, but a little to the Right. When they were ranged in order, an Officer of the Tri-

dinal Ceremonies cried aloud in Tartarian, Fall on your Knees: This being done in an Instant, he cry’d
again, Knock your Heads against the Ground: Whereupon they touch’d the Efrade thither with their Fore-
heads, the Officer giving the Word This Time. They being performed, he said to them, Rise up; and

A Moment after, Fall on your Knees, on which they fell down again, and knock’d the Ground with their Heads
three Times, as before. The same Ceremony was perform’d a third Time; for the Salute made: the

Emperor consilts in three Genufexions, and nine Prostrations. All the Lamas were dispelled with from per-
formance: The Buffet was sent to, to oblige it into the Cuffa Persons; and the Emperor having perceiv’d some of them among the Tayki, who paid their Homage like the rest, because they were of the Royal Blood of Kalka, order’d them to be conducted out, and placed at the Head of 5 or
600 Lamas of their Nation. The Grand Lama, and his Brother Tjibek, bôn, who were likewise exempted
from this Duty, remained standing all the Time of the Ceremony, as did also the Princes and Grandees of the

Empire: The Emperor gave this Homage to the Emperor, for standing three Times on his Head, in profound Silence; and should any body forget to rise, he would be astonish’d of his Duty.

The Ceremony being over, the Princes were conducted to Tables spread with Provisions: The like were placed for
the Regulos, the Princes of the Blood, and the Grandees and Dignitaries of the Empire, who were
affil’d at this Solemnty. The Emperor’s two Sons, the Regulos of the first Order, the Grand Lamas,
and the three Kalka Lamas, had each a Table to himself; the rest had only a Table between two, three, or
four Persons, each of them well serv’d in Plate. At the Foot of the Table, there were placed in four

Stories: The lowermost was made up of Pastry, Sweetmeats, and dry’d Fruits; the uppermost Story con-

tain’d great Dishes of Beef, Mutton, Venison, boiled and roasted, but all cold. Some Dishes held

almost a whole Quarter of Beef, other seven Sheep, except the Head, Shoulders, and Legs. All the

Dishes were serv’d with white Napkins. When the Kalkas were placed according to their Ranks, the

Emperor made them sit down, and also the Regulos, the Princes of the Blood, the King, and the Grandees of

the Empire. They thrice drank him for the Honour, and then sat down on their Cushions, for want of

which most of the Kalka Tayki sat on the bare Ground. After this the Emperor sent for the Son of Shababati
bôn, Che chon bôn, and about a Dozen of the Chief Tayki, whom he order’d one after the other to come

near his Efrade, asking them their Name, Age, and such-like Questions; they all answer’d on their

Knees on one Side, and the other. At last came one of the Chief Stewards of his Majesties, whom they carry’d with the Affiance of two inferior Officers, follow’d by the Gentlemen

Sewers: Two Tables were serv’d, in with Gold Plate, and sever’d cover’d Dishes. After they had placed

the two Tables before the Emperor, and very lowly and respectfully uncover’d the Dishes, the

Cup-bearers fetch’d from the Buffet great Vellies of Gold and Silver full of Tartarian Tea, and, with much

Ceremony, carried them to 10 or 12 Persons of his Majesty, then falling on their Knees, the chief Cup-

bearers took the Cup (which was of a Fort of Agate, with a Gold Cover) and order’d another Officer to

pour Tea into it, both those being on their Knees: The Cup being fill’d and cover’d, the chief Cup-

bearer rais’d it up, and rais’d the Cup above his Head with both Hands, walk’d with much Gravity up to

the Emperor, then kneeling, he present’d the Cup to his Majesty, and took off the Cover; the Emperor

having drank a very little, return’d the Cup, which was carry’d back with the same Ceremony: While the

Emperor is drinking they all kneel and touch the Ground with their Heads. After they had carried back

his Majesty’s Cup, they pour’d out Tea for his Sons, the Regulos, the Princes of the Blood, and the

Kalka Princes; but they were particularly exact in carrying it, at the same Instant, to the Regulos of Pe-
kings, and to the three Kalka Emperors: Before and after drinking, each of them fell on one Knee, pro-

ferring himself on the Ground. As the Lamas drink out of no Cups but their own, they were careful to
take this Ceremony; because it is such as Filetie, which was before like his Graces that of our

Glaffes. When they had done drinking Tea, which continu’d long on account of the number of

Dayki and Kalka Lamas, they uncover’d the Tables, and serv’d Wine with the same Ceremonies. First, they
brought a Velliel of Gold, not quite so big as that which held the Tea, and pour’d out of it, into a little
Gold Cup, Wine for the Emperor: Then out of a Cittern of Gold, full of Wine, with a large Gold

spoon they gave Wine with his Hands; after which, they serv’d the Cup to the three Kalka Emperors, and afterwards to twenty of the Principal Tayki; they serv’d the Cup from the Emperor on their Knees, and holding it in one Hand struck their Heads against the Ground:

They did the same after they had drank, and then retir’d. The Cup-bearers in their Habits of Cer-

emony, and conducted by the Officers of the Tribunal of the Mongols, serv’d all the other Tayki, Lamas,

and the Emperor, in the same Order, to take Wine; at last he order’d another Officer to perform this

Ceremony: He order’d an Officer to ascend the Whole Thread of the Telescope, without either rising or falling:

I return’d before they had done serving Wine to the Kalka Tayki. In the mean time, they sent for Rope-
dancers, who perform’d several Feats of Activity upon a Bambii, held up by Men about 5 or 6 Feet from the Ground. I saw nothing into Western Tartary.
nothing extraordinary, excepting one, who mounted to the top of a tall Bamboet up upright, on the point of which he performed with great activity, bending his body backwards, and raising it up again a thousand ways; and, what was most difficult, he floated upon the end of the Bamboét on one foot, with his other foot upwards. The rope-dancers having finisht their exercise, puppets were brought in, and played much resembling those of Europe. The poor Kalkas, who had never seen the like before, were so surpriz'd, that most of them never thought of eating: None but the Grand Lama preferred his gravity, for he not only retained from eating, but took very little notice of the parasites; and, as if he had judged such a morose and solemn appearance necessary to the solitude of the Temple, he did not think proper to return to his tent. At the same time all the Company disinterred themselves; the Kalkas were conducted back to their camp by the officers of the Tribunal of the Mongols.

The 40th, the Grand Lama, and the 3 Emperors of Kalka, attended by the principal Tayicks, were presented for his majesty to receive the gratuities which he deign'd for them; he gave them a thousand Tael in money to the Grand Lama and conducted them to the tent of the Kalka prince; put their tent in, several suits of clothes in the Manchow fashion, two of a fort, and particularly habits of ceremony, such as are worn by the Regulos and princes of the Blood: besides, he gave them linen for their domestic purposes, a very great quantity of tea, and embroidered saddles. His majesty likewise created five of the Kalka princes, nearly related to the three Emperors, regulos of the second order; some were made regulos of the third order; others receiv'd the dignity of king, which answers to that of our dukes: About 10 who were thus dignified had gratuities confer'd on them, according to their ranks; they had all habits of ceremony in the Manchow fashion, which they immediately put on, and never afterwards appear'd without them before the Emperor. The Grand Lama himself, with all his Highness's, retain'd nothing of his habit but that red scarf which he always wore, and his boots. He appear'd in a magnificent veil of yellow Sattin, embroidered with gold dragons. He wore a hat of very fine Bambou mats: In winter the Lamas wear bonnets, fur'd with sable; but in summer they wear hats, made either of black horse hair, or the hair of the Sun; these hats, fixed on a rope, are fast'd on the head all the year. When they had thank'd the Emperor for the favours confer'd on them, by nine times knocking their heads, and genuflections, as usual, they were conducted in their new habits into the inner inclosure, where his majesty receiv'd them. rang'd on each side, under the grand pavilion placed before his tent; the emperor, who sat on an elbtrade, order'd them to be defir'd to fest themselves, which, after thanking him for this new favours by knocking their heads, they did, some on cushions, and the rest on a mat spread on the ground. Presently a magnificent collection was serv'd, in very fine porcelain, during which were concerts of vocal and instrumental music, the musicians all eunuchs. They were again entertain'd with the rope-dancers, who perform'd new feats of activity on a rope fixed for the purpose. The collation and pastimes lasted three hours, during which time the Emperor talked familiarly with the Kalka princes, and particularly the grand Lama, who was near his Perion. After this amusement had broke up, and the Emperor had repose'd himself a little, he went, attended by his whole court, to the small camp which was drawn up next to their Sarouel. The 31st, early in the morning, all the soldiers who were in the camp, headed by their officers, repair'd to the place appointed, arm'd with their caques and cuirasses. The Emperor put on likewise his cuirass and helmet, being accompany'd with his eldest and third sons; but this latter was not arm'd, being too young to bear the weight of a Tartarian cuirass. This cuirass consists of two pieces: one is a coat of Under Petticoat, which is girt about the body, and reaches below the knee when they are standing, but covers all their limbs when they are on horseback: the other piece is like the coats of armour of the ancients, but the sleeves are longer, reaching to the wrist. The outside of both these pieces is of satin, for the most part purple, embroidered with gold, silver, and silk of various colours. Next to this satin, lined with some pieces of taffety, are hammer'd plates of iron or steel, finely burnish'd, which are placed like scales on the body of a fish, whence they probably took the name. Each plate, which is about an inch and half long, and a little more than an inch in breadth, is fasten'd to the satin by two small nails, the heads, being round and well polisht, appearing without them. Some few pieces of the other piece of this cuirass pass through the iron plates, these have this advantage; they don't deprive the body of the liberty of turning and moving easily; but then they are exceeding heavy. They are prov'd against arrows and other weapons, but not fire-arms. The caque, which is properly no more than a head-piece, or the upper part of our helmet, just covers the top and sides of the head, leaving the face, throat, and neck exposed. They are made of iron or steel, well hammer'd and polish'd, those of the officers being curiously damask'd, in which Art the Chinese are very skilful. Their caques are adorn'd with some pieces of sabres reflecting our plume of feathers; but those of the common soldiers are fix't off with a tuft of cow's hair, dyed red. Above this tuft, but fasten'd beneath, is a little square pyramid of iron, damask'd or gilt. The caques of the Mandarins are adorn'd with six slips of sable-foxes lined with gold brocade, each about an inch broad, fast'n'd under a pyramid of gold or silver, or iron gilt. The sable is fine in proportion to the rank of the mandarin, that belonging to the caque of the emperor and his sons being black, and very shining. They fasten'd in the front with a muslin string, that most of the great lords had no embroidery on their cuirasses, which was of plain purple satin, thick sett with nail-heads, very round and bright; besides they had two round convex plates of polisht steel, somewhat more than half a foot in diameter, one on the stomach; the other on the middle of the back. The cuirass of the emperor himself had nothing extraordinary on the outside, being only a grey brocade divided into very small squares by black and white stripes, with a lining and narrow border of yellow sattin, and all the pieces of silk and satin, the coats of silk, and the cuirass of their respective standards, fast'n'd behind their caques, and to the back of their cuirasses: on it was written the name of him who wore it, and of the company he belonged to. If he was a mandarin, his quality and office were mention'd; the design of which is, that every one may be known in the crowd. The emperor was on horseback, with his caque on his head, his cuirass on his back, his sabre by his side (for the Tartars make use only of the sabre) and arm'd his horse. The Caque of the Mandarins, which he put on his bow, and which is fixed without the other part of the band, had but one half of it: it was of black velvet, adorn'd at the end with precious stones, set in gold; his quiver was of the same: His majesty was attend'd by the high officer of his household, all arm'd in the same manner. He was pleased that I should follow close to him, that I might have the better view of the ceremony, and went directly to the place where the troops were drawn up in battle. Their troops consist'd of about 4000 horse arm'd with arrows, about 2000 dragons, one battalion of 7 or 8 foot.
Foot, and 4 or 500 Gunners, besides the Officers and Dometics of the Emperor's Retinue, who formed a Body of 7 or 800 Horse, and the Squadrions under the Command of the Regulus of *Paking*; who, with those Sabres and Bucklers.  

*armed as he was,* changed his Manner of *vbling* them, and the Artillery were in the middle, and the Cavalry on the Wings. The Artillery consisted of 50 Pieces of Brass Cannon. The 8 largest were gilt, embellish'd with Ornaments in Relief, and drawn on designed, painted Red: the others were on Carriages with little Wheels. The Infantry had 5 or 6 Mortars, some Guns like Falconets, and Iron Harquebuses. The Emperor reviewed these Troops, by parading the whole; and all the Officers great and small standing over against their respective Standards. They made no Salute when the Kettledrums began to beat, but continued the same. His Majesty then went to a little Eminence, about three Quarters of a mile distant, where they had set up a great Pavilion and some Tents: As soon as he arrived he ordered the Kalkas, who had repair'd thither before, to approach, the *Hys* being pole'd on both sides of the Measures. Meanwhile, the Regulus of *Paking* came from the Camp in good Order, at the Head of their respective Guards and Officers of the Houthold. They fell in after one another before the Emperor, and presented themselves in Squadrions to the Right of his Majesty; after this they blew four Trumpets, call'd by the Tartars, Lapa, which have a very dull, disagreeable Sound: They are great round Tubes, of Copper, and 8 or 9 feet long, terminating like our Trumpets. The *Tartars* make use of this Instrument to give the Signal of Battle, and tho' the Sound of it be very deep and hollow, it is heard a great way off: But a single Man is not sufficient to manage it, for one must hold it up in the Air, with a lot of Fork, while another blows it. As soon as those Trumpets began to sound, the Troops advanced towards the Standards, and in good Order: When the Trumpets left off, the Troops halted, and did not resume their March till they founded again. This was done three times, but at the third time those Instruments were made to sound lower before than the Emperor was. The Cavalry, who were in both the Wings, extended themselves in Form of a Crescent, as it were to surround the Enemy's Army, which was supposed to be in the Place where we were. The Infantry ran directly towards the Camp of Sabre in Hand, covered with the Sabre. In the middle of the Battalion of Foot the Artillery moved on, and in the two Wings of this Battalion came the Dragoons, who had alighted; for tho' they march on Horse back, they fight on Foot. They advanced thus in good Order till they came near the Emperor, where they were commanded to halt. After they had given 3 or 4 Volleys both from the Cannon and Muskets, the Cavalry stopped, and when they had returned their Ranks, which had been broken a little by such a hasty March, they remain'd for some time before the Pavillion. Mean while, the Emperor, who had alighted, shew'd, in a familiar Manner, his Curtails and other Arms to the Kalka Princes, who were extremely incensed at this Fort of Attire, which they had never seen before. After this his Majesty prepared to mount with his Bow in his Presence, and sent for the most Skilful Archers among his Officers. He first took an exceeding Strong Bow, which he gave to the principal KalkaPrinces to bend, but none of them could it at all. He then gave them another, a Skilful Bow, and, amongst the rest, one as was only ten or a hundred with his eldest Son, and five or fix of the bellArchers, who being furnished with his Mat, which was only within Reach of the strongest Bows, three or four times. His Majesty shot an Arrow first, then his eldest Son another, after which each of the rest shot his own, and then the Emperor began to shoot again. Having flown his Skill and Address in this Exercise, he quitted his Arms, and changed his Dress in a Tent prepar'd for that Purpofe: His Son, and all the other Officers of his Houthold, did the fame. Mean while, the Regulus return'd to the Camp at the Head of their Squadrions; and the Troops retir'd in good Order. Some Gunners and Officers of the Artillery remain'd with Part of the Cannois, in order to shoot at a Mark.  

The Emperor being placed on an Etrae in front of his Pavilion, the Grand Lama, with the three Kalka Emperors and their Taiquis, sat near him. Tartarian Tea was served up immediately, after which his Majesty ordered the Lords among the Taiquis to drink it with the Emperor on this Occasion, and in all general shewed great Dexterity: But it is an Exercise to which they are all trained from their Infancy. *After about 100 Kalkas had shot,* they began the Horse-Races, which they call *Pasbyrot.* The Horse were mounted by Reapt-Dancers, who riding without touching the Reins, bent back their Heads, and threw their whole Body and Limbs, sometimes to the Right, sometimes to the Left, sometimes in the air, and at last, holding the Horse with their Thumbs and Fingers, or the Edge of the Belt Archers, they cavall'd on the Mark, which was only within Reach of the strongest Bows, three or four times. His Majesty shott an Arrow first, then his eldest Son another, after which each of the rest shot his own, and then the Emperor began to shoot again. Having flown his Skill and Address in this Exercise, he quitted his Arms, and changed his Dress in a Tent prepar'd for that Purpofe: His Son, and all the other Officers of his Houthold, did the same. Mean while, the Regulus return'd to the Camp at the Head of their Squadrions, and the Troops retir'd in good Order. Some Gunners and Officers of the Artillery remain'd with Part of the Canoons, in order to shoot at a Mark.  

The Emperor being seated on an Estra in front of his Pavilion, the Grand Lama, with the three Kalka Emperors and their Taiquis, sat near him. *Tartarian Tea* was served up immediately, after which his Majesty ordered the Lords among the Taiquis to drink it with the Emperor on this Occasion, and in all general shewed great Dexterity: But it is an Exercise to which they are all trained from their Infancy. *After about 100 Kalkas had shot,* they began the Horse-Races, which they call *Pasbyrot.* The Horses were mounted by Reapt-Dancers, who riding without touching the Reins, bent back their Heads, and threw their whole Body and Limbs, sometimes to the Right, sometimes to the Left, sometimes in the air, and at last, holding the Horse with their Thumbs and Fingers, or the Edge of the Belt Archers, they cavall'd on the Mark, which was only within Reach of the strongest Bows, three or four times. His Majesty shott an Arrow first, then his eldest Son another, after which each of the rest shot his own, and then the Emperor began to shoot again. Having flown his Skill and Address in this Exercise, he quitted his Arms, and changed his Dress in a Tent prepar'd for that Purpofe: His Son, and all the other Officers of his Houthold, did the same. Mean while, the Regulus return'd to the Camp at the Head of their Squadrions, and the Troops retir'd in good Order. Some Gunners and Officers of the Artillery remain'd with Part of the Canoons, in order to shoot at a Mark.  

The Emperor being seated on an Estra in front of his Pavilion, the Grand Lama, with the three Kalka Emperors and their Taiquis, sat near him. *Tartarian Tea* was served up immediately, after which his Majesty ordered the Lords among the Taiquis to drink it with the Emperor on this Occasion, and in all general shewed great Dexterity: But it is an Exercise to which they are all trained from their Infancy. *After about 100 Kalkas had shot,* they began the Horse-Races, which they call *Pasbyrot.* The Horses were mounted by Reapt-Dancers, who riding without touching the Reins, bent back their Heads, and threw their whole Body and Limbs, sometimes to the Right, sometimes to the Left, sometimes in the air, and at last, holding the Horse with their Thumbs and Fingers, or the Edge of the Belt Archers, they cavall'd on the Mark, which was only within Reach of the strongest Bows, three or four times. His Majesty shott an Arrow first, then his eldest Son another, after which each of the rest shot his own, and then the Emperor began to shoot again. Having flown his Skill and Address in this Exercise, he quitted his Arms, and changed his Dress in a Tent prepar'd for that Purpofe: His Son, and all the other Officers of his Houthold, did the same. Mean while, the Regulus return'd to the Camp at the Head of their Squadrions, and the Troops retir'd in good Order. Some Gunners and Officers of the Artillery remain'd with Part of the Canoons, in order to shoot at a Mark.  

The Emperor being seated on an Estra in front of his Pavilion, the Grand Lama, with the three Kalka Emperors and their Taiquis, sat near him. **Tartarian Tea** was served up immediately, after which his Majesty ordered the Lords among the Taiquis to drink it with the Emperor on this Occasion, and in all general shewed great Dexterity: But it is an Exercise to which they are all trained from their Infancy. *After about 100 Kalkas had shot,* they began the Horse-Races, which they call *Pasbyrot.* The Horses were mounted by Reapt-Dancers, who riding without touching the Reins, bent back their Heads, and threw their whole Body and Limbs, sometimes to the Right, sometimes to the Left, sometimes in the air, and at last, holding the Horse with their Thumbs and Fingers, or the Edge of the Belt Archers, they cavall'd on the Mark, which was only within Reach of the strongest Bows, three or four times. His Majesty shott an Arrow first, then his eldest Son another, after which each of the rest shot his own, and then the Emperor began to shoot again. Having flown his Skill and Address in this Exercise, he quitted his Arms, and changed his Dress in a Tent prepar'd for that Purpofe: His Son, and all the other Officers of his Houthold, did the same. Mean while, the Regulus return'd to the Camp at the Head of their Squadrions, and the Troops retir'd in good Order. Some Gunners and Officers of the Artillery remain'd with Part of the Canoons, in order to shoot at a Mark.
Goats.

The Emperor de-
camped.

Hunting of yellow
Goats.

A Tiger
flushed.
loud when the Beast advances on their Side, in order to make him fly to the Emperor's Station. This is commonly on the Defent opposite to that where the Tiger is, having the Valley between. His Majesty, attended by some of his Hysas and Domestic, is surrounded with about 30 or 40 of these Prickers, who form a kind of fence, by refting one Knee on the Ground, and direéting the Points of their Half-pikes towards that Quarter whomse when they judge the Tiger will issue forth: They hold them with one Hand at the Middle, and the other upon their Guard in this Paragraph. Having reached the place of his Hiding, and again took shelter in a Thicket, on the Top of a neighbouring Mountain, He was again péturé, the Emperor approaching without Mufket-shot, always surrounded by his Prickers. A great many Arrows were shot, and several Dogs let loose, which dilludged him a second Time; but he went no farther than the Side of the opposite Mountain, where he lay down among the Biars: They again shot random Arrows, while the Prickers rowled down Stones upon him: The Tiger rising suddenly set up a hideous Roar, and manifestly directed his Course, but to fly, with great Speed, towards the Place where the Emperor was; but coming to the Foot of the Hill, he turned another Way, and fled to the fame Thicket where he had hidden himself once already. The Emperor crossed the Valley, and followed the Tiger so clofetly, that, having a distinct Sight of him, he fired at him over twice, and killed him. All the Grandees of the Countrt went to see the Tiger, which was very large, and make their Court to the Emperor on this Occafion. His Majesty asked me, laughing, before them all, how I liked this Sort of Hunting? As it grew late, the Emperor caufed the Circle to be diffolv'd, and ordered every body to take the most convenient Way to the Camp, without Ceremoniy. The Camp was in Târkeâd, among the Mountains, 50 Li from the Place we fet out from. It raint'd moderately this Day.

The 6th we travelled 60 Li, thro' a very narrow Valley, with fleap Mountains on both Sides, where it was impossible to beat upon. After the Camp, the Emperor entered near a Rock, shaped like a Tower; here alighting, he fent for the Grandees and Archers, and made them try to reach the Top of the Rock with their Arrows; which only two of them did: His Majesty likewise shot 5 or 6 Arrows, till one of them paffed over the Rock. After which he twice meafur'd the Height of it from different Stations, with his Semi-circfe of half a Foot Radius; having made his Observations, he had a Mind that we should calculate the Height a-part, and we both found it to be four hundred and thirty Six, or Chufie Feet; and our Calculations agreeing were much admired by the Grandees. The Emperor likewise having meafur'd a Distance geometricaly, caufed it to be meafur'd with a Chain, and it was found to agree exactly with the Calculation. He afterwards took a Stone which he threw, and ordered the Lords of his Court a Weight of it, caufed to be weighed in a Scale. As this likewife was found conformable to the Calculations, the Lords redoubled their Applauses.

The 7th we were in a wide Valley, abounding with Hamlets, Farms, and cultivated Lands; Here the Emperor hunted, and killed foneral Hares. He again turned into the Mountains, which were pretty high, covered with Biers and Coppices. Here his and the Emperors hunted the Stags and Roebacks, and it was purifying to fee with what Dexterity his People turn'd the Game towards him. The Emperors consider Hunting as an Emblem of War, and are perfuaded that he who knows not how to do his Duty in the Chase, will likewise fail in the Battle. 'Tis on this Principle that the Emperor has often called the chief Officers of his Army, for not knowing how to conduct and govern the Hunters. At our Return from Intâb, an Officer of Merit and great Bravery, who had made both the Journeys with us in Quality of Lieutenant General of the Emperors'. Troops, and was one of the Generals of the Vanguard (a Poit anfweriing to that of Marshall of France), was turn'd out of his Employments for this Fault. The Weather was fair all the Days, and a high N. Wind moderated the Heat. The Emperor order'd the Game, which he and his Sons had killed and with the Soldiers who had kill'd three Soldiers and one of the Prickers, he entertained the Lords of the Court, and the Officers of his Houfhold, with a Comedy, in his own Pavillon, perform'd by a Company of Europeus.

The 8th his Majefy fet out, early in the Morning, to hunt two Tigers which were difcover'd the Night before: The firft being rofed from a Cave, where he had a second time fether'd himfelf, was killed by the Emperor, at the firft Shot with a Bullet. The firct proved a Vifon, which being wounded with a Mulket-shot, and one of the Prickers killed, by running his Half-pike through her Eye a great way into her Head. The Tone being over, the Emperor and his two Sons went on the River in little Canoes, in order to avoid the Heat, which was a little moderated by a N. Wind: He did not proce above 12 Li by Water: all his Train marching along the Sides of the Rivers which was very rapid and winding. We encamped in a Valley named Ta-sung Li, by the River Chiks, having travelled 62 Li to the South, inclining a little to the East.

The 9th we travelled 60 Li more in the fame Road, the Emperor going part by Water, and part by Land. In the Evening his Majefly gave the Lords of his Court a Comedy, and would needs have me to be a Chinefe Actor at it, that I might inform him whether there was any Rellemence between the Chinefe and European Plays. Threes of four of the Adventurers were present, and days are interrmed with Music and Narrations, and confift both of the Serious and the Gay; but the former prevails. In short, they are very far from being, either folicitous, or fit to excite the Paffions, as ours. They neither form themfelves to represent a fingle Action, nor what might pass within the Compafs of one Day. Some of their Plays exhibit different Traditions, such as have happened in the Space of ten Years. They divide their Comedies fometimes into several Acts, which they call likewise feveral Days; they are much like the Indian Affairs of Madagascar, fomewhat similar to the Bobft, but much inferior to them. In the length of these plays, they never utter a loof Expreflion, or fay any thing that may offend a modell Ear. The Actors were drell'd after the Fafhon of the ancient Chinefe.

The 10th we advanced go Li, of which the Emperor travelled only 20 on Horfeback: The reft he went by Water in little Barks, fomewhat larger and more commodious than the Canoes he made use of the Day before. In the Afternoon he faw the Hill of the Majefy. He hunted even in his Bark, shooting at Birds, and killed some Hares, who the People of his Train dextroufly turn'd along the Sides of the River. Arriving near the Fortress of Ké kwe ke, we found all the Infantry which guarded this Post drawn up, with the Officers at their Head; but none of them had any other Arms than
than Sabres by their Sides: When we enter'd Ké pe keou, Soldiers were posted to hinder any body from app

bearing abroad, yet in a narrow Street a Man pull'd halfly out of his House with a Petition in his Hand to

present the Emperor, and because one of the Officers would have obliged him to retire, he had the

Boldness to throw him down, by cauſing his Horſe to fall. The Emperor, who saw it, order'd him to be

punish'd for the Spot for his Inſolence with the Whip: He likewise had the Officer confined, and did not

hinder the Man from going on his Bufinefs. It was very hot all Day, and in the Evening there was

Thunder and Rain.

The 11th we travelled but 40 Li, and lay at Shé-bya, the Emperor going all by Water. In the Af-

ternoon there was a heavy Rain, accompanied with Thunder. His Majeſty dined in Public.

The 12th we advanced 80 Li, attending the Emperor along the River, which winds exceedingly, it be-
ing only 40 Li from Shé-bya to Mí yan-bye, where we lodged at Night. The Sky was clear all Day long, and

we were under a very hot. The 13th we travelled 80 Li more, his Majeſty going by Water in larger and more convenient Barks,

which the Officers of Yung-chou had brought from that City. While he was at Dinner, obferving some

little Children of the Peaſants looking at him at a Distance, he cauſed them to be brought near, and loaded

them with Bread, Meat, and Paſtry. The Children running home, returned prefently, each with a Bacter, which the Emperor ordered to be filled with Viſits from his own Table. We came to Little Town called from Pe-leung, to the Emperor's Houſhold, who had not followed him in this Journey.

The 14th we got on Horſeback at One in the Morning, in order to get to Pe-king before it grew hot. Accordingly we arrived there half an Hour after Five. The Wang lay 6fe, or Heir Apparent, came to meet his Majeſty a League out of Town, drefTed in his Robes of State much like the Emperor's, but had few Attendants with him. His Majeſty, on entering the Palace, went directly to the Apartment of the Empress Dowager to falute her.

The 19th the Emperor defired me to explain the Ufe of a Thermometer and Barometer, which had

been given him by P. de Fontaney at Nan-king.

The 23d he fez out for his Pleaſure-houſe, to spend the reft of the Summer, where he intended to con-
in his Geometrical Studies, and P. Thoſmas and I were ordered to attend him. But some Days after our

Arrival, he changed his Mind, and told me, that he could find no convenient Place to lodge in,

and therefore would content himſelf with feeding for me from time to time.

All we continued going every fourth Day to his Majeſty's Pleaſure-houſe, where he never failed to admit us into his Preſence, even when he could not apply himſelf to Study for the great

Heats, faying, obligingly, on thofe Occaſions, that he was defirous at leaft to fee us. Auguft 14, we went
to present the Emperor with some Mathematical Instrumens, fet us by P. Fontaney and le Comte. There was a large aſtronomical Ring, which fhowed at once the Hour and Minute of the Day, the Height of the Sun, and Variation of the Needle; a Semicircle about half a Foot Radius, with its Compas ac-
curately divided: These Instrumens were made by Mr. Watterfield. There was, besides, a Cofe of Ma-
thematical Instrumens confifting, of a Sector, two Pair of Dividers, a Rule, a little Semicircle, and a

Drawing-Pen. We likewise prefented him with a Sphere, some Diamonds of Alcenon in a little Box neatly

enamelled, two fine Crifal Vials, one a very fine White, the other Blue, cut face-witfe, and encafled

with Silver. His Majeſty received them all with the beft Grace in the World, and kept us above an Hour

with him. The Difficulties falling upon Mathematics, his Majeſty expreſsed a great Contempt for thoſe

who superflitiously believed that there are good and bad Days, and fortunate Hours. He told us plainly,

that he was convinced that thoſe Superflitions were not only false and vain, but prejudicial to the State,

especially if Governments gave credit to them; that this Belief had formerly coft many innocent Perſons

their Lives, fome of whom he named, and, among the reft, certain Christians, Mathematicians, who were

prosecuted at the fame Time with P. Adam [Steele] condemned and executed, under a Notion that they

had not chosened a proper Hour for the Intermen of one of the Emperor's Sons, and fo brought Misfortun

on the Empire. 'tis true that the People, and even the Grandes, faid he, run into Superflitio-

ns, the Error would be attended with no ill Consequences, but for the Sovereign of an Empire to be de-

luded by them, it might occasion dreadful Evils.' He made a Jeft of the Chinoſe Saying, That all the

Conjeftations prefide over the Empire of China, fo as to concern themselves with no other Countries; on which Occaſion his Majeſty added, that he had sometimes faw to certain Chinoſe who talked to him after this Manner, 'At lead leave a few Stars to take Care of the neighbouring Kingdoms.'

The 27th, he went to his Majeſty's Pleaſure-houſe to read a few Books which befide being dull, were

ufal. Before we entered into

his Preſence, he fez to tell me that the Season being more temperate, he was resolute to return to his Stu-

dies, in order to which it was his Pleaſure that henceforth I fhouſt remain in an Apartment of the

Houſe during the Day-time, and lodge at the Deputy Governor's of Chang-chou yuen. He happened to be

the fame Perfon who was Governor of Nang-jo when we landed there, and is named Li lan yf, being

the Son of him who was Viceroy of Kanou when we came into China.

The 19th I repaired to Chang-chou yuen, where an Eunuch, who had been appointed to attend me, waited for me. He fez me into a commodious Apartment to the North-East of the Park. His Majeſty likewife fez some Eunuchs of his Chamber to receive and place me there, ordering Tea to be kept ready all Day for

me, that I might drink it hot or cold, as I thought fit. In the Evening I was called in to

make an End of reviving the Pratical Geometry in Tartarian.

The 21st his Majeſty lent me for in the Morning, and kept with me above two Hours and a Half, as

well to make Calculations, and revife the Geometry, as to try the Alfonomical Ring. Tho' he feared

large Dropes, he went there with examining all the Ufes of this Instruement, highly commending it and the

Semicircle for their Accuracy.

The 22d the Emperor informed us himſelf that a Ruffian Envoy was arrived on the Frontiers of Tar-

tarian, accompanied with a Retinue of 40 Person, and that about 50 Merchants came along

with him to-trade according to Cufom. He added, that he had lent to receive this Ambassador, and or-

dered the Merchants with all Necessaries, Cafes, &c., which were furnifhed with from Europa, through the

Journey, at his Expenfe: that for the Merchants, his People should affift them as much as lay in their

Power, but that he did not intend to put himſelf to the Expenfe of bearing the Charges of Perſons who

come to trade in his Dominions. He then talked to us a long Time about indifferent Matters. He

asked us how many Millionaries were in China, and where we had Churches. He related in what Man-

ner he had formerly detected the Imphlations of Yang qiang-she: he had been 5 Years of Age, because he knew not whom to confide in, and was not yet ac-

quainted with us: In short, he exprefsed much Impatience to hear of the Return of P. Grimaldi.
Sept. 6, the Missionaries at Peking having received a Letter from P. Grimailt, brought it with the Translation of it into Tartarian, to the Emperor, who expressed an extraordinary Joy thereat, and not content with having read the Translation, he made me even read the Original, which was in Portuguese. This Missionary wrote Word, that after he had run thro' many Difficulties to execute the Emperor's Orders, fearing Delays from the Voyage by Sea, he resolved to return by Land, with which View he set out towards Kalka, in the mean Time he sent P. Alexander Ciceri, an excellent Mathematician, about 50 Years of Age, with other Companions by Sea. The Emperor had immediately that P. Grimailt, and his Companions should be sent with all Speed; that P. Suarez should come with them, and that he would order the Viceroy to furnish them with all Necessaries for their Journey. He afterwards desired us to acquaint them with his Intentions, and bring him our Letters next Day, because he would send them to the Viceroy with his Orders by an extraordinary Courier: He asked us, at the same Time, if we had received any other News from Russia, if the Winter went with the Turks continued, and what was the Success of it.

The 11th the Emperor returned to Peking. The 14th, at Three in the Morning, the Emperor sent out the Bats for the Hot Baths, which are six Leagues from Peking, almost due North. He arrived at the Waters by Ten o'Clock, and lodged in a House built on purpose. This House has only three little Pavilions, that make a very plain Appearance, in each of which there are Baths, besides two large Square Basons in the Court, pretty neatly built, with between four and five Foot of Water, which are of a moderate Heat: These Bats they say, were much Frequented. A little after we arrived, the Emperor took, according to custom, the Breadth of the Court, to try his new Instruments. In the Evening he ordered me to look over several Calculations which he had made: His whole Retinue encamped without the Inclosure of the House he lodged. The Weather was cloudy all the Morning, and Part of the Afternoon: It was pretty cold for the Season, tho' there was no Wind blowing. The 15th we continued at the Baths, and his Majesty took several Difiances, Geometrically, to prove his Instruments. In the Morning the Sky was overcast, and it rained a good Part of the Afternoon.

The fourth Journey of Pere Gerbillon into Tartary, in the Year 1692.

The 8th of Sept. we set out from Peking, and after travelling 290 Li, arrived the 11th at Kii pe aos: The Emperor took three Partridges, and several Quails, with the Hawk. The Garrison of this Place Fortresses were under Arms to receive his Majesty, who wished the Accommodations of the Soldiers, and was entertained by the General, or Flying ping, with a Collation. The 12th we travelled 70 Li, and encamped at Ngen by the Sea, and in the Evening was a Wrestling-Match. The 13th we marched 80 Li, and arrived near a Village called Hong-li iing, where the Emperor took the Diversion of Fishing, casting the Net himself very artfully. The 14th we travelled 70 Li: This Day a Hunting-ring was made, where they kill'd seven Stags, one of which was first wounded by the Emperor's fifth Son with a Musket-Shot. His Majesty went a Fishing again, the Morning, with the greatest Readiness, jumping into the Rivers to a distance of two Miles, and in doing so the Rigour of the Weather was great. The 15th we marched north. As the Emperor was hunting, he shot a Stag with such Force, that he buried the Arrow in its Belly, the Head of which was of Bone, as blunt as a Stone. This Day a Hunting-ring was made, where the Emperor killed a Stag, which weighed above 500 Pounds. From hence we entered into a pretty large Valley, abounding with Quails and Pheasants, many of which were caught by the Hawks, and the Emperor shot with Arrows some Pheasants flying. About Two his Majesty ordered Supper to be made ready, it being the Custom of the Tartars to sup very early: He himself dined the Liver of the Stag he had killed; this Supper he informed here as the Viieth, most delicate Pate; He was accompanied by three of his Sons, and some of his Sons-in-law, taking a Pleasure to teach them the Method of preparing the Stag's Liver after the Manner of the ancient Tartars. Having made the Pieces of Liver ready for roasting, he divided them among his Sons, Sons-in-law, and some of the Officers most about his Perfon: He likewise honoured me with a Piece out of his own Hand; every one fell to roast his Meat after the Example of the Emperor and his Sons.

The 17th, the Weather was rainy, when we were breathing, and therefore continued himself with passing thro' a Valley about a League in Length, sometimes letting his Falcon fly at Quails, Partridges, and Pheasants, and sometimes shooting them with Arrows; sometimes he cauèed them to be near him to alight, and catch the Pheasants and Partridges, which, tired with flying, were only able to run along the Grasfs. At his Return, he distributed, with his own Hands, the greater Part of the Game to the Mongols, and Kalla Princes, who were come to make their Compliments, to the Grandees of the Court, and to the principal Officers; but the bad Weather obliged him to return betimes, and pas'd the rest of the Day in his Camp. In the Evening the Emperor entertained his Court with a Wrestling-Match. The 18th, the Weather being cloudy, the Emperor did not hunt with the Stag-call, but made some Ranges, and had very good Sport: He likewise went in pursu'd of Pheasants, Partridges, and Quails in the Valleys. The 19th, the Emperor set out at Day-break, to go a Stag-hunting: But having lost some Time in Pursuit of a Tiger to no Purpose, it became too late to use the Stag-call, however, in three Rings 30 or 40 Stags and Roebucks were killed. The Sky having been very serene the Night before, was overcast in the Morning, and the Rain beginning at Noon, it continued till Evening; however, his Majesty dined in the open Fields, as usual, having first cooked his own Meat, every one following his Example; He was greatly pleased to see me do as others did, without waiting for his Command, and take the Part of the Meat which he had drest himself. We returned to the Camp very wet. At Night-fall a strong North Wind arose, which made the Air exceeding cold. The 20th, at Day-break, we set out along with the Emperor to hunt with the Stag-call: He observing that I was not clad in

Vul. II

Purr,
Furt, said that the Europeans were very hardy, and made for Fatigue; he likewise took Notice of my book and told me to leave him, and expressed to myself his Confidence in me. As the Stag did not answer to the Call, we had recourse to Kings, and killed a great Number of Stags and Roebucks, with five Wild Boars, three of which fell by the Hand of the Emperor. After this Sport was over, his Majesty dined in the open Field. A Mogul Regulo, who governed the neighbouring Country, called Onish, this Day waited on the Emperor: his Brother, with whom I had contracted an Acquaintance last Year, was arrived some Days before, and had been with the Emperor. The Master having hunted, sent for 500 Korchin Angels, in whose Neighbourhood we were: They are reckoned excellent Hunters, and very expert in forming Circles; and as they bear their own Expences, and use their own Horfes, the Emperor, to show them the less, divided them into two Companies, which were employ'd alternately. This Day they made double Rings; the innermost was composed of those Mogul Hunters; the second consisted of the Emperor's Hunters, who marched go or 60 Paces behind the others, and had Orders to shoot the Game that escaped out of the first Ring, within which the Priets and others were placed, to cover the Wood: The Mogul Hunters did not shoot at all. The King was made on the Declivity of a Mountain covered with Wood; at the Bottom was a groly Plain with some small Filbert-Trees interpersed, which were no impediment to the Horfes; beyond this was a steep Mountain, which no wounded Stag that escaped out of the Wood could climb, but being obliged to keep the Plain, was exposed to the Shot of the Hunters. In a Place so commodious for the Sport, it could not fail to be both succesful and agreeable, and they killed 82 Stags and Roebucks, very few escaping. His Majesty dined in the open Field with the usual Ceremonies.

The zd, Rings were made in like Manner, but not with equal Success, only fifty Stags and Roebucks being killed. As the Emperor was riding after a Roeback, his Horfe flipp'd his Foot and fell, but his Majesty received no Hurt.

The 4th, we went a Hunting as usual, but with less Success still, so that the Emperor soon returned to the Court, and in the Evening diverted himself and Retinue with seeing a Wrestling Match.

The 5th, the Emperor set out an Hour before Day for Uttaray, a Place famous for Hunting, the neighbouring Country being full of Hills, interpersed with Valleys and Plains, and covered with Groves and Thickets, affording a delightful Prospect and abounding with Game. In the morning he killed two large Stags decoyed by the Call; they afterwards made two Rings, and killed a very great Number, his Majesty striking Nine with his own Hand: The Chace being over he dined as usual. After Dinner, the Honey was discovered, and as having been discovered by the Grandees of the Court had caused him to be surrounded till his Majesty came himself to hunt him: Whereupon, he immediately mounted his Horfe, and set out, attended by all his Hunters. As he went along he ordered the Fields to be beaten, and let his Falcons fly at Quails and Pheafants, of which the Country was full; he likewise killed a Pheasant flying with the rift Arrow he shot. We arrived a little before Sun-fet at the Place, being a small Grove of Trees growing very thick, where this Animal was concealed in a kind of Fort. His Majesty then his Arrival ordered the Horfemen to flock against the Trees: But they found, the Trees, and cracked their Whips in vain, for the Bear continued in his Fort, nor did he quit it till he had padd'd backwards and forwards several times through the Wood. At length, after he had roared a long while he ran down the Mountain, and croffed an open and rugged Country; his Majesty and the Hunters following him on Horfback, till they got him into a Place where he might be easily Shot. To this End the skilful Hunters placed themselves on each Sife the Bear at the Distance of fifteen or twenty Paces, and conducted him gently till they came to a narrow Passage between two little Hills. As this Animal is heavy, and can neither run full nor long, he flipp'd on the Declivity of a Hill, so that the Emperor, who flood on the Side of the opposite Hill, having a fair Shot at him with an Arrow, pierced his Flank with a deadly Wound: When he found himself hurt, he gave a dreadful Roar, and turned his Head in a great Fury towards the Arrow that flipp'd in his Belly, and endeavouring to pull it out broke it to Pieces; after which, running a few Paces farther, he flipp'd Shot. Then the Emperor alighting, took a Half-Pike, such as the Menofins use against the Tigers, and approaching the Bear, with four of his own Hunters, advanced in the same Manner, and with perfect Wright. On which Occasion nothing was heard but Shouts and Applauses.

The Emperor having flipp'd for his Horfe, I withdrew to give him room to mount, and after taking a little Turn approached the Bear to view him clofer: As I was attentive in examining his Head, which I held between my Hands, without considering who was near me, the first Eunuch of the Bedchamber, standing on my Right Hand, gave me a gentle Touch on the Arm, to let me know the Emperor was on my left, and that I was almost clofe to him without being aware of it. His Majesty, who saw the Sign given me, and that on my Attention Error I was going to retire, ordered the Eunuch to let me view him at leisure, and bid me not withdraw. This Creature was very large, being near fix Foot long from the Head to the Root of the Tail; his Body was proportionably thick, and the Hair long, black and thining, like a Jackdaw's Fethers, his Ears and Eyes were very small, and Neck as thick as his Belly: Bears in France are not so big, nor have such fine Hair.

We did not return to the Camp till Night: As it was the fifteenth of the eighth Clime, at Night, which is a time of Joycing among them, when Friends are wont to make Presents to each other of Eatables, especially Cakes and Water-Melons, his Majesty caused such Things to be distributed among the Grandees of his Court and his principal Officers; after which he gave the Officers of his Hairhold, his Guards, Hunters, Eunuchs of his Train, and Hoifhold Troops.

On this Day, the Emperor went out hunting with the Stag-call. In a small Plain half a League from the Camp, they saw several Stags walking not far from us, whereupon his Majesty alighted, and ordered them to call the Stag; the Male answered, but the Emperor making a little Noise as he advanced with the Perfons who carried the Stag's Head before him, the Bealls discovered the Snares, and ran away before they came within Musket-Shot. This not succeeding they made two Rings, wherein they killed upwards of fifty Stags, and a few Roebucks, with five Wild-Boars: But a high Wind obliged us to return early to the Camp.

Thus we abode in the Camp, because of a high and cold North-West Wind. In the Evening three of the Emperor's Sons, who had spent the Summer in Tartary to recover their Health, arrived in the Camp, accompanied with his four other Sons, and all the Grandees of the Court, who went to meet them. His Majesty received them at the Gate of the inmost Inclosure made by the Tents, and was very joyful to see them in perfect Health.

On the 12th, the Emperor went hunting as soon as Day appeared, tho' it was so very cold that most of us were clad in double Furr, as in the hardest Winter, and our Breasts froze in an instant on our Heads:

436

Travels of P. GERBILLO

Stag, Boar.

Killed by the Emperor.
Beards. Several Stags answered to the Call, but none came within Muskett-Shot: However, one of the Hunters advancing hastily towards a Stag, which he disconcerted at a Distance, took so good Aim, that he killed him with an Arrow. The Wind continuing to blow, the Hunters were recalled, and two Rings made, one after the other, where plenty of Game was inclosed, and a great Number of Stags were killed. The Emperor killed ten with his own Hand, besides a Bear as big as the Largest Wolf, called Shilnu: when four whole Skins are generally offered for the Furr, the Hair being long, soft and strong. The Skins fell at Pi-kung for fifteen and twenty Crowns a-piece. The Rajaffans call this Animal Lish, which I take to be a sort of Lynx.

The 29th, we continued in the Camp, but the Emperor set out by Day-break for a Place in the Mountains called Una-faj, noted for a prodigious Number of great Stags. The Hunting began with the Stag call, and his Majesty killed two very large ones; towards Noon a Ring was made, in which above ninety were slain, with eight or ten Rings. So that a hundred and two of both Sorts were brought to the Camp; the Emperor himself killed thirty fix in a short Time. It was a Palmyre worthy of a Prince, to behold these Stags depending in Herds on all Sides into a narrow Vale between two very steep, woody Mountains, and as there was no Paffage out, some endeavouring to re-ascend the Mountains, and others forcing their Way through the Hunters, whom they sometimes threw off their Horses: However as the Ring was double and very close, his Majesty had given leave to his Officers and Hunters to shoot all that came near them, so that scarce one escaped. One of the Pages of the Bed-chamber being very near the Emperor, his Horse pranced and threw him down at the Instant he was flying at a Stag, so that he would have killed one of his Companions, if he had not nimbly turned aside; but unfortunately the Arrow grazed on his Majesty’s Ear. The Horse ran away, and as he belonged to the Emperor’s Stables, the Page ran after him, and took this Occasion to abate himself the rest of the Day: But at Night he returned with his Horse, and calling his Hands to be tied behind him like a Criminal, was and acknowledgment himself worthy of Death: The Emperor was contented with finding him a Reprimand, and ordered him to be told, That tho’ he deferred to die, yet he would grant him his Pardon, because he looked upon this Fault as the Blunder of a young Man, nevertheless, upon this Condition, that he should be more careful and mindful of his Duty.

The 30th, we began to bend our Course towards the South-west, whereas hitherto we had marched North-west. Our Road lay chiefly West, inclining to the South. The Baggage went no more than thirty Li, but we travelled fixtily with the Emperor, who began the Hunting as usual, by calling the Stag, in which Pursuit he killed one, and wounded another; he afterwards cauded a much larger Ring than ordinary to be made, and found still more Game. They were very near to come in Herds out of the Wood on the Declivity of the Mountain, and in this single Ring were killed one-hundred and fifty four Stags, and eight Roebucks, whereof the Emperor killed twenty two with his own Hand: He afterwards took the Road to the Camp along a large Valley, watered with a Rivulet, which was full of Pheasants and Quails, beating the Way with a Row of Hunters; sometimes his Majesty let fly his Falcons at them, sometimes he shot them flying with Arrows, sometimes they were taken up by the Hunters, when they were weary with flying, and endeavoured to hide themselves in the Grass: I took up one myself, which flapped short before my Horse, being neither able or fit to fly.

Soon after we arrived in the Camp, the Grand Lama of Kalkas, with his Brother Tsishlid benl, the chief Prince of the Kalkas, came to salute the Emperor, who, three Days before, had dispatched one of the principal Lords to invite them hither: Being near the Camp, his Majesty ordered several Lords to meet them, and when they were entered, he sent fix of his Sons to receive and compliment them without the Imperial Quarter. Soon after these two Princes were admitted to an Audience, both drest in the Robes which the Emperor had given them the Year before, but their Caps were of their own Country Fashion. His Majesty received them into his great Tent, which serves for his Chamber, and made them eat in his Presence, but the principal Officers of their Train were served without.

October 1st, we continued in the Camp, where the Emperor feasted the Lama, his Brother, Sister, and some of the Principal Kalka Princes. Their Retinue were entertained without, and they sat with the Grandees of the Empire. The Banquet consisted of Tables loaded with large Pieces of roasted and boiled Meat, but all cold.

The 2d, the third of the Kalka Princes came to salute his Majesty, attended with some considerable Lamas, and three or four principal Officers. This was the young Prince, who, at his Majesty’s Desire, the Year before, had the Chief Title, and had that of Pafy or First Order of the Persia Prince call Regula, conferred upon him. The King of Elus (into whose Hands this Prince’s Father was betrayed, and afterwards put to Death) drove him from his Dominions, defrayed or enslaved the Inhabitants, and walled the Country, so that he had but few Subjects left. Upon his having Recourse to the Emperor’s Protection, his Majesty afflicted him Territories in the Neighbourhood of Kalk botan, and preferred him with Money, Cattle, Pieces of Silk, Linen, &c. So soon as the Emperor perceived him he stopped, and asked him several Questions in a kind affable Manner.

The 3d, we set out early for hunting, and the Emperor had scarcely begun to call the Stag, when he had Notice of a Bear being discovered on the Declivity of a very steep Mountain. Having forced him out of his Shelter, the Emperor shot several Arrows, and he fell dead of the Wounds. Upon his Belly there were two Stripes of a tawny Colour, about an Inch in Breadth, which made an Angle between his Fore-Legs, and reached as far as the Middle of his Body. Having afterwards made two small Rings in Places unfit for that Purpose, they met only with a few Stags and Roebucks: but a large Tiger appeared in the second. The Emperor caused him to be hunted as usual, and having wounded him with two Arrows, ordered the Prick-ers to advance, who killed him. He was the longest I had ever seen, and very old, according to the Opinion of Connoisseurs. The Emperor finished the Game, distributed among the Mandarins, the Bear’s Flesh, which was very fat and delicious. His Majesty dined in the open Field. We did not return to the Camp till half an Hour after Night-fall.

The 4th, the Hunting began as usual. The Emperor killed three Stags by means of the Call, and a few others in a Ring. The Princes his Sons likewise made two Rings, and killed some Stags; there were in all about fifty two killed. His Majesty, in returning to the Camp, shot a Pheasant flying, and we did not get there till it was very late.

The 5th, the Emperor set out at Day-break to call the Stags; we marched till two in the Afternoon among woody Mountains. His Majesty killed only one Stag with the Call. In the Evening they made a Ring, but, as it was an open Country, found no Game. We travelled at least nine or ten Leagues to
Travels of P. Gerbillon

the North-West, but the Baggage no more than five or six; and we encamped beyond the high Mountains, in a much opened Country, but very uneven, and full of naked Hills.

The 6th, we continued in the Camp, where the Emperor made a Feast for the Princes, the Kalla Lama, and the whole Court, in the Tent, which served him for a Chamber. When the Kalkas were retired, they took the Diversion of Wrestling: In the Evening, he did the great Lama the Honour to visit him in his Tent, and made both him and his Brother Preists, but would take nothing from them, except Candles, at which they offered him a great Number.

The 7th, we began to travel towards Pekin, but very slowly, hunting all the Way: The large Baggage returned the same Way it came, and the Emperor, with a small Train, turned towards the West in pursuit of the Game among the Mountains.

In the Evening, as we returned to the Camp, the Emperor's ninth Son arrived, who had staid behind at Peking, being ill of an Impoffhume behind his Ear. His Majefly, as soon as he knew he was cured, tended to his former Merit of Hunting. His P. Perier and Luc ci came in this young Prince's Train, with a Surgeon newly arrived from Mak-au, who had performed the Cure.

The 8th, the Emperor informed us that he chufed but few Attendants at the Chace with the Stag-call, that nevertheless while I was alone, he had always ordered me to follow him: But since we were now several in Number he would not separate us, and therefore left us to accompany his Sons, who were commonly attended by the main Body of the Hunters to form the Kings; the Orders we obeyed. The Emperor hunting without Success with the Call, killed a great Number in a Ring. Six Tigers were discovered in a very thick Wood, but as it was impossible to drive them out, and more to chase and attack them, without exposing the Hunters to very great Danger, his Majefly chose rather to abandon the Sport, than hazard the Life of a single Subject. Therefore breaking the Ring he marched toward the Camp, where he diverted himself by shooting at a Butt, with his Sons, the Mengl Lords, and the bell Archeth in his Train; and afterwards entertained the Court with a Wrestling-Match.

The Emperor went every day to hunt with the Stag-call, and ordered me to follow him, leaving the two other Millionaries in the Camp. The Hunting was interrupted by the Discovery of a Tiger, which gave us a very long Chace. At left a Page, by his Majefly's Order, dislodged him with the first Shot, and firing again, killed him: Immediately he returned the Emperor Thanks for the Honour he had done him by nine Prolifations.

The 10th, the Emperor went to hunt as usual, and having dined in the open Field, returned to the Camp, where the Baggage was now arrived.

The 11th, the Emperor hunted on one Side with the Tatarian Hunters, and his Sons with the Mengl on the other: We followed the Princes.

The 12th, in the Morning, the Emperor killed two large Stags by means of the Call; the Princes having made a Ring, included a large Bear, whom all their Endeavours could not drive from his Shelter; a Dog going too near, was torn in Pieces; At left, the Emperor's ninth Son, by Order of his Majefly, wounded the Bear with a Musket-Shot, which made him remove, and then he killed him with an Arrow; having afterwards killed forty nine Stags, the Emperor dined in the open Fields, and returned late to the Camp.

The 13th, the Emperor having all the Morning had no Success with the Stag-call, made a Ring in a Place abounding with Stags, where they flew one hundred and eighteen: After which we encamped in a Valley near the Hot-Baths that we called by last Year. The Emperor dined here; and in the Evening he ordered us several Questions concerning the Nature of the Baths; and mentioned above thirty in different Parts of his Dominions, particularly one about twenty Leagues to the westward of us, where, within the Circumference of ten Li, are about two hundred Springs, of different Tafes and Qualities.

The 14th, the Hunting began as usual, and two Tigers were discovered lying asleep near one another: The Emperor, with his Harquebus, wounded one of them in the Paw, upon which both fled disordered. Two of the Emperor's Sons having fired at the wounded one, he fell, and the Dogs being let loose upon him, he pursued him with furious Violence, threatening to devour all about him. The Emperor ordered the Princes to dispatch him, and went in Pursuit of the other, who had taken Shelter in a Thicket. His Majefly at the third Shot lodged a Ball above his left Shoulder, upon which he ran a few Paces, and fell down dead. They were both Males of the largest Size, and were wounded in many Places with the Teeth and Claws of other Tigers. The Emperor ordered them to be dead, and, at the Surgeon was Maslen's Request, gave him the Clas, which he said were very useful in discovering when Children were afflicted with a dangerous Distemper called the Wind: If they cry and refuse the Breathe, a Tiger's Claw is applied to their Belly, and if the Disorder is the Wind, a fort of Bark grows upon it. He likewise pretended that an Ointment made of these Claws was a Remedy against the King's Evil.

The same Day the five hundred Mengl Hunters were sent back to their own Country. The Emperor, before their Departure, feasted them, and distributed Money, Cloth, and Tea, amongst them; at the same Time presenting thier Officers with Clothes and Pieces of Silk according to their Rank.

The 15th, we marched along a large Valley abounding with Pheasants and Partridges, which afforded good Sport. The Emperor, having called the Stag without Success, came to the Camp, where, after Dinner, we were entertained with Wrestling.

The 16th, we continued our Route thro a large Valley, cultivated in several Places, where having travelled about fifty or sixty Li, we encamped in a Plain.

The 17th, a Brother of the late Emprefs, who lay sick of a malignant Fever in a Village one hundred Li distant from us, having been given over by the Chinese Physicians, the Emperor, who had a particular Affection for his Family, sent, at the Desire of the young Lord's Brother, who was his own Uncle, the two Jefuits and the Surgeon, already mentioned, to visit him, and furnished them with European Medicines.

This Day we travelled sixty Li, fill in Valleys, watered with the same River as the former; and the Emperor dined himself by the Way with Hares and Pheasants. The Baggage not being come up when we arrived at the Place designd for our Encampment, his Majefly repowed himself in a Farmer's Houfe; he enquired minutely of the Peafants concerning this Year's Crop, and what Sorts of Grain the Country produced.

The 18th, we were ready to set out for Pekin, the Emprefs came to the Emperor with the News that his Brother in-law was become Speechless, and that all Hopes of his Recovery were vanished. After killing some Stags, we encamped at Kri.

The
The 19th, we encamped at 1$1d$ pe kew. A little before our Arrival the Emperor received Advice of his Brother-in-law’s Death, at which he seemed very much concerned, and immediately dispatched the two Messengers, who brought the News, with Compliments of Condolence to his Uncle. At the same time he sent another of his Brothers-in-law with several Hya’s to conduct the Corps to Pe-k’ing. Upon his Majesty’s Approach to the Great Wall, all the Militia, who guard the Gate, with their Officers, were drawn up, armed only with Swords; they kneeled as he passed. This Morning the Emperor honoured me with three Dishes of Meat from his own Table, and I was informed he had spoken of me over-night in favourable Terms, taking particular Notice of my Affection for his Service, and Attachment to his Person.

The 20th, we travelled fifty Li, and encamped near a Village called Nan chiu beung: The Emperor went most of the Way by Water, shooting some Ducks, and likewise some Hares, which were driven to the Banks of the River by the Hunters. One of the principal Regulos of Pe-k’ing came to meet the Emperor, and saluted him as he mounted his Horse to set forwards.

The 21st, we went one hundred Li, and encamped in a Town called Shui in byon: The first forty and the last twenty the Emperor travelled on Horseback, and the other forty by Water; he shot some Hares, and took some Fowls and Quails with his Falcons: Many of the Pe-k’ing Mandarins, of the first Rank, came to salute his Majesty.

The 22d, being but fifty Li from Pe-k’ing, the Emperor set out two Hours before Day, that he might arrive there in good Time. Having travelled twenty Li, he was met by the Prince his Heir, who left that Capital at Midnight; they accompanied one another the Remainder of the Journey, and arrived at Pe-k’ing before Noon.

The fifth Journey of Pere GERBILLON into Tartary in the Retinue of the Emperor of China in 1696.

A PRIL 18, 1696, being the 30th of the second Chinese Moon, the P. P. Thomas, Pereira, and I, attended the Emperor, who went to make War upon the King of Elubt. He carried with him the fix of his Children, that is, all those who were old enough to travel, excepting the Heir Apparent, whom he left at Pe-k’ing, to govern the Empire in his Absence. He found without the Suburbs all the Troops which were to follow him, drawn up in Ranks with their Officers, the Regulos, and other Princes at their Head. The Artillery likewise was there, the larger Sort on light Carriages, and the rest, being only small Falconets, loaded on Horses or Mules; one carried the Gun, and another the Carriage, with the Instruments for charging it.

The Mandarins of the several Tribunals, and the Princes of the Blood accompanied the Emperor a great Way on the Road: But when he had gotten about four Leagues from Pe-k’ing, he sent back the Heir Apparent, who had followed him so far. His Majesty continued his Journey with only Part of the Grandees and Officers of his Court, his Hya’s, or Mandarins of his Guard, and a small Number of his Household Troops. He had divided the Army into several Bodies, whereof one Part followed him, and the rest took another Road: But they were always to keep five or six Days Journey asunder, in order that they might encamp more commodiously in the Mountains, till they got into the Plains of Tartary, where they were to join again.

A high North Wind blew all Day long, and some Snow fell in the Morning, after which it became fair. We travelled this Day no more than fifty Li, to a walled Town named Shaha, on the North of which we encamped.

The 23d, we marched forty five Li to the Foot of the Mountains, where we encamped near a Fortres called Nan kew, which includes a little Valley, thro’ which lies the only Passage over the Mountains on this Side. I have spoken at large in my first Journal, both of this Fortres and the Passage. When we arrived at the Camp, the Emperor did us the Honour to send one of the Eunuchs of his Bedchamber to visit us, and acquaint us that we needed not to wait at the Door of his Tent, as the Mandarins of his Household, but might rest ourselves in our Tent, and that he would send one of his Attendants to look after us. It blew very hard from the North, and was very cold this Day also, but the Weather was fair.

The 24th, we travelled sixty Li, and encamped near a walled Town named Tu lin. His Majesty sent one of his Eunuchs of his Bedchamber to visit us this Day likewise, who brought an Orange for each of us, being Rarities, considering the Place and Season. We passed the Straights of the Mountains, which are three Leagues in length, much more easily than we did in our first Journey: But indeed they had repaired the Roads with a great deal of Care.

The Wind continued in the same Point as the Day before, and the Weather likewise was fair.

The 25th, we advanced but thirty Li, and encamped near a small City called Whay lay, which is pretty well built and peopled; the Emperor lodged in a Temple of the Lamas without the Town, and his Retinue encamped in the Neighbourhood. The Weather was fine and clear the whole Day, with scarce any Wind.

The 26th, we travelled thirty five Li, and encamped five Li beyond a Town called T’o mya, along a Brook, in a Place named Shi ho.

The Weather was very fine and clear all Day, only there was a small Breeze from the North and West.

The 27th, we marched fifty five Li, almost continuallly North; the first forty thro’ a pretty large Val-Mous-ley, after which we climbed a pretty high Mountain called Chang ngan ling. The Afcient was a League at least, but the Defent was not to much by a great deal for the Land beyond the Mountain is higher than on this Side. They had so effectually repaired the Road, that both the Camelts and Waggoners loaden passed them without Difficulty; besides the Emperor caused most of his Hya’s to alight, in order to afford the Waggoners, and prevent them from hindering one another by going up in Confusion, or too close together. Several of the principal Court-Lords alighted likewise, and stopped in the Way to give Directions: So that all the Baggage proceeded in good Order, and the Retinue arrived betimes in the Camp, which was a League from a little Fortres, on the Top of the Mountain, but entirely ruined.

VOL. II.

U N

We
Travel of P. Gerbillon

We encamped in a Plain called Ke bii, along a Brook, which runs among the Mountains, in which we were continually winding and turning. The Defect was not so great as the Alaska, which shows the Country to be higher on the North Side than on the South Side of this Mountain.

The 7th, we advanced 32 Leagues almost continually North, only now and then turning a little to the East to follow the Valley we travelled in, which was very large, and the Road very well repaired. We encamped along a Brook, which runs Eastward in the Mountains, near a little Town, with Mud Walls, called Chi ching byen. The Latitude of this Gate will be latitude of the Empire for the little Regard they had to every change in the Plain, but runs in the main very fair till towards Noon, and then again quite fair. The Weather was as very cold in the Morning, but very temperate the Clock after Noon, the Noon-day Sun overcame the North Wind, which did not heat the Air, but the Clouds increased till Evening.

The 8th, we went 40 Li, almost continually North, in a pretty large Valley, excepting that about half way we passed thro’ a little Strait of the Mountains, but very narrow, where one is obliged to cross over, in which little Hill between the two Mountains. We came about two Miles, and encamped along a Brook, which runs from West to East near a City named Chi ching byen, inclosed with plain Walls covered with Brick, having Towers at certain Dintances. To the South of this Town the frozen Snow that lay along the River not being yet thawed, the loaded Horses passed over without breaking it.

The Sky was half overcast and very cold most of the Morning, but the Day was very fine. At Noon there arose a pretty moderate South Wind, which did not heat the Air, but the Clouds increased till Evening.

The 9th, we went 30 Li, always among Mountains, in a pretty large Valley, excepting that we passed through one very narrow Strait, where we were likewise obliged to ascend and defend a little. At the End of 30 Li, we passed by a City named Teng chwe byen, with good Walls defended by Towers, and 20 Li from thence we encamped along a Brook near a little half ruined Fortress. This Day a voice was one of the Officers of the Emperor’s Stables, despairing of Ability to continue the Journey, killed himself; His Majesty being informed thereof, ordered all his Baggage, Horses, Camels, and Slaves, to follow the Governor of his Retinue among his Efforts to be confin’d, and his Body thrown in the Field without being buried, in order to deter others.

The 10th, we advanced 30 Li due North, in a Valley as large as the former, and encamped near another walled Town called Te bii ebu. The Weather was very fine all Day, though a little overcast. At Night we took the Height of the Pole-star, and found it 41 Degrees, 36 Minutes; so that adding 5 Minutes for the 10 Li from thence to the Great Wall, the Latitude will be 41 Degrees, 41 Minutes.

The 11th, we marched 40 Li due North: At the End of 10 Li, we passed the Great Wall by the Site of the City named Poro, built in the Middle of a Strait of the Mountains, which is not 300 Paces broad. In this Place the Wall is pretty entire, but is almost quite ruined on the Declivity of the Mountains that are on each Side, nor do they take any Care to repair it; the Rest of the Stage was beyond the Wall in Tariary; here the Country begins to be much more open, for nothing is to be seen on the East and West but little Hills, which widen as they advance, and on the North Side is a very fine Strait of the Mountains, very flat, and open on all Sides, which are very common here, were filled with great Tents of Mongols. A little before we arrived at this Place, near the Town, called Ula, we were taken by the landing Horses, and condemned to die. But the Emperor changing their Sentence, ordered their Noses and Ears to be cut off, and their Arms and Legs to be broken, for an Example to others. The Weather was very fair till towards Noon, and it was likewise very hot: But about 5 or 6 o’Clock after Noon, the Sky was overcast till Evening, and there fell a little Rain.
into Western Tartary.

351

Sky was overcast, and there fell a heavy Rain mixed with Hail, Thunder and Wind, which lasted all Day, the Rain continuing a good Part of the Night.

The 15th, we remained in the Camp to let our Tents dry; and as the Wind was continually at South-East, which is the rainy Point in this Country, and the Weather was still cloudy, they took off some Pieces of Cannon, according to the Advice of the Lamas, who pretended by that Means to put a Stop to the Rain. This Weather grew a little to North, but it was very cold, considering the Season, and the South-East Wind did not change. The Sky was overcast again in the Evening.

The 16th, they arose as usual, and having loaded the Baggage, they departed at Break of Day. We travelled 35 Li to the North-West and West, with the Rain continually in our Backs; it began just as we set out, and lasted till Noon, when it changed to Snow, and held for all the rest of the Day, which extremely incommoded every Body. We were encamped in an open Plain, where there was not so much as one Tree. This Weather grew a little to North, but it was very cold, and piercing the Snow, except a very little, and that was wet. The Emperor alighted, and without retiring into the Emperor's Tent, he ordered all his Tents to be pored to the Rain, as well as others, till his Tents were prepared in the Place marked out for that Purpose which had stayed behind his Tent, that they might not be expofed to the Rain, as being of the Camp. He likewise ordered the publick Notice to be given not to unfaddle the Horses till next Morning, that they might not be expofed to the cold Wind or Rain, before they were cool. The Wind and the Snow lasted all the rest of the Day; the Place we encamped in was called Koon nor, (in the Map Quenner) where there were several Meers of Water. They had dug 20 Wells that they might have good Water to drink, and 5 Li to the North they found a Spring of excellent Water.

The 17th, we continued here to give Time to the Equipage to rest itself, and the Waggons which had stayed behind to come up. The Sky was still overcast in the Morning, but we had no Rain, for the Wind had changed to the West; towards Noon the Clouds dispersed, and the Sun shone, which made the Emperor cheerful, who had been exceedingly disabled at the bad Weather. Til-fhe-ti bin, with his Brother the Lama, Choquain Tamba Haedik, came to salute his Majefty, who received them very graciously, and with many Carefles.

The 18th, we marched 80 Li due North, only now and then inclining a little to the West. The Country was not so even as the former, being full of little Hills and Hillocks, some of which we were obliged to cross, and found the Snow filled with many of them, tho' it was melted off others. We encamped in a Place called Sayyed palace, near a ford, which runs into a kind of Pool or Meer named Pekony, not many Li from our Camp, and as they said, 5 or 6 in Circumference. The Sky was very clear all Day. The Emperor sent back to Pe-kung all the Lamas he had brought with him from thence, who promised to make the Rain ceafe, and bring fair Weather: But the contrary fell out. For on the 15th, after they had paid their Prayers, they caufed 8 or 10 Cannon to be fired, pretending the Imperatore would disperse the Clouds, and yet the 16th we had the worst Weather that I had seen in all the Journies. I have been informed, that when they were afraid how it came to rain so heavily at a Time when it used to be perfectly fair, they made Answers, That the Spirits which preide over the Springs, Rivers, and Waters of the Country, were come to meet the Emperor.

The 19th, we stayed waiting for the Waggons of the Equipage, which were not able to follow us. The Emperor had left his eldest Son, and the great Steward of his Houfhold, in the former Camp to fave an Eye to the Convoy of his Waggon, which carried the Provisions and great Part of the Baggage. This was his Majefty's Birth-Day, no Ceremony was perform'd, he having ordered it to be only permitted us three to go together, and accompany after his Health. The Morning was much hazy, and the Wind having changed to the S.E. we apprehended a Return of the bad Weather and Rain; but shifting to the South towards Sun-rise, and a while after to the S. W. and then quite Weft, the Sky became clear, continuing to the rest of the Day, only a high Wind blew veering between the S. E. and N. W. which fell in the Evening.

The 20th, we still continued in our Camp to give the Horses and Beasts of Burthen Time to rest, that they might be the better able to pace the Sands, which lay to the North, and upon the Borders of which we were encamped. His Majefty ordered all the Servants of his Retinue to perform the four Days Journey over the Sands, to pace the Baggage, and discharging them from the Letter forbidding the Empe- to go on Foot. This Day the Emperor hunted Hares in the Neighbor Sands, ordering every Body to go on Foot. But meeting with little Game, the Sport lasted only till Noon, however they killed 10 of them. The Sky was very clear all Day, and from Noon till Evening there blew a great South and South-West Wind.

The 21th, we advanced 30 Li, almost always North, and for the most part among little Sand-Hills, full of Briers, and a kind of Willows, which grow like Bushes in these Sands. The Road was pretty tolerable, so that not only the Camels, and other Beasts of Burthen, arrived in good Time, but even the Waggons came in before Night. We encamped in a little Plain between two Ponds: They told us the Water of that to the East was good to drink, but the other was salt and bitter; besides, there were several little Meers, whose Water look'd like Ice, it was so full of Nitre: This Place is called Holos. The High Sky was very clear, but the weather cloudy, and the Wind which had come from the West when the South till then, shifted to the S. E. In the Evening there were several Flashes of Lightning, and some Claps of Thunder were heard at a Distance, but no Rain fell till late in the Night, nor did it last long.

The 22d, which was Easter-Day, the Sky was overcast in the Morning, and the Wind being settled in the East, they were long most of the Day to go or stay: But at the breaking of the Weather clearing up, the Baggage was loaded, and we departed about o'clock. We travelled about 30 Li to the North, continually among the Sand Hills, where the Roads, tho' carefully mended, were very troublesome, especially for the Waggon, the Wheels and Horses sinking deep into the loose Sands. The Sky was partly clear and partly clouded all Day, the Wind blowing from the S. E. We encamped among loose Sands near which there were several little Meers. Ten Li to the East, there was a Fountain of very good Meers, which is called Angbirli. But at the breaking of the Weather the Sky was very cloudy from the Morning, and about 9 or 10 o'clock it began to snow, which lasted till next Morning, accompanied by a high Wind from the S. W. It was also as cold as in the Depth of Winter at Pe-kung. 'Tis true, it was not so piercing, but it was raw and moist, which proved very inconvenient, especially
Travels of P. Gerbillon

to the Horfes, so that several dyed, and all suffered extremely for Want of Forrage: We encamped to the North of a great Plain, near a great Pool, which had plenty of Water, but very bad, and full of Nitre: This Place is called Ḩaymin from the Name of the Pool.

The 24th, we refled here on account of the bad Weather which we had the Day before, and the S. F. Wind still continued; at noon it shifted to the East, and in the Night came round to the West, and was not very high.

The 25th, we travelled 42 Li, for the moft part to the N. N. W. the reft due North, almost continually thro‘ Sands; but the Roads were not altogether fo difficult, being more upon a Level, and sometimes we met with hard Sands, where Travelling was easy, and faw a few scattered Tent of the Mandes. We encamped in a great Plain, called Khelir, from a Pool there of the fame Name, which extends Westwards out of Sight, but to the North appear little Hills of loofe Sands. The Wind having shifted to the N. and N. W. before Day, at Noon the Clouds were all diffipated; but the Wind coming about again to the S. E., we refled the give of Rain fell: It was exceeding cold in the Morning, and the Ground was fo hard frozen that they march’d on Horfeback over the Mud without finking.

The 26th, we refled on account of the bad Weather we had in the Night, which continued all the Morining: For the Wind having chopp’d about to the S. W. there fell abundance of Snow, which lay on the Ground about half a Foot deep, accompanied with a very high and cold Wind. The Weather was very bad and cold all Day long; it fnow’d and hail’d ferveral Times, till the Evening, when it grew fair.

The 27th, we advanced 45 Li to the N. and N. W. of which the firft thirty were ftill among loofe Sands, in a Country very uneven, where feveral loaded Bearts fell down, tired under their Burthens, and could not be recovered. The laft 20 Li were thro‘ a Country which opened to the N. and N. W. beyond the Reach of Sight; it however was very uneven, but the Sands not fo loofe as before. We encamped at a Place called Kun nor.

The 28th, we marched 50 Li; the firft 40 to the N. N. W. and the laft 10 Li we marched by a little River of a rapid Current, and making an infinite number of Windings in the Plains. Its Source is from E. to W. its Stream not deep, but its Banks are very difficult of Access on both Sides, fo that we were forced to go a great Way about to avoid crofsing it. All the Country we paffed through was very open and uneven, but the Ridings are easy, and as the Sands were fiercer than before, Travelling was still les dificult. We encamped near a great Pool, or Lake, called Kirschaban nor, where the Emperor, and only, of the Sort of the Fifth, but very well faddled. The Regulo, to whom this Country belonged, came to falue the Emperor, with feveral Princes of his House, and prefented him with a good many Horfes, Oxen and Sheep.

The 29th, we travelled 33 Li to the N. declining a little to the W. in a Country like the former, but more even. We encamped in a Place called Ḥafidjaj, near some Pools of very bad Water, being full of nitrous and other Solts. It was a very clear Day, with a frong S. and S. W. Wind.

The 30th, we advanced 39 Li Time for the two Standards, which had overtaken us, to get before us. They paff’d with their Baggage before the Emperor, who fay’d two Hours to view them. He expreffed fome Concern to fee the Horfes and Bearts of Burthen in fuch bad Cafe, faying publickly, that he and his Council had done ill to let out fo improper a Season, in which his Retinue were obliged to load their Equipage with Rice for their Subfenance, which ought not to have been done, till they had paff’d the Great Wall, in order to fale the Bearts of Burthen. Two of the Princes put themfelves at the Head of two Standards, which they were to command, and taking Leave of their Father, marched forward. It was very fine Weather, with a gentle Breeze from the N. W. and W.

May the 1st, the Sky being overcaft, and fome Snow falling as we were preparing to fet out. Proclamation was made that we fhould refit this Day also; however the Clouds quickly difperfed, and the Sky grew clear, with a moderate Wind from the N. W. and W.

The 2d, we travelled 55 Li to the North, declining sometimes a little to the Weft, in a Country more fandy, but abounding with Grafs: We advanced on a very high Hill, and the Land foomed to rife considerably. We encamped in a Place named Sira farafi, where was plenty of Water and Forage. In the Neighbourhood were three Meers or Pools, and the long and flenfer Grafs ferved Part of our Retinue for Fuel to ftreight their Vifuals. We encamped to the South of a fandy Hill, which felter’d us from the North Wind. The Weather was very fair and mild, with a gentle Breeze from the E. and N. E. which ceff’d towards Noon: We began again to eat but once a Day, by the Emperor’s Order, who faw the Exampfe himself. In the Evening P. Thomas and I obferved the Variations of the Needle. The Sun touched in the Horizon 12° 40’ from the South Point, or 28° 40’ from the East; whence the Variation did not amount to 2°. We took also the Height of the Pole, and found it 43° 57’, which agrees nearly with the Computation of the Diliance we had travelled.

The 3d, we ftill waited for our Convoy’s, and refreh our Cattle. The Sky was very clear all Day, a high Wind blowing from the N. and W.

The 4th, we advanced 38 Li Time for the two Standards, which had overtaken us, to get before us. We encamped in a Place named Habir-ban, near a great Pool, and digged ferveral Wells of pretty go+ood Water. The Weather was cold in the Morning, but the reft of the Day was very fair and temperate, fcarce any Wind fifting.

The 5th, we marched 50 Li, N. and N. W. in a Country quite open to the N. and S. but we met with feveral little Hills to the E. and W. which had neither Trees nor Rocks. In many Places was very good Plafurage and odoriferous Herbs, which jult began to appear: We paff’d in a Place called Ḩarijain, where are ferveral Meers, whole Water was very bad, as well as that of the Wells we digged, fo that we were obliged to fend to a Spring a League off. The Day was cloudy, tho’ without Wind or Rain; but in the Evening, there was a gener Breeze which cleared the Sky.

The 6th, we travelled 30 Li directly North, in a very open Country, but rugged and barren, the Soil cemeter’d in the Sands, and there was plenty of Grafs, but dry and withered. We encamped in a Place named Keter-i, not far from a Spring of very good Water, near which we dug ferveral Wells; there was a Meer of very salt and bitter Water. The Weather was very fine and clear, but cold in the Morning; the Wind being direc’t N. but moderate.

The 7th, we advanced 30 Li due N. in a Country like the former, and encamped in a Place called Ḩarfian, by a great Meer of Rain-water, in a Bottom surrounded with Hills. The Weather was fome-what cold in the Morning, but afterwards temperate and warm towards Noon, continuing fo till Evening, but
but always very far, with a gentle N. Wind. The Emperor's Envoy to the King of Eluth returned to the Camp, having been sent to demand why that Prince had entered the Territories of the Kalkat, after promising to return no more, and what was his Design. These Envoy had been detain'd three Months in a return. The Camp, very doubtful what would become of them, and strictly guarded in a Valley, without being able to know any thing of the Strength of the Enemy, or his Design; after which they were dismissed on Foot, and without Provisions. The King commanded a Letter to be delivered to them in Answer to the Emperor's Letter; he did not admit them into his Presence; but he thought they might have put them to Death, by way of Retribal, for 500 of his Men, who, contrary to the Law of Arms, were murdered the Year before in the Retinue of his Ambassadour; but that he made Use of Clemency, and would give them their Lives, but ordered their Horfes and Camels to be seized. One of the Envoy told me that the Eluths had a great mind to kill them, but that the King prevented them; they left them the Provisions they brought with them, which did not last above two Months. Afterwards, being just famished, and begging to be killed, they were prefentated with Dogs, Camels, Cots, &c. all meere Carriion and unfeceivale. 300 Horfemen guarded them from Thula, till they arrived a great Way on this Side the Kerlon, making them perform great Stages on Foot without Pitying some of them, whose Feet were excessively swollon. The King's Letter was conceived in modest Terms, but he infilled on being in the Night, and that it was unjust in the Emperor to protect a Man who had committed such enormous Crimes.

The 8th, we remained in our Camp to refresh the tired Horfes. The Weather was fair and temperate all Day; a moderate Wind blowing from the N. W.

The 9th, we travelled 45 Li directly N. in a very level and open Country: The Soil for the most Part was a hard Gravel mixed with some Earth, which produced but little Forage. In the Morning the Horizon was hid with Vapours; soon after Sun-rise arose a N. E. Wind, which grew violent and cold, and afterwards it shifted to the E. and a thick Fog arose; towards Noon, the Wind fell much, and then returned to the N. The Vapours dispersed, and the rest of the Day was pretty fair. We encamped in a Place called Peraz, where there were Springs of good Water, and plenty enough of Forage.

The 10th, we marched 50 Li to the N. in a Country pretty like the former, and encamped in a Place called Iaphin, where there were three Springs and a Meer, but very little Forage. The Sky was clear, all Day, but the Weather came fro the N. W. about 8 o'Clock in the Morning.

At Noon, we took the Height of the Pole with the Emperor's great Africall Ring, made by Buttefield, and found it 45° and some few Minutes.

The 11th, we continued in our Camp to refit the Equipage. The Sky was clear in the Morning, but soon after Sun-rise, sprang up a N. W. Wind, which became exceeding violent and filled the Air with Sand and Dust, so as to darken the Sun; The Night following the Wind, which fell in the Evening, began again towards 12 o'Clock, and shifting to the South, the Sky was overcast with Clouds, a little Rain falling about Day break.

The 12th, we remained still in the same Place, as well on account of the cold and fierce Wind that blew, as the Emperor for fear left the Snow, which had begun to fall, should continue. The Wind blew very violently all Day from the N. W. and the Air was quite filled with Sand and Dust. About 10 o'Clock in the Evening, two Officers came Post, and they reported, they that they had been near the Van Guard of the Eluths, who marched along with the Stream, and seemed to advance towards us. This News disIPelled the Emperor's Melancholy, and filled the Camp with Joy, at least in Appearance, because from this they began to have Hopes that the Journey would not be so long as they apprehended, and that they had suffered greatly in the Camp. His Majesty forthwith summoned his Council about Midnight, and dispatched Expresses to the Generals of his two Armies, which marched to the Weft of us, with Orders for one of them to press the Enemy in the Rear, while the other shut up the Passages by which they might escape.

The 13th we travelled 70 Li due North. At the End of the first 50, we paffed the Limits of Tartary belonging to the Emperor, that is, the Country inhabited by the Mongols, divided into 49 Standards, which had submitted to the Manduchus before they conquered China. There is no Mark in this Place to distinguish it fiom the rest thereof, but it is now covered with Snow.

The Weather was fair all Day, but as excessive cold in the Morning as a Peking in December, and yet there was but a moderate N. W. Wind, which increased gradually till Noon, when it diminished considerably; yet the rest of the Day was temperate. We encamped in a little Plain called Siturs, quite furrounded with Sand Hills, where a Spring of very good Water.

The 14th, we travelled 30 Li to the N. for the most Part, thro' a Road much like the former: In several Places were loose Sands, with some small Trees and Bushes. We encamped near a great Meer, the Water of which was quite white and full of Nitre; this Place is called Hidibeysia chabah nor: The Forage was better here than in any Place we had met with on the Road. At the End of 10 Li we paffed by some great Blocks of white Marble set in the Ground, on one of which were cut several Chinese Characters, importing that the third Emperor of the Family of Tey-ming, named Tefu, had paffed this Way much about the same Season, when he was about to make War against the Mongols of the Family of Tersh, who had been expelled China by Hong wu. The Sky was overcast all the Morning, and a N. E. Wind blew so cold that we were quite frozen, tho' clad with double Furs, as in the Depth of Winter: It showed pretty hard towards Noon for a quarter of an Hour, after which it became fair and temperate the rest of the Day.

The 15th, we refled to wait for the Troops with the Artillery. The Day was pretty fair and temperate. The 16th, we travelled 30 Li to the N. W. the Country fill the fame, and encamped in a Place called Kara manguai babubin, among Hills, to the North of a large Plain, more than a League over, where we met with several Meers, which seemed to be full of Nitre: Above our Camp there was a Spring of running Water, which yet was of a sweetish Taffe. The Weather was somewhat cold in the Morning before Sun-rise, but the Sun came out towards Noon a little Wind that carried the Waves along the Heat. There arrived in our Camp an Officer, belonging to one of the most powerful Regulus of the Mongols who are Subjects to the Emperor: His Master had sent him, by his Majesty's Order, to the King of Eluth, under Pretence of joining him against the Manduchus. This Officer had an immediate Audience of the Emperor, to whom he delivered the King of Eluth's Answer to the Regulo's Letter, wherein that Prince prefixed to him all the Expenditions in which he was to be united directly to Pe king, and that if they conquered the Empire, he would divide it with him. This King of Eluth had given him a very gracious Audience, that he was pretty tall, Eluth.

Vol. II. X x x x very
very lean in the Face, and seemed to be about 50 Years of Age. The Emperor ordered 100 Taels to be given the Envoy, and appeared very well pleased with the News he brought him.

The 17th, we retired, while our Van-Guard advanced before, consisted of 2000 Chinese Infantry, all the Musketeers of the 8 Standards, to the Number of 2000; 800 chosen Men out of the Life-Guard, 800 Mongol Horse, and a Train of Artillery. The Troops of the first Standards, with the Guards and Officers of the Emperor's Household, besides a great Number of Volunteers, were to form the main Body, which his Majesty would lead in Person; having under him three of his Sons, and aidue the principal Grandees of the Empire: The Rear was composed of the Troops of the five other Standards, with the Regulars, and two of the Emperor's Children, who are their chiefs, at their Head. The Weather was clear and very hot all Day, there being scarce any Wind flirring. Going out of the Camp at the North Gate, I saw a kind of Tree, or rather a Maft, erected on an Eminence a little way off, which had Peps at proper Difiances, serving for Steps to climb by; on the Top were two Centry-Boxes, and at the Foot of it, a Guard of Soldiers. At the Top of this Maft in the Night are placed Centinels to give a Look-out over the Country.

The 18th, we advanced 70 Li to the N. W. thro' the most level and open Country we had yet seen. There was in many Places pretty good Forage; but we found no Water till we came to the Place of our Encampment, called Ongon eldei, where was a Meer, whose Water was full of Nitre, which obliged us to find Wells. The Weather was somewhat cloudy in the Morning, but not cold, tho' there was a high S. E. Wind, which shifted to the E. and N. E. and contributed to difperse the Clouds, and qualify the Heat, which otherwise had been very troublesome.

The 19th, we refrained to refresh our Equipage. The Emperor sent his eldest Son, accompany'd with So fan law yi, one of the chief Lords, and principal Ministres of the Empire, to command the Van, consisting of 6 or 7000 Soldiers, enjoining them not to engage the Enemy without express Orders, tho' they should offer Battle; but to keep wholly on the Defensive, waiting till the retf of the Army should come up: His Majesty visited all the Quarters of the Camp, which surrounded his own. It was a very fair Day, with a Light Wind, and very hot, and very clear all Day, but there was a high S. E. Wind, which shifted, and became a high North Wind till three in the Afternoon, and the Sun cleared up. An inferior Mongol Officer, sett at Pe-king, who had been sent to observe the Enemy's Motions, referred to the Camp, and reported that he was met, a little beyond the River Kerlon, by a Party of 30 or 40 Enslit Soldiers, who had pursued him curtly for a long Time, and in all likelihood would have taken him, had not a high Wind, which arose in the interim, diverted them from following him: The Emperor rewarded him with a Mandarinate of the fift Order for himself, and one of his Sons after him. In the Evening arrived another Express, who brought News that the second Army which marched on the West Side, and was to proceed directly to Thilda, to cut off the Enemies Retreat, was so much fatigued, that it could not arrive there till about the third of the fifth Month, that is, the second of June.

The 20th, we continued in our Camp. The Sky was overcast before Day, and there fell some Rain, then it cleared up; but there blew a strong N. Wind till three in the afternoon, and the Sun was covered all Day, till evening, when it grew fair, and the Sun shone. The Grandees of the Empire were divided in their Opinions some being for advances with all Diligence, and attacking the Enemy before our Provisions failed, or they had Time to retreat; which probably they would have done, in case we stayed till the other Armies joined us: Others advised to march leisurely by the River Kerlon, reigning every second Day to give Time for Recruits of Men and Provisions to arrive, and in that the Mean Time the other Armies might join us, if it was judged proper, or annoy the Rear of the Enemy, if they should advance to fight us: A third Party headed by a R招呼, or Prince of the Blood, being President of the Council of the Princes, advised to shelve the first commumious Place that offered for Water and Forage, and there encamp till the other Bodies came up; that if the Enemy was resolved to retreat, he had now an Opportunity, and that our Troops would be much less than to pursue them after a firework March; which would completely ruin the Horses and Equipage. The Emperor, after perusing their Opinions in writing, refused to hear the Matter debated; he laid afterwards that as this was an Affair of the last Consequence it would be proper to precipitate the three different Sentiments to the Princes and Grandees who were in the Rear and Van, accordingly he immediately dispatched two Officers to know their Sentiments.

The 21st, we attended the Return of the Couriers sent to the Princes and Grandees as aforesaid, most of whom were of Opinion That it was best to wait for the Junction of the other Armies, or, at least, to advance by few Marches: However the Emperor deferred coming to a Resolution till next Day. The Weather was fair and very hot, with scarce any Wind. The 22d, we marched 100 Li, mostly to the N. W. thro' a very open Country, and full of little Hills and Dales; the Road was very good and easy, the Soil being Sand mixed with Earth, which afforded plenty of Forage. We met with no Water but in Wells which we dug, about half way in our March. We encamped to the South of some Hills, in the North Side of a great Plain, in a Place called Choben Palat, where were three Springs, near which we digg'd several Wells, one of them square and large to which the Sky was clear all Day, but there was a high West Wind towards Night, which cooled the Air. The two Officers of the Emperor's Guards, who had been to reconnoitre the Enemy, brought Advice that from a Mountain, about 180 Li hence, they discovered three Harimies, who seemed to be the Enemy's Scouts, and that far beyond them they had perceived a great Dust, which they supposed to be raised by the Enemies Van-Guard.
The 25th, we slopped to rest the Equipeage, and the Emperor took a Resolution to wait till the two other Armies came up, and then advance towards the Enemy: That they should alter their Route to the N. W. and march N. E. towards the Head of the Kerlon. It blew very hard all the Day from the N., and N. E. The Sky was overcast a little after Noon, and in the Evening there fell some Rain, which allayed the Wind.

26th. We set out, expeditiously the Provisions, which began to be wanted. The Sky was clear all the Day long, and a small Wind blew from the North, which allayed the Heat. One of the unfortunate Lamas among the Tartars subject to the Emperor, who is a Man of great Abilities, and mostly employed to treat with those of his own Nation, arrived in our Camp: He came from the Army that left from Kuki butan, and had taken the western Road to Tsola; he brought with him two Elabos, whom his People had taken. They said they had advanced so far in their Chafe after wild Mules, till their Provisions was such as to make them very short of all their Habits, and that reckoning the armed Slaves, the Army might amount to 20,000; that a Prince of his Family, Kuki Ani, who was his Vassal, had likewise joined him with 7000 Soldiers and Servants, all armed; that they had Provisions enough, that is, Cattle, (for they eat neither Fices, nor Bread nor Rice) as well as Horses and Camels; and were resolved to fight, if attacked. These two Men were on Horseback, armed with Fuses, and clad with Stagg-Sticks: They answered to all Questions with great Sincerity and Resolution, well knowing that it would be easy to discover whether they spoke true or false: and that, in the last Case, they should be put to Death: They were taken but two short Stages from the main Body of their Army; they added, that their King knew nothing certain concerning the March of our Armies. The Lama, who brought these Elabos, reported that the Army of Kuki butan, commanded by the General Tseunghi pel, that is, Count Tsounghi, one of the principal Grandees of the Empire, advanced with great Speed, and would arrive next Day by the 7th; and that they had Provisions enough, that the Army might go to War, but that they did not exceed 10,000 Men, the General having been obliged to leave the rear behind for want of Carriages and Provisions: That the third General Army, commanded by the San Sin ke, and consisting almost wholly of Chinese, was so fatigued, that the General had been obliged to leave most of them behind, and take with him no more than 2000 Men, who were to Day March to the Army of Tsounghi, with a few of his Officers. The Emperor being informed of the Coming of the Lamas with the two Elabo Prisoners, was so impatient to hear News, that he immediately mounted his Horse and went to meet them.

27th, we set out in Expection of the Provisions, and a Council was held all the Morning on the Advice that came over Night, wherein was referred to wait two Days longer for the Provisions, and then advance one Day's March, where all the Troops were to rendezvous and encamp for some Days, in Expectation of the Body under San Sin ke. The Weather was cloudy, and very cold for the Season, all the Morning, so that I was forced to put on my double Furs, as if it had been Winter. There blew a moderate Wind from S. W. which shifting towards Noon dispersed the Clouds, and the Air was clear till Night; but after Sun-set, arose a very high Wind from the N. W. which cooled the Air sufficiently.

28th, we set out for the Provisions, and the Weather was fair all Day, but the Wind blew continually very strong from the N. N. W. which obliged us to put on our Winter Garments. In the Evening the Wind tacked about to the West, and the Sky was covered with Clouds, which dispersed again at Night, the Wind shifting to the N. The Troops of two of the five Standards, which composed our Rear, arrived, and encamped near us.

29th, we lay still; a great Number of Waggon arrived, laden with Rice, which was distributed as Need required, and the Emperor cauken Ozen and Sheep likewise to be given to the Soldiers. It was fair Weather, tho' sometimes overcast, a high Wind blowing from the West, which towards Evening shifted to the N. W. Several of the fattest Horses in our Equipage died here of the Murrain, which proceeded either from the bad Quality of the Water, or from their not drinking a sufficient Quantity: The Dif ease discovered itself by a Limp or Swelling in the Throat.

30th, Li Lithe 3 Li, we were marching about two Li Southwards, in taking a Compass about some low Hills: Afterwards we struck off to the West, and lastly to the N. W. which was our ordinary Course: The Land at first was very florny, and then mixed with a very stiff Earth. The Country was open on all Sides, but not so level as before. We met with Water only in two Places, one 30 or 40 Li, the other but 5 Li distant from our former Camp. A little before we arrived, we discovered to the East a small Ridge of Hills, covered with Stones and Rocks. The Place we pitched in was called Taurin, where was a running Spring, which filled several Ditches and Pitstai we had funk; but the Water was neither good, the Ground being full of Nitre, nor sufficient for such a Multitude of Cattle. The Weather was mostly overcast till three in the Afternoon, altho' the Sun shone out from time to time: Some Drops of Rain fell when we were settled in our Camp, after which it cleared up till the Evening; but it blew hard all Day from the N. and N. W. in such manner that in the Morning we were not over-warm, though cloathced with double Furs. We came up with the Van, which had encamped here for several Days past.

31st, we halted to rest the Equipage. The Weather was clear all Day, and very hot. scarce any Wind stirring. The Emperor caused the Order of Battle to be regulated, in case they should meet the Enemy and the Manner of encamping, and entrapping. To animate the Troops, he gave the principal Officers Habits that were made for himself, and cauken them to be told, That he forgave all to the Mandarins the Half-Year's set Pay, which he had advanced them before they set out, and that they should be paid the same over again, when the Time was elapsed: He bellowed on the Soldiers the Horses which he had supplied them with, viz. One to every Trooper, and three to each of his Life-Guards, for other wise they must have returned them, or payed for them when they came back from the War. In short, he cauken the whole Enterprise to be told, That there was now an Opportunity for every one to make Faults and to be forgiven, and that as he was himself present at the Battle, no body had any Reason to fear of being rewarded according to his Merit. His Majesty likewise relaved this Day in Council, to send two Deputies to the King of Elabos, to acquaint him with the Occasion of his Coming. The rest of the Troops arrived, and encamped near us.

1st, we halted to give the Troops, which arrived the Day before, Time to rest themselves. The Sky was clear in the Morning, but about 8 o'Clock a South Wind arose, and we had general Whirlwinds, which raised Clouds of Duff: The Air grew more and more overcast, and the Wind shifting about
about to the S. W., continued there the rest of the Day. In the Morning a Kalba Tajki arrived with Advice, that having passed the Kerlon with a Company of his People, about the Place where the Vans-Guard of the Enemy had appeared, he found no Sign of the March, or Encampment of their Forces. The Emperor dispatched two Envoy to the King of Elulb, with a Letter, and Presents, consisting of 200 Tails in Silver, 10 Pieces of China Brocaded, and Silks, several Suits of Brocaded, and Fruits. These were under the Guard of 200 chosen Chofen Officers, 4 Trifty Officers, and a Mongol Officer: Their Orders were, that as soon as they perceived the Enemy, they should halt, and let the two Envoy proceed by themselves; that they should not find the Enemy in the Plain, and if it should go forward as far as they could without being discovered: Lastly, that if they perceived any Troops of the Elulb, they should send back the Mongol Officer, their Guide, who had orders to return full speed. The Emperor likewise sent back to the Envoys with these Deputies the 4 Elulb Prisoners, giving to each a Suit of Brocaded and a Piece of Silk. This Treatment greatly surpried these poor Fellow, who expected Death rather than Favours; However one of them, who was an old Man, was not pleased with this Treatment, and requested the Prince to follow their Envoys, and imagine that they had betrayed his Deligns. The Emperor in his Letter gave the King of Elulb to understand, that if he would end it amicably, he came to put an End to the War between the Kalba and the Elulb, & that if he would end it unamicably, he came to meet them, or fend his Deputies to any Place he thought fit, his Majesty was ready to hear him, or send Deputies thither likewise; that otherwise he should be oblied to come to a Battle.

The 3d, as they were going to load the Baggage about two in the Morning, there arose a violent N. Wind, which blew very cold; whereupon the Emperor caufed the Equipage to abide in the same Place to prevent fatiguing them. The N. Wind dispersed the Clouds, but continued very violent: Nevertheless the whole Infantry, the Dragons, and Houtbould Troops of the Van, set forwards, together with the major Part of the Artillery.

The 4th, we advanced 60 Li, Part to the N. and Part to the E. N. E. 30 of them were among Rocky-Hills, the rest of the Way, confited of Sand, mixed with Earth, which in some Parts yielded pretty good Forage. We encamped in a Place called Idi-child in Belak, 20 Li from Jalun palack. Here we found a Spring, near which they dug feveral Wells: However they were obliged to look for Water in the Neighbourhood for the Cattle. The Air was clear all Day; but there was a high Wind, which blew so cold that I was scarce able to bear it in the Morning, although I had two Fur Vests on; it continued till the Evening about Sun-set.

The 5th, we marched 90 Li, the first 20 to the N. W. and the Remainder due N. For the first 50 or 60 Li, the Country was uneven, excepting one very narrow Valley; afterwards we entered a great Plain, 40 or 50 Li in Length, and 10 broad, bounded on the E. and W. Sides by Hills, higher than those we had met with before, but without Trees or Bushes: However there was pretty good Forage. The dry Grads on one Part of the Plain, and on the Declivity of the Hills to the W. had taken fire, which was not extinguished when we paffed by. We encamped within a few Li of a little Chain of Mountains, bounding the Plain on the North-Side, in a Place called Rikshul, where was good Forage and Water. A little before we encamp at the Camp, we met two Horfemen at full speed, belonging to those who attended the two Envoy to the King of Elulb, who gave the following Relation, viz. The Day before, when they came near the Kerlon, they perceived no Signs of the Enemy; whereupon they encamped and sent their Horfes to Grafs: But that next Morning, at break of Day, a Body of 800 or 1000 Elulb came up and wounded 3 or 4 Servants who guarded the Horfes with Muskett Balls, and pretently after they attacked the Troop, who had scarce Time to take Arms. Several were wounded on both Sides, but none of our Officers advancing czyed out, that they came not to fight, but to conduct Envoys from the Emperor to their King with Presents of Peace, and both Parties parted: Accordingly two of our Officers ordering the Envoy to the Commander of the Elulb were immediately surrounded by a Company of Soldiers, who stripped them naked, and would have treated the Envoy in the fame manner, had not the Commander, named Tanequilan, interposed, and received them with the four Prisoners. After they had informed themselves concerning the Forces that were arrived, and understood that the Emperor himself was come in Peron, and was but 10 or 12 Leagues off with his Army, they let the two Officers return without returning other Officers or their Companies, and took their Cloaths, which were taken, and with their Camp they surrounded our Soldiers; in the mean time their Commanders ordered them to make their Escape in the Night, and carry this News to his Majesty with all Expedition; and they learned from an Elulb, who was wounded, and remained a Prisoner, that the King was within 3 or 4 Leagues of them, with the main Body of his Army. The Sky was very clear till after Sun-rife, the Wind blew high all Day from the N. and N. W. rained from 1 or 2 o'clock in the Afternoon till Evening, and when the Wind abated; the Cold was intense, especially in the Morning. The same Evening our 200 Men, who had been attacked by the Elulb, returned to the Camp, giving an Account that the Enemy retired about 10 in the Morning, and repassed the Kerlon.

The 6th, we marched almost 100 Li N. W. The first Half of our Road was thro' Hills, all deftitute of Trees or Bushes, tho' mostly covered with tolerable Forrage. In some Places we met with nothing but new Grass, the old having been burnt up by the Elulb. But marching slowly, we grazed our Horses. We had great need of it; we found no Meers in this Day's Journey, but instead of them the Officer called Tenis Pariud, nigh a little Spring, which scarce afforded Water enough for the Men's drinking. The Sky was pretty clear all Day, but a high N. and N. W. Wind kept us cool, even in our double Vests of Fur. In the Evening one of the Deputies, sent to the King of Elulb, returned, and informed the Emperor, that after having been kept under a Guard for one Day, they had a Conference with a Lama, who told them they could not see the King of Elulb, and therefore they went with them and the rest of their Company, and the Emperor was come fo near them, but if it was false, one of them might go with all hafle, and advise him not to crost the Kerlon, for if he did, there would be no Room to retire (infinating that an Engagement must ensue) that if his MajestY would remain on this Side of the River, they would have Time to confult with their King, who would make known his Refolution to the Emperor by the other Envoy, whom they would detain for this End: However, a Squadron of Elulb, who escorted our Envoy to the King, within 15 Li of the Camp, having seen the Emperor's Army, immediately left the Convoy, and returned at full speed towards their own People.

The 7th, we travelled 60 Li, partly to the N., and partly to the W. From the Top of a little Hill the Emperor discovered with Telecope two Troops of the Enemy at the Distance of 30 or 40 Li: We
travelled the last 40 Li in a great Plain, reaching the Foot of the Mountains from the Kerlon. We encamped in a Place called Erdoni toshak Kerlon palang. The Kerlon lies on the North of the Mountain Kenty, about 60 or 70 Leagues to the N. W. of the Place, where we encamped, and is commonly no more than 10 Fathoms broad, and 3 Feet deep. It runs over a sandy Bottom E. N. E. and E. and falls into the Lake, called by the Tartars, Kilom, and by the Rajputs, Dalay, about 90 Leagues from our Camp. This River abounds with Fish, and contains a great Variety of Carp, Pike, etc. There is Plenty of excellent Forage along its Banks, especially the Northern. The Kalkas, subject to Chekin Bajira, is entirely inhabited by several Countries before the War between them and the Elutbs, who carried off their Cattle, harrassed them continually, and compelled them to retire eastward. In our March this Day and the former, the Army was divided into several Squadrons, with their Standards displayed, shining with Golden Dragons and other Ornaments. A great Squadron of Household Troops of the Van, marched in the first Line; the Artillery and Dragoons composed the second Line; and the third consisted of the Classic Infantry: 2 or 3000 Mongol Horse, and several Squadrons of Household Troops, armed with Muskets and Arrows, made up the Wings: The second and third Lines took up near a League in extent, but the first was closer. The Emperor marched in the second Line, attended by his Life Guards, and the Officers of his Household. As a great Multitude of Servants followed each Squadron leading their Master's Horses, and carrying their Bags, the whole made the appearance of a very numerous Army, tho' it did not consist of more than 20,000 effective Men. Besides, the Carriages of Iron described elsewhere, most of them had headers of Raw Silk jumbled between several Folds of Taffety to a considerable Thickness, which are an excellent Defence against Musket-Shot. It must be confess'd they made a very magnificent Appearance; the various Colours of Silk mingling with the Gold of the Carriages, and the Standards, which were very numerous, dazzled the Eye with their Splendour; but Trumpets or Drums they had none, the Tartars never using any. The Emperor had, the Day before, dispatched the Envoy, sent back by the Elutbs, and a Lama, in order to let them know, that his Majesty would wait one Day on the Banks of the Kerlon for their King's Answer, and then would purrue his own Measures. In their Return, meeting with an Elutb Soldier, who was not able to keep up with the rest, they brought him to the Emperor; and from him we learned that the 800 Men, who had appeared for some Days past on this Side of the Kerlon, were one of the Bands of the Army, which was not far off. Our Advance Guards, being posted on the Hills about two Leagues to the West of our Camp, perceived on the opposite Mountains several Detachments of the Enemy, which they supposed to be their Advance Guards: Nevertheless the Emperor sent the same Deputy with the Lama a Second Time to the Elutbs, to advise them not to retire, but to finnish the War, either amicably or by the Sword. He likewise sent back the Elutb Colonies, after giving him a Veil of Brocade. The Weather was fair but somewhat cloudy, with very little Wind. About Noon it was extremely hot, but the Morning was so cold that we were forced to have Recourse to our double Furs.

The 8th, we marched, still in the same Order, 20 Li up the Banks of the Kerlon, South-westward. Our Camps were always divided into two very particular Quarters, but no Care was taken to fortify them. The Weather was fair and very hot till two in the Afternoon, when a high Wind from the South and South West cooled the Air, and it was very Cloudy; but continued Cloudy in the West till Night. This Day an Elutb defected to our Camp: The Cause of his Discontent was, that his Wife and Children had been carried off six Years before, after a Battle between the Elutbs and his Majesty's Army. He gave out he was the Son of a Grandee of the Elutb Court, which was confirmed by some of the Elutb Officers, who came over to the Camp several Years before. The Emperor intended to have sent him back, but he begged to be taken into the Service of his Majesty: who ordered a Manchu Habit to be given him. He informed us that the King of Elutb was encamped a few Days before on the Banks of the Kerlon 30 or 40 Li from us; but hearing the Emperor was coming at the Head of his Army, he retired hastily, and could not then be distant above 2 or 300 Li. On this Report, which seemed the more probable, as the Elutb, who had been in our Neighbourhood, had disappear'd, immediately all the Mongol Cavalry, amounting to 3000 Men, with 300 of the Household Troops, were ordered to pursue the Enemy.

The 9th, we advanced 70 Li to the S. W. upwards, along the Kerlon. We perceived some fresh Tracks of the Elutbs, and crossed the Place where they had encamped a few Days before. The Sky was clear in the Morning, but after Sun-rise a high S. E. Wind, which continued till Noon, clouded the Air; yet a little after it was fair the rest of the Day. The Weather was fair till Night. On the 8th, the Camp, the Advance Guards brought in a Kalta Defeater from the Elutb Army, who related that the K. of Elutb retreated hastily with 3000 Men towards the Woods and Mountains on the S. of the Kerlon, and was not above 200 Li from us, having left the Cattle to follow him with a Detachment to guard them: That if we marched with Speed we should over take and make ourselves Masters of them. The Emperor caused a hand-some Silk Suit after the Manchu Fashion, to be given this Kalta, who 'tis said suspected he was a Spy. The 10th, we advanced 70 Li, till along the Kerlon, where the Plain widened and the Hills lised. The Paffure was good, but neither Tree nor Bush appeared. We saw another Camp of the Elutbs, which convince'd us of their precipitate Flight by the Tent Poles, and other Utensils being left behind them; and two Elutb Defeaters confirm'd our former Accounts; whereupon the Emperor resolved upon a hot Pursuit of the Enemy: Those who were most fatigued being left to guard the Horses, Cattle, and heavy Baggage. It rained in the Night, but the Weather was fair in the Morning. After Sun-rise a moderate N. E. Wind brought some Showers of Rain between Noon and Evening, with some Claps of Thunder. The Place where we encamped is called Kayre-joa.

The 11th, we travelled 90 Li to the W. S. W. along the Kerlon. An Old Woman being found on the Road, who was left by the Enemy and had eaten nothing for three Days, the Emperor ordered her Valet to bring her to the Chiefs of the Elutb. She brought a large Bag, being a great part of those of them designed to revolt to the Emperor; but the King having discovered the Plot, loaded them with Irons: She added that he had but few Troops with him, and fled with great Precipitation. We encamped beyond the River Kerlon, near unto two Mountains; that to the North called Feno, and the other to the West Swilbhid. The Weather was fair all Day, but cold before Sun-rise; the Afternoon being fresh, and a Westerly Wind continued to the Evening. The Emperor sent a Genl. to the Place, where the Elutbs and the Horses were generally fatigued, called a General Council, whereon it was resolved that a Detachment of 5 or 6 Thousand Horses should be sent out with the light Artillery to pursuir the Enemy, and that the Emperor, with the rest of the Army, should return to the Place to which the Pavilions had been ordered to be brought. The

Vol. II  Y y y y

The

Source of the Kerlon.
The 13th, The Detachment departed at Day-break, and marched on that Side where the King of El Houb retreated, continually against the Stream of the Kerlon: Soon after the Emperor returned with the rest of the Army, encamping 4 or 5 Li from Kayre bagh. The Weather was fair all Day, and very hot from eight o’Clock in the Morning till Noon. After noon a violent West Wind continued till Evening.

The 13th, we travelled 10 Li directly East, among Hills and Valleys and repassed the Kerlon. The Sky was cloudy and a N. W. Wind blew all Night; but it rained plentifully from two in the Afternoon till Evening, which afforded drink for our Cattle. A Courier arrived from Tyan gu pei, with Advice that he reached the River Töde, on the 4th Instant, with the 14,000 Men in good Spirits, considering their Fatigue, and being informed by his Majesty’s Courier, that Kaldan was on the Kerlon, he had advanced towards this River, and seized all the Paffageys by which the Enemy might retreat to the Töde. This News was highly a greade to the Emperor. We encamped in a Tartant Chidjan.

The 14th, we travelled 120 Li S. Eastward, and encamped in Kötöl Pidk. The Sky was overcast, and a high Wind blew from the W. and N.W. It rained till Evening, which afforded drink for our Cattle. A Courier immediately dispatched a Courier to the King of that Kingdom, informing him of the several Events which happened the whole Sorty.

The 15th, the Weather was fair and temperate all Day long, a gentle Breeze blowing from the North. The Day before last we passed the Kerlon, which was on the Right of our Victory on the Enemy. That General had been ordered by the Emperor to march thro’ the Middle of the vast Factory Desert, entirely barren, destitute of Water, and uninhabited, which till then was thought impassable. The Army indeed suffered almost incredible Hardships; the Cavalry, not excepting even the principal Officers, being obliged to dilmount and lead their Horses, which they hardly imagined would go through the Journey. They likewise fell short of Provisions and lived eleven Days upon Horse and Camels Fleth, and many persons together. Kaldan in his Command to attack the Enemy, and earnestly let him turn to draw up his Army in Order of Battle. Both the El Houb and Manchewr Cavalry, were obliged to dismount, the Ground being rough and inconvenient for the Horse. After several Difcharges from the Artillery and Musketeers, the Chinese Infantry, covered with their Bucklers, pierced Sword in Hand to the very Center of the Enemy; they were followed by the Manchews, and a dreadful Slaughter ensued: At last the El Houb, being pressed on all Sides, after a brave Resistance, gave Ground and fled. It was narrated that the Army entirely dispersed. The Action lasted three Hours, wherein the Chinese Infantry chiefly signalized themselves. All the Enemy’s Wives, Children, Baggage, and Cattle, fell into the Hands of the Conqueror. This Account was first brought to the Detachment under the Command of Ma law yé, which was sent in Pursuit of the Enemy, by some of the principal Ministers and Officers of the Emperor’s Mercy, that General immediately dispatched a Courier to acquaint his Majesty, who was overjoyed with the News.

The 16th, we travelled 40 Li to the S. E. and encamped 30 Li W. of Tyszim, where we had great scarcity of Water, but very good Fonge. The Weather was temperate Morning and Evening, but very hot towards Noon. This Day the three El Houb Officers, who submitted themselves to Ma law yé, were brought to the Emperor: One of them was an Ambassador of the Dalny Lama, (or grand Lama) to the King of El Houb; and the other two were that Prince’s Chief Officers, one of whom was known to his Majesty, having been formerly Ambassador Extraordinary at Pe-king. The Emperor treated them kindly, presented them with Manchewr Cloths, and committed them to the Care of San law yé: They were pensioned for El Houb, whom the Rajians name Kàlûnàk.

The 17th, we marched 30 Li to the S. E. and E. The Weather was very hot till 4 or 5 in the Evening, tho’ it blew hard from the S. W. Towards Night, a Hurricane from the North had like to have blown down all the Tents: But this Day one of the principal Officers of the Army, commanding by Tyan gu pei, arrived in the Camp with a Letter from that General, giving an Account of the Battle he obtained over the Enemy, as before related. At his Approach the Emperor walked out of his Tent, before which the Grandees and Officers of his Retinue were assembled. The Officer having come up to his Majesty and embraced his Knees; The Emperor first asked him if all the General Officers were in Health; then taking the Generalissimo’s Letters, he read them aloud himself. The Officer added that on the 13th, came 84 Crowds every Day to surrender themselves; and that several Detachments of Horfe were sent in Pursuit of the King. After the Emperor had read the Letter, and asked the Meffenger some Questions, the Grandees unanimously declared that it was their Duty to return their grateful Acknowledgments to Heaven for so signal a Victory. His Majesty having readily concurred, they brought a Table, in which was placed a Perfuming Fan filled with Incense, and two Candlesticks with a Taper in each: The Table was placed in the Middle of the Great Arch before the Emperor. Afterwards the Table was placed with his Face to the Tent, and his five Sons immediately behind him, and behind them the Kegulas, the Mongula, the Kalkas, the Grandees of his Train, and the other Mandarins, all being on their Knees. The Emperor took a little Cup full of Brandy, and having elevated it towards Heaven, with both his Hands, poured it on the Ground, and prostrated himself, this he repeated three Times. The Ceremony being over, the Emperor feasted himself at the Entrance of his Tent, and the Gate of the Emperor being open, all the Princes, Ministers, and Mandarins, in their respective Ranks, flung his Majesty by three Genuflexions, and nine Knockings with the Head, according to coutum, to congratulate him on his great Victory, which had ruined the El Houb, and was the more reasonable, as the Chinese Army was reduced to Extremities, and in great Want of Provisions. But the numerous Herds which the Soldiers got by the Spoil was a vast Relief, for they took 6000 Oxen, or 70,000 Sheep, 5000 Camels, as many Horses, and 5000 Arms of all Sorts. The 17th, we encamped at Shin banor, returning the same Way as we came. The Weather was fair and pretty temperate all Day, the Mid-day Heat being qualified by a N. W. Wind.

The 19th, we encamped at Sisartay. In the Morning the Sky was overcast, and the N. Wind blew too hard and cold, what we were forced to put on double Furr: But the Wind easing about nine in the Morning, and the Clouds dispersing, it grew sultry here. Towards Noon arose a strong W. or westerly Wind which brought back the Clouds, but did not at all diminish the Heat. Towards three in the Afternoon,
noon, the Wind grew so violent that we had much ado to travel, tho' it was upon our Backs. It rained a little.

The 20th, it was cloudy but very temperate, with a N. and N. E. Wind. The 21st, we encamped about 15 Li, S. W. of Karamanganu bahiban, where we had pitched our Tents in our way forwards. The Sky was sometimes clear, sometimes cloudy, with a fresh Gale all Day from the N. and N. W. in the Morning, and in the Afternoon.

The 22d, we encamped at Soidiet. The Weather was fair and temperate all Day; the Wind blowing all the Morning from the N. and W. and in the Afternoon, from S. S. W. The 23d, we encamped at Nio. At the End of 20 Li, we entered the Territories of the Mongols, who submitted at the beginning of the Monarchy of the Mancheaus. The Sky was overcast all Day; the Wind blowing from the W. and S. W. some Rain fell about ten in the Morning, and in the Afternoon, accompanied with a violent Wind, and a few Claps of Thunder. We received the Men who had left behind, and found the Horses and other Cattle had recovered their Fatigue, being well fattened.

The 24th, we encamped at Targhir, and met with Forage all the Way, the Sky, for the most Part, clear, and the Air temperate with very little Wind. The Emperor distributed about 25,000 Livres among the Mongul and Kalta Princes, who had followed him. Several Mongul and Kalta Princes and Princesse came to thank his Majesty in his Camp, for having engaged them on the King of the Eulits. The Emperor received them kindly, and entertained the Princesse, and some of the chief Princes within the Inclosure of his Tents, the rest being placed round it; and ordered Money and Pieces of Silk to be given to each of them. A Prince, who was Mother to the Regulo, in whole Country we then were, asked his Majesty for one of the little Images of 5s, about 20 of them in Gold, having been found amongst the spoil in the King of Eulits Camp, all which the Emperor ordered to be presented to her.

The 25th, we encamped at Surabi. The Sky was overcast in the Morning, till a strong N. Wind dispersed the Clouds; the Air was very temperate.

The 26th, we encamped at Siratou. The Weather was very fair all Day, and very hot; but cooled by a very pleasant Breeze from the West. Tirste t'is bens with his Brother, the Lama, Champsin Tahmou Hiltah, by the river, and, in his Tent, in which the Emperor had undertaken this War, came to congratulate his Majesty. They made him a Present of several Horses, who gave some Pieces of Silk, Brocade, &c. in Return, and treated them hospitably in his Tent.

The 27th, we encamped at Shaban nor; the 28th, at Kalta; the 29th, at Aygiri; and the 30th, at Serxuz. We repassed the loose Sands with much greater ease than when we went; the Roads having been well mended. This and the three former Days the Weather was generally fair and hot, but often cooled by shifting Breezes.

July the 1st, we encamped at Kon nor; the 2d, at Naka lagus, taking a short cut thro' the Mountains, and the Emperor by the Way hunting Yellow Goats. The 3d, we repassed the Great Wall, and quartered 10 Li from it, at a Fortres called Tish in cing situated in a Streight of the Mountains. As we entered the Great Wall, we found many large Vellus full of Liquors cooled with Ice, of which all were free to drink, the meanest Servant not excepted. They were placed there, and renewed at the End of every 20 Li, till we came to Pe king, by order of his Majesty, to prevent the Inconveniences of the heat, which might more infect on this Side the Wall than beyond it. A great Number of People from Peking came now to meet us with Provisions, Refreshments, &c. and the Heir of the Crown arrived in the Evening attended by the Princes and Grandees of the Empire in their Robes of State.

The 4th, we lay at Tuan, a little walled City; the 5th, at Bayay lay bon; the 6th, we arrived at King los, in mor to, 20 Li from Pe king: Here the Empeors Deserter, four of the principal Queens, the young Princes, all the Counsellers of the Emperors, and Officers of War, came to meet the Emperor. Towards Night the Queens returned, after a long Conversation with his Majesty. The Weather continued very hot; the 3d, we had some Thunder and Rain, and the 4th, 5th, and 6th, some Rain.

The 7th, his Majesty feted forward after Sun-rise; without the Guard of Pe king he found all the Mandarins and Officers of his Household in their Robes of State, and likewise those of the Tribunal, who bore the Ensigns of the Imperial Dignity, with the Trumpets, Drums, Bag-pipes, Flutes, &c. They all of them marched before his Majesty to the Palace. The Streets were well swept, lined with Soldiers, and crowned with People: The Emperor having expressly ordered that none should be made to withdraw. His Majesty went directly to the Palace of his Ancestors, near which all the Princes of the Tribunals and principal Mandarins of Pe king were assembled and placed according to their respective Ranks: He received their Compliments of Congratulation, according to Cullum, by three Grandees and nine Knockings of the Halt. Having offered the Empeors Deserter, before he entered his own Appartments. Having often, since our Return, had an Opportunity to converse with the General, who obtained the Victory over Pe king, of the many Hardships his Army had endured in marching through the Sandy Deserts, he said, That nearly we were was owing to the Direction of Heaven which seemed determined to destroy the Eulits; for if Kaldan, instead of attacking us, had resisted, our Army might have inevitably perished, being quite exhausted with Hunger and Fatigue, and even unable to join the Emperor, though not above 30 or 40 Leagues distant. But, added be, these Circumstances rather induced the King of Eulits to hazard a Battle, hoping an Army so exhausted might easily be defeated: On the other Hand, Desirous giving new Strength to our Forces, they carried all before them, and completed the Ruin of that Monarchy, and his People.

P. GEBRILLON'S SIXTH JOURNEY INTO TARTARY.

W

E

Let our, on October 14th, 1666, or the 19th of the ninth Month, according to the Christian Era, in the Reign of the Emperor, and reached Chang-piu-chou, 70 Li N. of Peking. His Majesty's eldest Brother, and his eldest, third and eighth Sons accompanied him. The 15th we advanced twenty-one Mountains and encamped beyond Shio-Tau, a decayed Fortres at the Northern Entrance of the Streights. The 17th we went 50 Li to Woy-lay-bon. The 18th we made 50 Li and arrived at Shabang, a Caste Town. The 19th we advanced 50 Li, 30 of which by the Side of the Yang-lou, a little River, and passed thro' Paung-nan, a small, but populous City. We encamped in a Place called Chang-tou, beyond Kin-ming, a little Town so named from the adjacent Mountain, which is cultivated half
half way up. At the Top there is a Pagod, which the Emperor with a few of his Train visited, tho' a steep Alfent of 14 Li. The 20th we passed a Straight of the Mountains where the 2-lang run very mudy and rapid, and after travelling 50 Li, arrived at Suen-�nce, a great City, in a spacious Plain, which during the Dynasty of the Ming, was very populous. Here is a Garrison of 10,000 Soldiers, to watch the Motions of the Tartars, China being here very easy of Access. The way was lined on both Sides with great Numbers of People on their Knees, knocking their Heads against the Ground as the Emperor passed. Presently he took a Millet up, under his Cloth. His Majesty observed the Inhabitants their Taxes this Year, and gave the principal Mandarins Letters written with his own Hand, which is oftentimes a very great Honour. The 21st we travelled 55 Li, to Iya-�, a large well fortified Town, 5 Li from the great Wall, of confiderable Trade for the Horfes, Cattle, and Skins of Tartary. About 12 or 1500 Chow Foot, who guard the Gate of the Wall, lined the Way, under their Arms. A Troop of Elubs, who had submitted, appeared on their Knees before his Majesty, who talked to them three hours with them, giving thema Mill, and a half Million of a Gold Dollar. The Officers had likewise Cloaths of Gold and Brocde. The 22d we continued here to give the Officers their due Necessaries. The 23d we travelled 45 Li through the Mountains, and passed the Wall in a Straight called Chang-�nce, described in my first Journal. The Emperor hunted by the Way, and let fly his Falcons at some Pheasants. We pitched in Shan-hun Teo-hay by a Brook. The 24th we marched over Hinkan Sabab, a high mountain covered with Snow, the Cold encrased as we ascended, the Brooks from old Snow melted, and gave a Saddle Horse to each of the principal Grandees of his Train. On leaving the Li in an uneven Country, but rich in which was called a Plain extending beyond the Mountains on the 26th before we arrived in a Place called Chong-kalun near a little River. The 26th before we let out, his Majesty presented the Regalia and Mongol Princesses, who attended him in this Teme, to his Stuads, four with 120, others 50, and others 30, and gave a Saddle Horse to each of the principal Grandees of his Train. On leaving the Principal City, the Roads were covered with Snow, and the Emperor as he hunted, had the Goodness to turn aside and pass near their Tents, the poor People flanding before them with their Wives and Children pretending Milk, Butter, &c. others Sheep and Horfes prepared after their Manner, for all which his Majesty ordered them suitable Rewards. We encamped in a Valley called Cono4a or Sinobe, where we found several scattered Camps of the Mongols, who came out with none of their Prelates. The 30th we advanced W. S. 45 Li, the Emperor hunted among the Mountains, which were very ruggd and afforded little Sport. We encamped in a small Plain near two great Mears called Pwuay Nor, that is the two Lakes. The 31st we travelled W. 50 Li, the Emperor hunting in the Mountains; when we had passed them, we came into a large Plain, plentiful in Forage and abounding with game. His Majestry killed a great many Hares, and shot 5 Quails, 2 flying and 3 on the ground. In the middle of this Plain, stands a Pagod, where the Emperor alighted. A great Number of Mongols came from their usual Prefents, and some with Letters whom he alway had the Goodness to let fly. We encamped near a little River on the West side of this Plain, thence called Paren-lel i.e. the River of the West. November 1st, or the 7th of the 10th Moon, two thirds of our Journey lay through the Plain, and the rest in an uneaven Countrie. The Emperor hunted his usual, and ordered Money to be distributed amongst the Mongols, who came to pay their Respects to him. We encamped in a small Valley called Hilihuy, rich in Forage and well watered. The 2d we travelled 30 Li. W. inclining a little to the N. thro' Hills and Mountains, and found little Sport. We were encamped in a Valley called Me ba li, i.e. the Country of Waggon's, a small kind being much used there; we found good Water and Forage. The 3d we marched 35 Li in a very rugged Road, thro' Mountains. The Emperor killed a Roe-buck, a Fox and some Hares. We encamped in Kara bila, a Valley water'd with a Brook. The 4th we advanced 20 Li, W. in a winding Valley. We encamped in Chobar Plak, whence the Emperor with a few of his Train went 50 Li, to visit a celebrated Pagod, and returned in the Evening. The 5th we marched 59 Li, and pitched a little House. The 6th we travelled 30 Li. Time here was Waste, on a great many Pheasants and Partridges. The Mountains on both Sides are not very high, being on the N., covered with Woods and bare on the S. In the Valley was good Forage and much Wormwood, which the Pheasants delight in. The Place where we pitched was called Kara bila. The 6th we travelled N. N. W. 60 Li, the first 20 in the Valley, and met Abundance of the fame Birds, then entered a large Plain, bounded N. with high Mountains, W. with a Smal River, S. with Snowy Mountains, and E. with a great many Pheasants and Partridges. The Mountains on both Sides are not very high, being on the N., covered with Woods but bare on the S. In the Valley was good Forage and much Wormwood, which the Pheasants delight in. The Place where we pitched was called Kara bila. The 7th we travelled W. 40 Li, in a great Plain, crossing the River thrice, and passing by several Mud Huts of the (Mongol) who were great and small, ranged along the Road to salute the Emperor, burning forest Wood, and offering Prefents of Butter, Cream, Sheep, &c. About 20 Li before we came by large Hay they hung a large Flax, at length we found all the Mongel Soldiers ranged along the Road kneeling, and nearer the City the Officers of the Liatnery Tribunal with musical Instruments, Imperial Ensigns, &c. the People all the way on their Knees, at every Village, their Heads wholly bare, except the great Prefents the King was to receive. Before the Pagod where the Emperor was to lodge, were ranged 500 Lamas with their Mufic and Standards, drest in their Habits, which were red or yellow Cloaks from their Necks to their Feet, and a half Mile of yellow Cloth with a Woolen Fringe. The Emperor having dined, went to visit the other principal Pagods which have each
into Western Tartary.

each a great Number of Lamas, whose Chief is also called Ḥabdīḳ. They live like our Canons in separate Apartments, and meet only at Prayers in their Pagods. On the 8th, after Dinner the Emperor went to see some other Pagods, and the Fort which was decaying, then encamped without the Town, where he gave Audience to the Ambassador of the T'aiyā Lama, who brought Presents of Cloth like Shalloons, and divers odoriferous Farts, but the Emperor check'd him severely, because his Master had not sent to him, as required by the Treaty of War, if he still refused to send him Peace.

On the 9th, his Majesty made a splendid Feast for the Mongol Soldiers who were in the last Battle, and those of East Tartary, on the side of Ninguta, who having been on the Frontiers all the Summer to watch the Motions of the Lamas, were come with their General to wait on the Emperor. The Ḥabdīḳ were placed with the Regulus and Mongol Princes, the Ambassador and other Lamas with the Grandees. There was Mufic also and Welling, the Mongols against the Manchews and Chinses. A great Number of Mongol and Chinese Armies and Villages, and Children, came to pay their Duty to the Emperor, who regaled them in his Tent, and gave them Cloaths, Silk and Money. He also bought several Eslah Prisoners, who were taken in the last Battle, and restored the Men to their Wives, and the Children to their Parents, giving them Cloaths of Fur, and ordering the like to be done to others. On leaving this Place the same Ceremonies were observed by the People as at our Arrival, the Road being lined by the Lamas, &c. On the 10th, the Emperor went out of his Camp to receive them, and on Silk and Woolen Garments, with several Oxen and Sheep to meet them, and went out of his Camp to receive them.

YroviCons er faw him important Service they had done him, and the Grandees of his Court wait on it tood Pagod. a City in the Reign of the Emperor, who had not seen them, and the Viceroy, Treasurer and Judges of the Province of Shana came to salute him. The 2d, he went 9 Li, S. W. W. and S. W. W. on the Plain. The Emp. killed some Pheasants, and small Villages, and two small Rivers, one of them by laying Bridges, being deep; it is called Turgut, and runs N. E. into the Whang bo, we encamped near Onjfin Kajan.

The 19th, we refled for the coming up of 2500 Horfe, from the Frontiers of Tartary, who had a Share in the late Victory. The Emperor who had not seen them since the Action, lent a Commissary with several Oxen and Sleep to meet them, and went out of his Camp to receive them. They no sooner saw him but they shouts for Joy. As his Majesty renewed them he exprest his Satisfaction for the important Service they had done him, commended their Ardour in not being discouraged by the Want of Provisions or Horfes, remitted the Money which they were indebted to the Wogares, and ordered the like to be done to others. After the Emp. had not seen them, the Viceroy, Treasurer and Judges of the Province of Shana came to salute him. The Emperor killed some Hares, and the Viceroy, Treasurer and Judges of the Province of Shana came to salute him. The Emperor killed some Hares, and the Viceroy, Treasurer and Judges of the Province of Shana came to salute him. The 2d, we went 70 Li, to the S. S. W. after 50 Li it was sandy and hilly, 10 Li further we came to the Remains of a City, whose Walls were of Earth and entire, but it had very few Houses. Here was a Magazine of Rice, containing more than 70,000 Tan, [a Tan exceeds 100 lb.] with which the Emperor furnished his Retinue for 20 Days. Advancing about 3 Li we paffed a Chain of Hills, which encircled a Large plain well cultivated; we proceeded farther and which runs S. S. W. and W. S. W. on the Plain. The Emp. killed some Pheasants, and small Villages, and two small Rivers, one of them by laying Bridges, being deep; it is called Turgut, and runs N. E. into the Whang bo, we encamped near Onjfin Kajan.

The 21st, we were 15 Li to Hare, and there were not many Hares. The 27th, his Majesty with 150 Horse Followers paffed the Whang bo in Barks, and hunted on the other Side, using Horfes brought by the Mongols, some of which he was delighted with, he killed 50 or 60 Hares, and took some Pheasants with his Falcons. The Regulo, Chief of the Tartars of Orūs and the Princes and Tayjīs received his Majesty on the Banks and made them his Presents of Meats and dry'd Fruits, which they had brought 40 or 40 Leagues. The 29th, we travelled 30 Li, returning up the Whang bo, in order to find a Place colder, and we found 400 Oats on the Ice, as we longed for it, which falls into that River, hard by the City Toto. This City is square like the Chinses, its Walls only of Earth, but so well tempered, that they have continued above 400 Years uninjured. We advanced farther and encamped by the Whang bo, where it was quite frozen over. The Plain here abounds with good Forage, the Grazis in many Places is high, that the Horfes could not be fed. There were Pheasants and Quails, but there was not much Game. The 30th, the ice being frozen, we paffed the Whang bo, with all our Baggage, and entered the Country of Orūs, which is encompassed by this River and the great Wall, and is about 400 Li from S. to 1400 from E. to W. and is inhabited by 6 Standards of Mongols all subjeæ to the Emperor, containing about 75 Thousand Perfons. They dwell in Tents, always moving, except a few who cultivate it, and well cultivated Plain, so that there is plenty of Hares, Pheasants and Partridges. He killed abundance, and a few were taken by his Servants. At the End of 45 Li, we pitched at Tung fu bay, or as the Mongols call it Tongkay. December 1st, we refled, and the Emperor received Presents of Horfes, Erfs. from the Mongols of Orūs, Very cold and gave suitable Rewards in Silk, Cloth, Tea and Money; it being the Custom to return them the full Wh. Value. The 2d we refled, but the Emperor hunted and killed some Pheasants and 54 Hares, his Hot-Water lowe also killed a 49th. The 3d, the Emperor went a great Continuant in Hunting, but the Train not above 20 Li W. and encamped by a Spring called Shaban Pilek. The 4th, the Train and crew travelled about 30 Li N. W. but the Emperor above 60 after the Game, and the Camp was at Hifay, where on the 5th the Emperor treated the Hunters of Orūs, being about 500, and rewarded them with Silk, Cloth and Tea. One of the King of Emūl's chief Officers came and surrendered himself to the Emperor, and the Grandees, because they could not afford the Perfons, although some Children had been made Prisoners in the War. Eri. A few days, the Emperor's General on the Frontiers, sent him, without his Return, to find out his Majesty, who received him graciously and gave him a Cup of Wine with his own Hand. He related that Kalani's Party was no more than 5000 with the Women and Children, and scarce 1000 fit to bear Arms, and flaring for Want of Provisions. The 6th, the Train refled. But the Emperor killed all his Sport all Day, and following Night, some of his hot and clear. Sons above 50, and their Followers in all above 1000, also some Pheasants, but the Partridges they let pass. We encamped at Berulabays, and continued there the 7th, 8th, and 9th, the Emperor killing more Hares, till he tired his Arms. The 10th, the Train travelled 15 Li N. and the Emperor killed 121 Hares, some Partridges and a Fox, we pitched at Cōkkay. The 11th, being very cold and a great Vol. II. Z Z Z Z Fogs, L travelled without 50 Li and encamped near the 13th, the Emperor killed more Hares, till he tired his Arms. He followed them by the Whang bo, where, in 1800, and rewarded them with Silks, Teas and Money. On the 4th, the Emperor went a great Continuant in Hunting, but the Train not above 20 Li W., and encamped by a Spring called Shaban Pilek. The 4th, the Train and crew travelled about 30 Li N. W., but the Emperor above 60 after the Game, and the Camp was at Hifay, where the 5th the Emperor treated the Hunters of Orūs, being about 500, and rewarded them with Silks, Teas and Money. One of the King of Emūl's chief Officers came and surrendered himself to the Emperor, and the Grandees, because they could not afford the Perfons, although some Children had been made Prisoners in the War. Eri. A few days, the Emperor's General on the Frontiers, sent him, without his Return, to find out his Majesty, who received him graciously and gave him a Cup of Wine with his own Hand. He related that Kalani's Party was no more than 5000 with the Women and Children, and scarce 1000 fit to bear Arms, and flaring for Want of Provisions. The 6th, the Train refled. But the Emperor killed all his Sport all Day, and following Night, some of his hot and clear. Sons above 50, and their Followers in all above 1000, also some Pheasants, but the Partridges they let pass. We encamped at Berulabays, and continued there the 7th, 8th, and 9th, the Emperor killing more Hares, till he tired his Arms. The 10th, the Train travelled 15 Li N. and the Emperor killed 121 Hares, some Partridges and a Fox, we pitched at Cōkkay. The 11th, being very cold and a great Vol. II. Z Z Z Z Fogs, L
Fog we reft; also the 12th, but the Emperor hunted and killed 122 Hares. The 13th, an Express came from General Fyan qo pê that Kaldan had sent an Ambassador to treat of Peace. His Majesty ordered, that he should come forward without his Attendants. At the same time a Courier brought Letters, which were intercepted, going from Kaldan to the Great Lama, and the Princes of Kokonor, intermitting their Affinities and Prayers, and infinishing a speedy Turn in his Affairs. The 14th and 15th, we reft. The 16th, the Emperor gave a Feast to the Mongols of Ortish, and distributed among them about 10,000 Livres, each Soldier had about 6 Crowns, an Officer 15, and their Regulus a Suit of Cloaths. He also caused the most experienced Officers to buy their Skirts, and sent W texture to their Soldiers, which cost twenty Bow and Muskets in their Presence, but this Buisiness was interrupted by a violent Wind at night, which covered them with Clouds of Dust. The name Day Kaldan's Letter was brought, which was then translated, but contained nothing more than that it was not his Fault that the War was begun; that the Emperor had formerly promised to deal favourably with him, and therefore he intreated him to be as good as his Word.

The 17th, we began our Return, and came again to Hisfay, and reft the 18th. The Emperor hunted, but did not kill any Foxes as he did the 19th, when he went only 50 Li, and encamped at Tongkay [or Tsuns Kail] and met with abundance of Phesants, and took many.

The 19th, we reft; the 21st, we went 40 Li, and encamped by the Whang bo, till the 26th, a little above the Place where we crofled it. The Emperor killed many Hares, though he hunted here before. The 22d, the Frolf was too intense, that we could not remain long in the Air. The 23d, fell some Snow, with a Wind at N. E. which after turning to N. W. the Air became clear and warmer.

The 24th, the Emperor sent one of the Lords of his Bed-chamber with some Refreshments, and one of his Horaces for General Fyan qo pê, whom his Majesty had sent for. And on the 25th, sent the three Princes his Sons, his eldest Brother, the Grandees of his Court and the Officers of his Guard to meet the General a League from the Place, and the Emperor came also as far as the outer Gate of his Tenc and flanding there to receive him, the General fell, according to Cullom, on his Knees at distance, and his Majesty afrking of his Health, made him come near, and as he embraced his Knees railed him up and flaid him a very long Conference; they held a long Conference while at Dinner fent him several Dishes from his Table, and at laft fent for the Grandees and held a Council. But it did not proceed further. The General some time after they were difmiffed; and when he came out one in the Court crowed to pay his Respect, fo universally was he efeemee. The name Day Kaldan's Ambassador had Audience, and affured his Mafter that his Mafter defigned to submit himfelf, if he might expect Pardon for what he had done, but as his Sincéritie was fufpected, fome advised to detain the Ambassador, and write to Kaldan that he {hould be kindly received, if he would submit without delay. But the Emperor difmiffed the Ambaffador with Honour, giving him a Letter to affufe his Mafter, that if he came within 80 Days he {hould be treated with Respect but if he did not, he fhou'd be paff'd with Rigour

The 26th, after travelling 40 Li, the Emperor having hunted by the Way, repaffed the Whang bo with all his Train and encamped a little above Kitan bojo; but the Mongol Hunters of Ortish remain'd in their own Country. The 27th, we went partly E. and came to some high Mountains covered with thick Grafs, but without Stone or Tree, we faw fome Phesants and Partridges, also Herds of yellow Goats, but they had a Wind which forced us into the Cities, of which nothing was left but Trees which cover'd the Earth. We encamped at Hisfay, by several Meers which were frozen, and found good Forage but no Wood. The 28th, we made 30 Li, E. croffing a Hill we came to a Valley which lies E. and W. also a Rivulet at the end of it which run S. W. We faw the remains of a famous City in the Reign of the Town Dynaftv, called Ulan Pafahon, in Chinese, Long ching. The 29th, we travelled 45 Li. E. inclining with the Valley N. and S. and encamped at Kiklsts or Sinmer poths. A North Wind blew fo fharp, that we were obliged to rub our Faces often to keep off the Frolf. The Emperor was thinner Cloathed than any, yet bore the Weather to Admiration. The 30th, we went 30 Li, E. and S. and after paffing some Hills, entered the Gate called Sha bê kew, or Shierge töka by the Tararis, of which the Bricks and Stones were fallen down and the Wall of Earth much ruin'd, occafioned by the overflowing of the Ta bo, as from the Waters from the Mountains, but it was now frozen over. Within and without the Wall are Holes for the Chinese Guards, and 2 Li within is Sha bê pê or Sha bo ching, a great Town fortified after the Chinese Manner, with high Bick Walls and Shops for the Holes with Shops for the Soldiers of the Garrison of about 1000 Chinese Soldiers. Horfe and Foot were drawn up by Fa fhang their Command on both Sides the Road. It was fo cold that we chose not to ride but walk. The Emperor encamped by the River Ta bo, but moft of his Retinue went in to the Town. The 31st, we came S.S. E. 20 Li, to a large City called Tew wu; with a Tarar Garrison of 5000 Men, freighted out of the 8 Standards at Pê king, with their General and Officers. For these Soldiers, who have the fame Pay at thofe at Pêking, the Emperor has lately built Houses at the Expenfe of 6,000,000 Livres, fome in the City and the refi extending near 3 Miles towards the great Wall. They have 3 Rooms each with a Court, thofe for Officers are much larger. Thofe Soldiers were part of Fyan qo pê's Army which defeated the Elftpod. They dwell before their Houses along the Road with their Officers, and fell on their Knees when they perceived the Emperor, who took his Lodging at the General's Palace, built at his Majesty's Charge, in the Chinese manner.

1762, the 1st of the 12th Moon, we continued in this City. The 2d, we travelled 70 Li E. in a good open Country, and lay at Ta bo, a City as large as Tew wo, but left populous. The 3d, we got 80 Li, and lay at Kan Shan, a little City, having paifed by severall Forts of Earth, guarded by Soldiers, with Places to make Fires in cafe of Alarms. The 4th, we advanced E. 30 Li, in an even Country, 25 among Mountains, and 5 in a Plain. About Midway we paifed by a famous Pagod, which had several Grottos under it, the Emperor went in and enquir'd of the Semicircle, and found it 57 Chinese Feet. We lay at Ta set long fa, one of the five principal Cities of Shan fi, it is near a League about, has good Walls, and fortiified with Bulwarks, has 3 Gates, and a Place of Arms to each. It is very populous, the Streets straight, with many triumphal Arches, and the Houses well built. When the Emperor came within 15 Li of this Place, we met the Soldiers whom he had ordered hither when he left Pêking, for a Referve, all ranged on each fide the Road, with their Officers in their Front, in thofe of the Garrison all under Arms, with Standards to evry 50 Soldiers, which I thought too few. After the Soldiers which were all Horfe, came the Governor, and other Officers to salute the Emperor. The 5th, we departed from this City by the E. Gate, over a hardfome Stone Bridge, upon the Ta bo. The Emperor left here not only the Corps of Referve, but part of the Soldiers who had followed him, and all the lean Holes, that they might be fatted, also thofe of his Retinue who did not chufe to march with that Expedition which he defign'd now to make towards Pêking. We travelled 90 Li through
through several Villages and walled Towns, observing at every 10 Li, Towers with Fire-places, and having constantly to the N. at about 5 Leagues distance, that great Chain of Mountains that accompanies China. We lay at a Village called Van qun fan, walled round with Earth Walls.

The 6th, we travelled E. 90 Li, through several Towns, Forts and Villages, paffed and repassed the Cler a Tu bo, and at the end of 12 Li came to the City Tung bo wey; we drew nearer the Chain of Mountains, and at their Foot perceived the great Wall and its Towers, and lay at Tsun Ching, a City walled like the rest. It is a large town, but the Houses falling to the ruin, the Inhabitants having left them by Reason of a Scarcity of Corn, and the Labour exacted by the Mandarinires, on Pretence of a Tax.

The 7th, we travelled 110 Li E. having the aforesaid Chain of Mountains in View for 50 Li, and another Chain on the S. all the Day. At the end of 30 Li of narrow Road, we came to the City Whay ngan byen, then paffing several Hamlets and Forts, we entered the Province of Pe stret, and lay at a poor Town called Pe kyun chung. The 8th, we went 90 Li, the first 40 E. N. E. in a Country, crofting several Times, the Tung bo, then frozen over, then S. E. on the Plain of Swen wba fa, between two Chains of Mountains, 40 or 50 Li sunder, and lay at that City, paffing by a Lake made by the Tung bo, after running under Ground. The 9th, we came to a Place on the Side of the Tung bo, near Wha yuan, where we lay on our Journey outward. Here we left the High Road which runs E. to Pau ngan byen and took the Road and the Town of Pau ngan chen, turning to S. S. W. and passing the Tung bo, ascended a high Mountain, and very deep, on 32 E. then which Account the Bears of Bured and the great Rain, tho' there entered a large N. Plain watered by Canals from the Tung bo, and cultivated by 51 Farmers under the Emperor, who raise Rice and are very rich. We lay at Kyu chen paung, where the Haufes and Shops are as good as at Pe king.

The 10th, we travelled 110 Li, repassing the River, and entered on the great Road at Shu ching, whence very cold.

The 11th, we went 110 Li, and lay at Chou ping chen, after repassing the Straight of Nan kew. The Emperor's Horses stood on the Plain, and the Granders left at Pe king, met his Majesty about the middle of this Straight, at Kin yung qun, where we rested. The Heads of the Tribunals, and the other Tartarees and Tartarified Mandarinires of the first and second Order, came likewise to meet his Majesty, at the Entrance of the Straight, the inferior Orders were not priviledged to come so far. The Reguls and Princes of the Blood, saluted the Emperor, before he entered Chou ping chen.

The 12th, we paffed Pe king. Going 70 Li, we met other Mandarinires, ranging to receive the Emperor; all those of the Tribunal Luan i wuy lined the Streets and Road from the Gate of the Palace to a good Distance out of the City, with all the Imperial Ensigns. This Pomp was extraordinary, and ordered to strike a Reversion into the Elatus, who were come to make their Submission.

P. GERBILLOU'S SEVENTH JOURNEY INTO TARTARY.

THE 26th of February, 1697, or the 6th of the second Moon, in the 36th Year of Kang bi, I set out from Pe-king in the Retinue of the Emperor. The Heir of the Crown and several of the other Princes attended him two Leagues out of the City, and his eldest Son was ordered to follow him. His Majesty took the chief Princes and chief Lords of the Court, commanded them to keep his Children strictly to their Duty, to reprimand them freely, and even chaff them if there was Occasion, at the same Time declaring, that they must be accountable, at the Peril of their Lives, for any Irregularities committed by his Children in his Absence. The Emperor took this Method, because he understood that, during his last Journey, some of his Sons had been inimicable in their Pleasures.

After travelling 340 Li, we arrived on March the 3d, at Swen wba fa, where the Height of the Pole is 40° 42'. The 4th we travelled 70 Li, and encamped near Kang 16 wry, a City of a considerable Circumference built in a barren Country, with Walls and square Towers of Brick, which are entire, but all within is Ruins, and the few Inhabitants are exceeding poor. We frequently paffed over Ice, the Valleys being covered with Snow. We went 50 Li, and on the 6th we advanced 70 Li, and reached Tsun ching, a City three Miles in Circumference, but, excepting a few Shops, gone to Decay; a great deal of Soup is made here of Nitre, which issues out of the Earth. The 7th we marched 70 Li through a Plain, watered with a River, and came to Tung bo, a Larger and better built City than Tsun ching, where Soup is likewise made. The 8th, we travelled 60 Li, in a level Country with a Ridge of Mountains to the N. and lay at Kyu fa, a walled Town. The 9th, we marched 60 Li in an uneven Country. Three Miles from Tung fa, the principal Mandarinires of the Province, met the Emperor in their Robes of State, kneeling by the Road-side as usual; the Garrison of the City was drawn up under Arms, and Multitudes of People lined the Way. Before we entered the City, we paffed the Tu bo, over a flatly Stone Bridge with 18 Arches; the Ballulfrades are adorned with Figures of Lions and Tigers, about 1 and a half Feet high in Demi relief, but coarsely done, and at each end of an Island in the River: it is no more than a Bridge in Tartary, and takes its Name after it has entered China at Ching-kew. 80 Li from this Bridge it falls into the Tung bo, as do several other Rivers we crossed. The City Walls are well built and entire, with Towers placed near one another. The 10th, we continued here, and the Emperor gave Orders that the Soldiers, and most of the heavy Baggage, should take the Road to Ning byen, without the great Wall while he travelled within China. The 11th, we paffed the River Shi li ha, about 10 Li from Tung fa, and advanced 70 Li S. W., in a level Country: We saw some wretched Hamlets and Villages, on the Road, the Haufes mostly of Earth. We lay in Whay jin byen, a small City poor but populous. The 12th, we travelled 80 Li, 30 W. S. S. and 20 W. S. W. through a flat well-cultivated Country. In most of the Villages they have several square Towers built of Brick, whether the Inhabitants retire with their Effects in Time of War. We encamped near Chong king chung, a Town walled with Brick. The 13th, we went 70 Li, W. S. W. and 30 S. Ill through a level Country, the People being populous. As the Chain of Mountains to the North began now to diminish its Height, beyond which there is a large cultivated Plain refomning we this we en, we drew nearer the Mountains towards the South, which now appeared more elevated and covered with Snow, 30 or 40 Li from us. We encamped near the Village Tu lin fa. The 14th we proceeded 60 Li W. S. W. and paffed the little walled City of Ma li ha, where we crossed the San jau fa, over a Bridge about 40 or 55 Li from its Source, which is about 200 Paces from the Fort.
of the Mountains on our right Hand. This River receives the Shi li ho and all the other little Rivers we met with since we left the Tang: the 1st Course is Eeastward, inclining a little to the N. and it joins the Tang ho near the City of Kalkan. These two Rivers form one, which retains the Name of San kan wap. We passed a Straight of the Mountains it takes the Name of When bo, and runs to Kaks kyanu. We encamped at So chew, a City like those already passed, where a Regulo refided in the Time of the Tay Ming Dynasty. The Soil here being sandy and not fit for producing Wheat, nothing is sowed but Millet, and other small Grain. We found the Height of the Pole to be 39° and nearly 28'. I was informed here, that in the W. Wall only 8000 Li, the Great Wall, the W. and S. W. of Ka bo keu, was in many Places but between 5 and 6 Feet built, only of Earth and almost ruined.

The 17th, we went 25 Li S.S.W. and 25 S. W. Near So chew we passed a River, called Ni k’i bo, very broad, but so shallow that it looked like Land overflowed; it soon falls into the San kan bo. We saw several Villages, and encamped in a Place named Ta foku keu near the Great Wall. The 16th, we travelled 30 Li, but newly 39 Li, and there being wind, a little walled Town. The last 30 brought us S.S.W. through a level Country to T’ing, a Village, where we encamped, and found the Altitude of the Pole 39° 18’. A little after we set out we passed the Great Wall, which is here of Earth 12 or 15 Feet in Height, with Towers at equal Distances, fronting the East, some of Brick. It flushes up the Passages of several Straights of the Mountains, at each of which is a Gate. There is a famous Strait, called Tang fang keu, 30 Li from Ta foku keu, which a brave Tjong Ping, named Cheng, defended for several Months with a small Body of Men, against all the Force of Li tao ching, who destroyed the Dynasty of Tay-ming. Chew had entirely stopped his Passage, if he had not been treacherously killed; however his Wife supply’d his Place, and headed the Troops till she was slain in Battle.

Mrs. Gerillon built a Temple in honour to the Memory of this Tjong ping, and the Emperor, as a Piece of Respect, sent two Officers of his Houshold to visit it. The 17th, we travelled 70 Li, mostly Well. The Valley now became more uneven and narrow, and the Mountains on each Hand lower; we met with many Ditches made by the Waters in that Earth, and the Villages were thicker and the Land better than formerly. We encamped near Whang Precipices were quite perpendicular. We encamped near the Village of good Water, and Rchw the Inhabitants make Life of neat Stoves, and burn a

Wen held, named after a Place near the Country of Shin mu, the height of which is 39° 2’. We went 20 Li near the Mountains, 8 through a Valley, and 18 more S. along the Banks of the Whang bo, which divides the Province of Shen fi from that of Shen fi, and came to Paswe chew, a City on the Top of a steep Mountain on the East-Side of the River; it is irregularly built, and contains about 600 Holues, besides the Suburbs. From this Place comes a Kind of Carp taken in the Whang bo, which is very fat and more delicious than any other kind of Fish. This is attributed to a Kind of Mushrooms growing on the Rocks, on which they feed. The Mandarins of the Province send them every Winter to Peking, as Precepts for the Emperor and Grandees. The Height of the Pole is here 39° 2’.

The 21st, the Vicerey of Shen fi having prepared 20 Boats, though the Emperor and all the Lords of his Court affixed in keeping Order from Noon to Night, only himself and Part of his Retinue could be transported over the Whang bo, which is here 200 Fathom broad, and the current very rapid. The 22d, we encamped 23 Li from Paswe leu, a little ruinous Town on the Top of a steep Mountain. The 22d was spent in ferrying over the rest of the Retinue and Baggage, the Emperor himself being present and giving Orders. We found the Altitude of the Pole at Paswe leu to be 39° 9’. The 23d, the Transportation was finished, and the Vicerey, with the principal Mandarins of Shen fi, arrived and waited on the Emperor. The 24th, we travelled 40 Li in a winding Valley with a little muddy River running through it, which we crossed 12 or 15 Times; the Mountains on each Side were rocky, partly cultivated. We encamped towards the Top. We encamped at Kaks foku, a little City or Fortresses on a Mountain, where the Height of the Pole is 39° 15’. The 25th, we went 20 Li in a narrow Valley continually croffing the little River, and 45 over very rugged Hills; we passed Chin kyang jia, a walled Town, and encamped by a Brook in a very narrow Valley, named Chi li ho, in the Latitude of 39° 20’.

The 26th, we travelled 60 Li S.W. and W. S. W. the Roads narrow and uneven; we lay at Shi lo ho, a considerable Town, with 39 Li S.W. the Gorge of the Great Wall, having broken down and the Stream, the shallow, very rapid, so as to be fordable by the Beasts of Burden; it was Noon before the Bridge was repaired, and we proceeded no farther than 10 Li. The Emperor made an Entertainment for the Prince of Hami and his Train, and diverted them with Wrestling Matches, shooting with a Bow, and with Wind-Guns, which last mention was new to them. He likewise ordered Money and Silks to be distributed among them.
into Western Tartary.

The 8th, we travelled with much Difficulty 50 Li S. and S. W. amongst Mountains of loose Sand. We encamped S. of P'ei lin pa, a miserable Town, Lat. observed 38° 55'. The 9th, we advanced 40 Li in a narrow sandy Valley, and encamped by Kau ki po, a walled Town of 200 Houses in a Valley, where runs the Tay bo. Near this Place is a large square Pagod, above 30 Feet high and 30 wide, neatly cut out of the Rock, with two Pillars supporting it, the Fashion is like that of a Coach. The Hill, or Mountain is covered all over with little Fruits cut out of the Rock in Relief, and painted with curious Colours; there are likewise some large ones of Earth gilded over. Lat. observed 38° 48'. The 10th, we marched S. W. 40 Li amidst sandy Mountains, which however produced abundance of Bushes and some scattered Trees. We crossed the Tay bo, which rises in the Country of Orois, and falls into the Whang bo, and we encamped by a small River, a little Eastward of K'yen nan po, a walled Town of about 100 Houses, where we found the Pole's height 38° 42'. The 11th, we went 55 Li still amidst the sandy Mountains, and in Sight of the Great Wall; we encamped by a little Stream called Whang gan po, 5 or 6 Li beyond Shuang ban po, a walled Town miserable and ruinous, where we found the Lat. 38° 32'.

April 18th, being the 10th of the 3d Chinese Moon, we travelled 50 Li W. and 20 S. W. in an uneven Sandy Country. Being often near the Great Wall, we found it built only of tempered Clay, and ruined in many Places. It is about 15 Feet high, and 6 or 7 thick at the Top; but by the Wind driving the Sand towards it, it becomes a Slope easy to ride over. The Towers are of Brick about 18 Feet square, 30 Feet high within, and above 30 without the Wall; the Entrance to them is by a little Door even with the Ground: they are about 3 Furlongs distant, and have 3 or 4 Soldiers in each for Signals. At the End of 36 Li we passed through Chang in po, a ruinous walled Town by a Brook, with not above 50 Houses standing, which are inhabited by a few P'uy and 80 Soldiers. We lodged at Fu lin wen, a populous City, above Li in Compass. A Tsu relides here, and the Garrisons consists of 3,400 Soldiers, commanded by a Ting ping. The Walls are above 60 Feet high, with Towers of Brick kept in good Repair. On the West runs the Fu lin bo, which falls into the Whang bo. As this City is surrounded with Sands, the Conveniences of Life are very clear, excepting Herbs, Legumes, Melons, and Jujubes, which agree with the hot Soil; it drives a good Trade with the Mongols of Orois, and the Height of the Pole here is 38° 35'.

The 12th, we entered the County of Orois by crossing the Fu lin, a little River, rapid but fordable, with many Islands. There is a great Reach of Water from 12 to 15 Furlongs wide, which has a great number of fish in it. We proceeded by the Country of Orois. The Conveniences of Life are very clear, excepting Herbs, Legumes, Melons, and Jujubes, which agree with the hot Soil; it drives a good Trade with the Mongols of Orois, and the Height of the Pole here is 38° 35'.

The 13th, we travelled 80 Li; the Country very uneven with Heaps of Sand thrown up by the Wind, and encamped by a Brook in Tala palak, where the Height of the Pole is 38° 37'. The 14th, we proceeded 70 Li, first W. then S. W. and S. W. still in an uneven Sandy Country; the Emperor hunting all the Way. We encamped in Lat. 38° 10' by the Hseig in ts'eo, a wide and rapid River, but shallow. The 15th we stoffed the Hseig in ts'eo, and travelled about 60 Li in a Country not so uneven and sandy as before. We encamped in Lat. 37° 59' beyond the Kairton, a little River rapid and muddy, which rises S. W. and runs N. E. The 16th, we travelled 40 Li in an even Country, and encamped in Chahan pilak, where the Pole is 37° 50' high, by a winding Brook of very clear and good Water. We marched 60 Li S. W., two thirds of the Way through an uneven sandy Country, abounding in a Kind of Juniper Tree, but much inferior to the European; then we came to a large Plain reaching out of the Country for Culture. We encamped by a Brook, called Chililla, where the Altitude is 37° 41'.

The 17th, we advanced 80 Li S. W. in an even Country free from Sand, and passed a Wood above 10 Li from E. to W. We paffed many Tents of poor half naked Mongols, and encamped by a muddy Brook, in a Place called Tang bahan nor, where are several Pools of nitrous Water. The 18th, we advanced 60 Li S. E. We re-entered China by making a Breach in the Great Wall, and encamped near Ngen pan po, a little walled Town molyly ruined; the Soil pretty good. The 19th, being the Emperor's Birthday, we retired, but he forbade any Ceremony. The 20th, we marched 60 Li W. by the Great Wall, which with most of the Towers is of Earth, and the Breaches neglected; but the garrison's Towers are of Brick. We lodged at Ting pyn, a fortified Town, having 1000 Houses and 200 Soldiers in Garrison, with a Fu syang. The Soil is sandy, but fertile. After Li we re-paffed the Great Wall, for Convenience we re-entered China before we came to Ting pyn. The 21st, we travelled 60 Li N. W. in an open Country and good Roads, and passed by Tang tshang, a small Town with Walls and Towers of Earth. Beyond this, two large Fertile and nitrous Springs spread over a Piece of Ground, and the Moiture being exalted by the Heat of the Sun, leaves very good and white Salt-peter behind it. We encamped near Whang chi, a large Town, but the inn kept, in the Lat. 37° 55' by the Great Wall, in many Places fallen down, paffing Kau ki po, a little Fort by the Great Wall. The Country was open and sandy, but very cultivated; we encamped near Nang ting, a little Town of 50 Houses and but one Gate, where the Water is nitrous and brackish, and the Height of the Pole 38° 40'. The 22nd we advanced 60 Li N. W. by W. still along the Great Wall. The Country was sandy, but yielded long Grass, Briars, and abundance of Liquorice. The Emperor hunted, and killed no less than 300 Hares with Arrows. We encamped at Heng uing, a little walled Town. The 23rd we proceeded 70 Li N. W. in an uneven, but well cultivated Country, still near the Great Wall. The 24th, we passed the 40 Li W. by the Great Wall, through an uneven sandy Country, south for Culture, and the Roads easy. At Heng ching, a little Town walled with Earth, the Cassard, General Officers of the Soldiers, who had been sent before, waited on his Majesty. We lodged at Heng the Whang yu, a large fortified Town of 200 Houses, near the Whang bo. The 26th, we crossed that River, the Emperor had 2 large Barks built on purpose and painted; there were two great Pontoons for the Carriages and 30 or 40 of little Imbark every 7 or 8 Horses with Men and Baggage. We encamped on the Side of the River in Lat. 38° 30'. The 27th we travelled 100 Li N. W. by W. and N. W. through a large fertile Plain, very populous, intermixed with Canals, and abounding with Rice and Trees. The End of 10 Li, we met about 500 Tartars of the red Banner, and 500 Chinese, two thrids Cavalry, all belonging to the Garrison of Ning lea, and drawn up under Arms on the River. Each Company of the Chinese had a standard of the Chinese Character, and every ten Soldiers, another little Standard, all in very good Order. When we approached Ning lea, we found the 3000 Soldiers that had been sent before likewise drawn up, and after them a multitude of People, extending to the Gates of the City, each with a Horn or Pedal stuck in his Hand. Ning lea, where we lay, is one of the largest and most populous Cities along the Great Wall; it
is above 19 Li in Compass, has a considerable Trade, and the Houses are very close, few having Courts, and none Gardens; they are built of Timber or Earth, but the Foundations, and a Foot or two above Ground are of Brick. The People have, from the Mountains, 60 Li N. W. Timber, for building, very cheap, and supply all the Country for 4 or 500 Li round. This City is built in Form of an oblong Square, has 6 Gates and 2 Suburbs, one of them containing 5 or 600 Houses, the Walls are of Earth covered with Brick, but in several Places ruined and without Towers, except at the Gates: Ten Li E. of this City is a Fort, built in Compass 10 Li. On the 20th of March we found the Lat. 38° 36'. The 20th, the Emperor reviewed the Chinese Garrison, and made them an Entertainment. The 21st, we observed an Eclipse of 11 and half Digits of the Sun, it began 4 Minutes after 7, and ended to 10 Minutes after 10. The 22d, the Death of the Talay Lama was published, which happened 16 Years before. The Emperor had for a Long Time suspected it, because his Ambassadors could never obtain an Audience, unless the Lama was out in his Retirement: But being resolved to discover the Truth, he sent the Envoy last Year to the Taja (or Decor) who governed the City, to deliver up to the Emperor Orders to see him, or know if he was dead; at the same Time commanding the Taja to deliver up to the Daughter of Kaldan married to a Taja of Koko-nor subjunct to the Talay Lama, likewise an Hidhikat, and another named Pashan Hidhikat, next in Dignity to the Talay Lama, who had both espoused the Intercess of Kaldan; threatening to make War upon him if he refused to comply. This Taja committed to this City, immediately dispatched Namata Hidhikat, one of the principal Lamas of Phinda, with a respectful Letter to the Emperor, offering to send the Daughter of Kaldan, if his Majesty insisted on it, but begging he would pardon her as she was married and gone into another Family; intimating the same Favour to Hidhikat Lama; and promising to send Pashan Hidhikat as soon as possible. He left his Envoy to satisfy the Emperor concerning the Talay Lama. His Majesty received the Lama with extraordinary Honours, and accepted his Prefents of Palis, Coral, Beads, &c. This Envoy told the Emperor, that the old Talay Lama died before his Death, but that if he would order again at a Place appointed; which happened accordingly. But the Old Lama defined them to his Doctor, who was 15 Years of Age, and in the mean Time to keep his Death secret. He gave a Letter, with an Image of Fo, which was to be sent to the Emperor the 10th Moon of the 16th Year after his Death, till which Time the Emperor begged his Majesty to conceal it. The Emperor promised to do so, and sent two Inferior Mandarins, along with the Envoy, to obtain the immediate Satisfaction of his other Demands. Two Days after their Departure, an Envoy, whom his Majesty had sent to the Nephew of Kaldan returned, and informed the Emperor, that in the 1st Year of the Talay Lama he had heard from an Ambassador of the, that in the 6th Moon he had written to Kaldan; threatening to make War upon him if he refused to comply with his Demands. This Emperor, who governs the Place appointed him, was in his Retirement, and pretended Regeneration, and that in the 6th Moon the young Talay Lama came out of his Retreat. The Emperor thinking himself affronted by the Lama, instantly sent an Express to call back Namata Hidhikat and the two Envoyes. The Lama said that he knew nothing of what had been published in another Place, but that he had executed his Orders: Upon this his Majesty thought it no Breach of Promise to open the Talay Lama's Letter before all the Mongol Princes and Retinue.

The 26th, his Majesty sent us two Sorts of Rainsins and Curtains, brought from Si Ning or Tsun-fan, and the Country of the Uzeks; and some fine Sarges, the Product of these Countries, were presented to him, who had the Curiosity to visit the Manufactorys here of foot Carpets and Paper. The Carpets are like those of Turky, both Coarser, and the Paper is made of Hemp, beaten and mixed with Lime Water. The Mandarins of the Country preferred the Emperor with some Mules, the Breed here being reckoned the best in China.

The 27th, the two Mandarins, whom the Emperor sent to Kaldan along with that Prince's Ambassador, to assure him of kind Usage if he would surrender himself, arrived at Ning hpa. They judged from Kaldan's Dilcourage, than he had no other View but to gain Time, in order to provide for his Safety. This Supposition was confirmed by the Ambassador, Keley guin, himself. His Master having proposed to him to go on a second Embassy to the Emperor; he found his Intention was only to amuse his Majesty, and excite himself on Account of his Age. Soon after he fled with his Family, but unfortunately meeting with the Han Iwan Hidhikat, at the Head of a 500 Horsemens, he was attacked, mott of his Family was killed, and taken Prisoners, his Baggage plundered, and himself dreadfully wounded, so that with Difficulty he escaped with his Wife, his Son, two Grandsons, and a few more, to the Camp of Fong gu, which is always on the Frontiers. Keley guin not being able to travel fast, on Account of his Wounds, sent his Son along with the two Mandarins: His Majesty received him graciously, gave him the Manchause Habit, and made him one of his Hyas. These Tidings determined the Emperor to dispatch a Body of 2000 Horse in pursuit of Kaldan.

May 1st, Advice being brought that the Lama Han babhan Hidhikat, intended to return with 200 Men towards the Wbang bo, the Emperor immediately ordered 150 chosen Horsemens to seek him out and fight him. Keley guin arrived and informed that Tangbiuran, Nephew of Kaldan, was ready to submit to his Majesty, if he could be assured of Favour. The 4th, I took a View of the Country, which with the blooming Spring, I began to yield an agreeable Prospect. This great Plain may be called the 3d and on one continued Village, for the Pealans Houses are scarcely 100 Paces distant from one another; they are only of Earth, but no Rain flows through them. The Land being generally fat, they only turn up the Glebe with a Spade: It is divided into large square Fields, surrounded with little Canals to receive the Water from the great Canals, which are fupply'd from the Wbang bo. Above 200 Hands are employed for a Month yearly in clearing these great Canals, which are filled at pleasure, by opening the Sluices, and those of the Mountains, and supplied besides with Highlands and Fountains, which are well watered. Upon digging of one or two Feet deep, plenty of Salt-Water is found, which being expeled in square Plots of Land, during the great Heats, produces excellent Salt-peter, and this is sometimes seen springing out of the Ground. Three or four Li to the North of the City is a great Pagod, which, being inclosed with good Walls, serves for a Fortres. In the Middle is a large square Pyramid 9 Stories high, built with Brick, and plastered over with Earth, and which was, as well as the others, stone. Above 20000 Livres live very handsomely in this Pagod on the Income of the neighbouring Lands belonging to it.

The 5th, we left Ning hpa and travelled 70 Li N. E. in an even well cultivated Country; at the End of 40 Li, we passed by Tsou-fu, a little Town with earthen Wells. The nearer we approached the Mountains, we found the Houses fewer, and the Country less agreeable. The 6th, we arrived at 35 Li N. E. At the Place named Ching, a Town with good Brick Walls, but no Towers. We encamped in Lio fu wu li, near a Canal of the Wbang bo, and with-
in Western Tartary.

in 2 or 3 Li of the Great Wall in Lat. 39° 2'. The Emperor left the high Road to hunt near the Mountains of Ho-lang fan, called by the Tartars *Maian alin, which run 3 or 400 Li from E. to W. and are not above 9 or 10 Li across in many Places; the Great Wall breaks off at each End of them; and it is said there are 360 Passages through them, most of which are walled up and guarded by Chinoo Soldiers. Beyond them is the Residence of *Tatar-chun, an Elbuth Prince of the Family of Kaldan, with whom falling out 7 or 8 years ago, who has made his Ambassadors and Ambassadors, to pay her Respects to his Majesty. Upon this Account we made haste to leave.

The 7th, we passed the Great Wall, which is here almost entirely ruined, and marched 60 Li through a very even but uncultivated Country. We encamped by an Arm of the Whang bo in a Place called Shau feu the ma ing. 7 or 8 Li from the Mountains, which are very steep and bare. The 8th, we continued here, because it threatened Rain. The Emperor received Advice that the Princes of Koko nor had resolved to accompany his Ambassadors, and pay his Resspects to his Majesty. Upon this Account we made haste to leave.

The 9th, we went 30 Li N.E. in the same Plain, which yielded plenty of Buffins and Grains, and abounded with Hares and Peafawns. We encamped along the Whang bo, in a Place named Shu fu fu. The 10th, we set out. The 11th, we advanced 35 Li N. along the Whang bo, and encamped on its Side in Whang tu sen, where we found good Forage. Lat. 39° 28'. The 12th, we travelled 40 Li N. by the Whang bo, which are full of Thickets. We encamped in Samang pu. Lat. 39° 59'. The 13th, we travelled 40 Li N.N. E. full by the Whang bo, and encamped at *Sha fu feu, in a little Plain near a Wood, Lat. 40° 6'. His Majesty killed 7 large Stags, and took 3 young ones. Two Mongol Tsecks arrived, whom the Emperor had sent to the Princes of Koko nor. They gave an Account that they had been kindly received by the Princes, who could not then set out to meet his Majesty, because some were sick, and their Equipages not ready. The Emperor sent them Word to proceed on their Journey till the great Weather was better, when they might come to *Peking. The 14th, we progressed along the 35 Li N.E. and E.N. through the Country along the Whang bo, and encamped in a Place called *Pei, that is, the White Pyramid, from one of Brick plaster'd over, about 400 Pace from the River. Lat. 40° 10'. Here likewise are some broken Walls, the Remains of a great Temple. Opposite to our Camp lay 150 Barks laden with Rice from Ning hua, for the Soldiers, sent in pursuit of Kaldan. The Emperor killed 7 large Stags and two wild Boars in the Islands, made by the Whang bo, which are full of Thickets.

The 15th, we set out, and the Emperor killed 7 Stags, and caught some Fitch. The 16th, we travelled 29 Li N.E. the Way handy. The Emperor hunted in the little Isles of the Whang bo as we went. We encamped in Lat. 40° 14'. The 19th, 20th, 21st, and 22d, we set out, and the little Army went to parallel Kaldan, passed before the Emperor, who ordered a great Number of Camels laden with Rice to follow them. The 23d, we travelled N.N. E. 30 Li along the River, and encamped on the Bank, in Lat. 40° 19'. We were followed by the Barks. The Emperor sent 300 of his Houhold Troops the Queret Way to Katan bo, to wait his Arrival there, whither he resolved to go by Water. The 24th, we went 20 Li N.E. and encamped in the River at 40° 22' amidst good Pastures, and nigh some little Woods flocked with Stags, 4 or 5 of which the Emperor killed. The 25th, we set out. The Horfes, Camels, and Baggage, that were to go by Land were ferry'd over the Whang bo, and the Emperor follow'd in the Evening. The 26th, his Majesty, with Part of his Train, went by Water, while we accompanied the main Body by Land, and travelled 50 Li N.E. in a flat handy Country. We encamped on the Banks of the River, by Sakir, a Place of good Forage, near some Mongol Tents. The 27th, we proceeded 80 Li N.E. in an uneven Country, withdrawing from the Whang bo. After 20 Li, we crost the Chighe muren, a little River, along which we marched, and encamped on its Bank, in a Place of good Pastures. The 28th, we went 40 Li N.E. in flat Country, and encamped in an Island in the River, which was very rich, and well cultivated. The 29th, we advanced 50 Li N.E. through a very rich and sandy Country, and encamped in *Urbain, Lat. 41° 4' on the Side of the Chighe muren, which was dry in several Places. The 30th, we advanced 50 Li in a Country like the former, and again encamped by the Chighe muren. The 30th, our Stage was 350 Li E. by S. About mid-way we passed the Chighe muren, and left it to the N.E. and encamped in *Muna bo, a large Meadow, yielding good Forage, which invites many of the Mongols to pitch here. The 31st, it rained in the Morning; and in the Evening we had a Storm with Hail and Thunder, so that we went only 15 Li S. and encamped by the Whang bo.

June 1st, we proceeded 70 Li, E.S.E. and S.E. along the Whang bo, the Plain growing narrower. We encamped on the Banks of the River, in Lat. 41° 36' where were many Mongol Tents. The 2d, we travelled 60 Li and encamped by a little River, or rather Canal, supplied by the Whang bo, when the Waters are high. The 3d, our Stage was 60 Li E.N.E. We encamped by a clear Brook with Willows on its Banks. The 4th, we travelled 100 Li E. then N.E. and E.N.E. windings about a Marsh. We passed a great many Mongol Tents, and some cultivated Lands, and encamped near a Meer, where we could find no fresh Water within 2 or 3 Li of our Camp. The 5th, we advanced 50 Li N.E. and E.E. by N. We Diftribut had hitherto been west toward the Centre of Eurasia. We kept at a Distance from the Whang bo, and encamped by a Brook of good Water in a Place called Chikkefan, Lat. 40° 22'. The 6th we marched 80 Li E. through Meadows extending towards the Whang bo, and twice pass'd a Brook which crosses the Plain from N. to S. We encamped at Tonkay, by plenty of good Water and Forage. Lat. 40° 21'. This Day we had the agreeable News that Kaldan died May the 3d, and was coming, with the Corps, Family, and People of that Prince, to follow us to the Court of Kaldan Rhen of the Elbuth.

The 8th, we passed the River. 9th, 10th, 11th, and 12th, we continued in our Camp. The 13th, we proceeded N. to the Mouth of the Targayen, which falls into the Whang bo, over against the ancient City *Tartary, where the Emperor had prest late and encamped. Him a Regent, or Acting Governor of the Side of the River, exprest his usual Goodness by holding up his Hand, with a Smile. In the Evening he sent to inform us that Kaldan being reduced to the left Extremity, and abandoned by his bett Subjects, etc. Tsen had poison'd himself. The 14th, we set out, and the Emperor ordered a provision of Rice to be distributed.

* This River is laid down 17 lower in the Map, but all the Litudes taken by this Author, more or less, agree with it.
but among his Train. The 15th, we advanced 60 Li E. in a level Country, and encamped in a Place, called by the Chinese, Shou ts'ai yen, and by the Mongols, Orgnboy palub, near a little Hamlet of Mongols, where was a large Enclosure of earthen Walls, having been a City in the Time of the T'ouen Dynasty. The 16th, we travelled 60 Li E. and at the End of 7 Li, entered the Mountains, bounding China on this Side, which are neither very high nor rugged, but covered with good Forage, having several Brooks amongst them. We crossed a large one, which running E. falls into the Yangtzen. We encamped in a Plain for 60 Li, near an old Ruin, where two Counts, Ulaun and Oun, are some broken for the Town of Tong, Ulan kalasaun. The 17th, our Stage was 60 Li E. by N. 40° in the same Plain. Croffing some Hills we came into another Plain, yielding good Forage and plenty of Shrubs and Buffles, through which runs the Ulan miuren, with Willows on its Banks; here we encamped. The 18th, we advanced 60 Li among Mountains with Trees and fine Valleys, watered with the Ulan miuren (which we often crossed) and several little Brooks producing good Forage, and, in some Places, on, with Horses inter-
fered, yielding a most delightful Prospect. We encamped in Ki kai, in the Mongol Language, or "Ying bows in the Chinese," a beautiful Plain by a Brook of excellent Water, Lat. 40° 20'. The 19th, Rich Plains we marched 50 Li E. N. E. and N. E. by the Mountains and Valleys. We encamped in Lat. 40° 35' by Nong ban in a great Plain, producing excellent Forage, where the Mongols feed the Cattle belonging to the Mankow Princes; all the Lands extending from 58a kew E.ward along the Great Wall, are their Property. A Kala Regulo, with his whole Family, came to salute his Majesty, who entertained him, and presented him with Silks and Money. It rained and thundred all the Afternoon. The 20th, we advanced 60 Li E. in the Plain, approaching the Mountains on the S. on which Part of the Great Wall runs. We paced an Enclosure of ruined Walls, which joins the Great Wall, and encamped in Arc siblay, a very pleasant Place, watered with a Brook of the same Name; here is plenty of good Pauure and some tilled Land, but no Trees, the Mongols, many of whom encamp here with their Herds, never return to it. The next Morning, and the 21st, we encamped in the Mountains. The 22d, we proceeded 60 Li E. in a Valley along the Great Wall of Arc sibhuy. The Emperor hunted all Day in the Mountains. We encamped in Kirkobula near Horbo giva, a River running E. then S. through a Valley leading to a Gate of the Great Wall, about 15 Li S. of us; this Place is the most ancient in the World, which has been built of Earth and Stone. This Gate is shut, but a walled Town is near it, and a Guard of 300 Men: It is called by the Chinese, Ching gow, and by the Tartars, Keri tuka. The 23d, we went 65 Li N. E. by N. in an amphitheater amongst the Mountains. We met with 40 of the Emperor's Steds, wherein were 17,000 Mares and Foals, and as many are placed on the Side of the River Shan ts. We encamped in a Place named Sirdete, where some Springs give rife to a little Brook. Here we found a great many Mongol Tent. Lat. 40° 48'. The 24th, we travelled 40 Li N. E. and 20 N. E. among the Mountains, with fine Valleys, rich in Pauure, watered by Rivulets, and much reftored to by the Mongols. We en-
camped in the Entrance of a Plain by a Brook. Lat. 41° 45'.

The 25th, we passed through the Plain, where we found 80 Herds, containing 8000 Cows and Oxen, and 120 Flocks, amounting to 50,000 Sheep, all ranged on each Side of the Way, and among the latter had been a great Mortality, 20,000 having died since the Spring. We encamped in a Valley of good Pauure, by a Brook of excellent Water. Lat. 41° 8'. The 26th, we travelled 60 Li E. over little Hills, covered with Pauure, but without any high Mountains in View. We paced some ruined Houses of Wood and Clay, and met with many Herds and Flocks, under the Care of the Tribunal of Ritty or Li pu, whence the Victims for Sacrifice are taken: The Emperor hunted all the Way. We encamped near some Pools in a Place named Quedi dulu, from a large Spring. The 27th, we went 60 Li E. over rocky Hills, but the Valleys were well watered and abounded with Pauure, where we met with the fame Steds, Herds, and Flocks, we saw in November last. As the Cattle feed only upon Grafs the whole Year round, they are very lean in Winter; and in the Beginning of Spring, when the Grafs rots on the Ground, they have nothing but the Roots, which they scrape up with their Hoofs: if at this Time any contagious Dilemper gets among their Flocks, they are destroyed. We found the Mortality greatly increased, which, in this Country, does not spring up before the middle of May; in July and August they are so pelted with Gnats that they do not thrive. This Day there was a high N. W. Wind, and so cold that most of the Retinue put on a Sur Vext. We encamped by the Side of a Brook in Porhsilay, a little Plain. The Emperor gave Orders for the Mongol Princes and Ministers, who had attended him, to return home, making them Presents of Cows and Sheep; and declared that he would give his third Daughter in Marriage to the Grandson of T'eb-teri ban. He likewise gave Orders for letting, in this Part of the Country, to the Chinese, who had submitted, amounting, Men, Women, and Children, to 1500, and caufed the Horses, Cows, and Sheep, to be distributed among them according to their several Ranks. As the Climate and Way of living at Pe-k'ing had not agreed with them, many died there, which induced the Em-
peror to let them without the Great Wall, that they might live after their own Manner.

The 28th, we travelled 60 Li N. W. and met several more of the Emperor's Flocks. Having marched 30 Li, over Hills and Dided 65 Li to the Mountain Hing hang for 20 Li together, but the Declivity is very gentle. This Mountain is much more elevated above the level of the Earth, on the Side of China, than of Tartary. We encamped by a Rivulet, in a narrow Valley, lying between Hien kan tabahban, and Chang kya keu, it is generally flomy, but some Spots are cultivated, and produce good Corn. The 29th, our Stage was 50 Li, the first 25 S. to Chang kya keu, along the same Valley. Before we came to the Gate of the Great Wall, we found the Rakmoi amounting to 500,000, drawn up under Arms, for when we paced through a Plain, a Great Trade before the late War ruined the Mongols; however, it still contains 100,000 Families. We found the Lat. here 40° 52' and consequently that of the Gate of the Great Wall is nearly 40° 53': Hence to Suen wuva fiu, where we lay were 60 Li S. S. E. and S. E. The 30th we went 80 Li to Ping warm, Lat. 40° 30'. July 1st, or the 31st of the 4th Month, we advanced 20 Li, where the Herd of the Crown, and his Brothers, accompanied by Regulo, &c., had waited some Days for the Emperor. It rained all Day, which was of great Service to the Great Wall, and the 22d, we proceeded 120 Li, to Chang ping cho, 60 Li of Pe-k'ing, where the Emprefs Dowager, and the Queens met his Majesty. The 4th, the Emperor en-
tered Pe-k'ing in great Triumph, all the Horfe, and the eight Standards, with the Ensigns of Imperial Dignity, being drawn up on each Side of the Way.

P. Gerbillon's
MAY 24th, 1698, the 15th of the 3rd Moon, in the 37th Year of Kang bi, I set out from Peking, with P. Antony Thomæ, in the Train of three ^ Grandees, sent by the Emperor to hold an Assemblie of the Kyltá, to regulate the Affairs of that Country. We travelled 40 Li E, and lay at Tung chow, a large, populous City, and of great Trade, and on the Ocean, the Royal Canal, and the River by which all Commerce from the South of the Empire is conveyed to Peking. Here is also a little Canal only for the small Barks, which are commonly laden to carry the Tributes of Rice to that Capital, from whence a rich Merchant was sent in Compliment to the President of the Treasury to entreat us in his House here, where he did with great Magnificence.

The 24th, we travelled E by N. The first, at six A.M., we pass'd two Branches of the River on ferry Bridges. After 20 Li came to the City Yen kyau, and at 20 Li further to that of Pang kyau, lat. obs. 40° 2', and lay at Ki oboo, a middling City about 5 Li from Mountains on the N. Kislew. The 27th, our Sago was 15 Li. At the End of 35, we pass'd through Ma bin ton, a large Village, and lay at Shí men, a small City lat. 45° 4', and a little before we got thither, we saw through a Cut in the Mountains about a League to the N. the Burying-place of the present Imperial Family.

The 28th, our Train went 6 Li E. but we marched 10 Li about, the Grandees being obliged to pay their Respect to the Imperial Tombs above-mentioned. After the Ceremonies, we turned into the great Road, travelling through a well cultivated Plain, but the Corn was perishing by the Drought. After 30 Li, we came to the large Village of Mery. Alt. 71° 30'. Then lay at Shùn wua choo, a City of the second Rank, 13 Li about, and famous at Peking for its excellent Tobacco.

The 29th, we travelled 50 Li N. by E. the last 10 among Mountains, passing several Villages, and then who lay at San tun yung a small military City, now decaying, and the Garrison reduced to 400. It has some Forts which trade with the Mongols of Karkhin. We found the Lat. 40° 21', but the Sky being overcast might do 40° 30'. The 30th, we travelled to L. N. then 40 N. E. winding among the Mountains, passing several poor Habitats, at the end of 50 Li, having gone beyond the Woods of Firi, we crossed the Lao bo over a ferry Bridge, which runs to the E. is broad, and not fordable. Near the Bridge were much Timber on Floats, a Street with some Inn, and Houses of Watermen who had Charge of the Timber. From hence we went over a Hill, and then another which had a narrow Way cut thro' a Rock, then winding about a Mountain, pass'd by Lao yung, a ruined Fort, and lay at Hsî fong kea a Fortres near the Great Wall, lat. 40° 20'.

The 31st, we travelled 60 Li E. but wind the Mountains may be reckoned only 50 N. E. we pass'd the Great Wall by a Gate already defiled, the Road lying among very steep Mountains, covered with Oaks, some of their Valleys being cultivated by the Emperors Farmers, and we saw many wild Lillies. We encamped in a fine Valley, by the River Pau bo. We began to measure the Road by a Line of which made a Li. June 1st, the 23rd of the 4th Moon, we went 53 Li, but could not reach above 45, N. E. because of the Turnings about the Mountains which were covered with beautiful Trees, especially the wild Apricocks. We crossed the Pau bo several times, and encamped a little beyond the Straight Ta kyau kew, by the Tartars called Taki hopelb anga. It rained great part of the Day. On the 2nd, we travelled 52 Li N. E. the Valleys larger and better cultivated, and the Hills left Woody. After 24 Li, we came to U bo kyau, a Mongol Town and the first Port from Hsi fong kea, it is in a fine Valley, water'd with Brooks and the River Chibkes. The Lands from this Wall to the Place are the Emperor's, but here Karkhin begins, Karkhin and they belong to the Mongols. The Regalo de Karkhin sent his third Son hither to meet our Chiefs with Hunters, but the Rain and Wind prevented their Diversion. We often crossed the Hunger which runs into the Lao bo, and bring Timber to Peking affording the Republic of China with good Revenue. We encamped at a Place called Singha pray Hang holog anga, from the uniting of these Rivers in the Valley of Sérabo, near some thatch'd Huts. The 3d, we travelled 60 Li N. by E. half-way in the same Valley, then crossing some Hills, entered another great Extent, and encamped in it near the Rock Quëna bata, by the River Luan bo, which runs N. E. into the Province of Lyang tang, where it is vastly encircled by other Rivers. The Place was by the Mongols called U bo kew, being the second Port from Hsi fang kea, it confounded only of some Mongol Tents, the Lat. was 41° 24'. The 4th, we advanced 54 Li, N. E. in an open Country, but little cultivated, a Chain of Mountains lying 4 or 5 Leagues W. and some to the E. and at the End of 7 Li, we pitched a ruined City. We crossed two Rivulets, and encamped at the cloon, lat. 41° 17', in Sight of a Tower, which the Mongols call Chohan saburan, where once stood a City. The 5th, we went 50 Li. N. by W. allowing for Turnings round the Hills, the Country without Trees. To avoid some steep Hills, we entered the rich Valley of Pekab, and encamped by the Kain, for Kandchen, the largest River we had yet come to. It runs from W. to N. E. along the Valley which is well inhabited, but the Houses are only Earth and Straw, except one of Brick and Tile, wherein liv'd Erites, a principal Tyaki, to whom Family Karkhin belonged, before it was given to the Father of the present Regulo, who was a Chang. We were about 10 Li E. from his House and near the Chain of Mountains to W., Quëna bata, Quëna river, but the wind was so strong, that our Course two Days past must be N. 10° E, and I guessed the Lat. to be 41° 50'.

The 6th, we went but 33 Li, N. inclined to E. then W., and passed over several Hills covered with Briars and wild Apricock Trees full of Fruit. The Soil a reddish Earth, with Sand very fit for Vines, if the Climate be not too Cold. We came into a Valley some Hamlets and till'd Land, and encamp'd by a Brook at a Place called Paryn, a large Conourse of Clouds and Rain which could not take the Lat. was 41° 24'. On the 7th, we went 60 Li, for the first 15 N. E. and then N. crossing the Mountain Poryng ber sahaban, we entered the Country of Omybat, by a great Plain, with some Spots cultivated by the Omybat Mongols, who pitch their Tents along two Rivers, Siba the Southermost is shallow, and runs E. into the Lyan. We found the Lat. 42° 18'. On Six in the Morning a small Earthquake was perceived.

On the 8th, we travelled but 18 Li N. and encamp'd by the Sıg on, a large River, with the features of one. On Friday, we took some large Fish out of it by a Net. Here was good Pasture, Lat. 42° 34'.

The 9th, we travelled 65 Li S. E. by N. on the same Plain, and by a Spring called *

---

* The President of the Treasury. 1. The President of the Treasury of the Mongol. 2. A Princley Conditioner, or Myrann chag sua, who were conducted by Mandarins, and some of the Emperor's Guard.
Travels of P. Gerbillon

370

called  Maripah; then 15 Li in the Mountains, to which from where we entered the Country of Ouray, we computed a direct Line was 95 Li, we bearing N. 18° E. We descended into a Plain, and went past the other 20 Li N.E. by E. encamping by the Perk's, a small River which runs into the Loo he, but it is sometimes dry, near it were some Mongel Tents and Spots of Ground till'd, the Soil was dry and sandy. The roth, we relaid, because it rained, we also continued here the 11th, and found the Lat. 42° 43'.

The 12th, we got 46 Li, our Course was N. 17° E. half the Journey thro' the Plain, then crossing a Hill, we entered another without either Trees or Bushes, extending E. beyond the Sight. We encamped near a Donut Tent, under which were some Hills of bad Stone, which we could not use to pile. The Place was called Hoytan宦ulak, Lat. 42° 28'. We learned here that the Country of Ouray is divided by the Lords; the first Kyen song, a Regulo of the second Order, whose Territory is largest and the best Land. It joins to the Northernmost Part of Unflyn, where the Emperor hunts in Autumn, and is Mountainous and Woody. He is the Chief of one of the 49 Mongel Standards, confining of 30 Nurus, or Companies of 100 Men, or Heads of Families, some of which are numerous. He has no fix'd Residence, but encamped his Courts and Sons, but his Mother, Brothers, and some few Mongels have Mud ones. The other is a Prye or Prince of the 3d Order, his Standard has 30 Companies, they have no fix'd Abode, his Lands lie to the East, and are sandy, but have good Forage.

The Rivers in this Country run from W. to E. into the Loo bo, which bounds it on the S. The Siru massa separates it on the North of the Territory of Parin, and the Mountain Huanar takes on the N. E. by the Chingle call'd Pecha.

The 13th we made 100 Li; sometimes W. but chiefly N. W. At 20 Li, we saw some Mongel Hords in a Place call'd Inatas butak; our Road lay between the Mountains, and for some Li over Sands, a Skirt of the Defart Shag me which lay on the East; then we came to some good Land plough'd by the Mongels. At the end of 32 Li we found the Lat. 43° 32', then travelled over thumbled Mountains, abounding with wild Apricot Trees, and came to a heavy Sand for 6 Li, then at the End of which was a fine Meadow watered by the River Siru, which rising on Mount Pecha crosses Ouray, enters the plain the Mountains, and falls by the Incidence of Chang ts'ang, Prince of this latter Country, and joining another River falls into the Loo. We passed the Camp on its Bank by a Place call'd Karki kisan or fifty Housets, and entered into the Country of Parin. The 14th we went 60 Li N. W. by W. among little Hills and Plains of good Pature, paffing some Tents of Mongels, the Soil sandy except some Marshes. We encamped in a charming Meadow on the Banks of the Hata or Hara Maren, * which crosses it from N. W. to S. About 3 Li North was the House of the Regulo of Parin, who is Kyen song, a little further that of his Father, elided of the Emperor Ssm Shu, also the House of the Emperor's eldest Daughter, marry'd to the Regulo's Brother. The Housets were grand, and built by Workmen from Pecha, at the Emperor's Charge. Our Chiefs went to pay their Respect's to the Prince, who entertained them handomely, and told them they felt another Earthquake at 8 in the Morning, but not so great as the former, when they were obliged to quit their Housets. But as we travelled on, Hill and Vales we felt neither of them. Lat. 48° 47'.

The 15th we travelled 60 Li N. W. along the Hara Maren, and encamp'd on its Banks by a Mountain called Hara or Kyae hata, we saw several Tents and Plots of plough'd Land, to the W. were quick-fands, to the N. a Ridge of Mountains, and to the East other Mountains called Nimatu, Lat. 43° 58'. The 16th we went 75 Li N. W. but without Turnings. The Country was open, the Mountains bare, and the Land unfit for Tillage. At 70 Li we came to a fine Meadow, and encamp'd by a cool Stream running at a Fountain call'd Kuortiru pulak. Lat. of our Camp was 44° 14'. Here a Mongel Countess came from Ubo Machin N. W. of Parin. to meet our Chiefs, and en- quir'd of our Emperor's Health; we treated them with some Provisions, and gave each two Horses, and they made a Return in Silk.

The 17th we made 60 Li N. W. at first we march'd among the bare Mountains called Ingan, which join to M. Pecha, and separate Parin from Ubo machin. Going towards the Head of the Stream we entered a sandy and marshy Plain, and at 20 Li came to some Meers, about which were Mongel Tents, and abundance of Cows, and the Soil nitrous, we encamp'd by a Brook call'd Kalta or Kalte, where the Prince was, and his Fuel was infinite. But we found our Food was not sufficient, and windy, we guided the Lat. 44° 2'. The Ingan Mountains are the highest Land between the N. and S. Oceans; for the Waters that rise on each side fall into the Sea on the same Side they rise.

The 18th we travelled 38 Li N. W. by N. thro' a Plain sometimes narrow and then larger, water'd by the same Brook, and encamp'd on 20 Li, after which it turns to the N. E. following the said Brook, and also to the N. W. which Way we marched by another Rivulet called Palhubur, by which we en- camp'd at Palhubur pira, having at W. and N. W. the Quick-fands which terminate the Plain. Being near the Regulo of this Country, he came with his Son to enquire of the Emperor's Health, and gave an Entertainment to our Grandees. The 18th we went 19 Li. up this Rivulet, and encamp'd on its Banks at Goongkeer, near the Regulo of Ubo Machin, who is Tjung Vong, or Prince of his Tent, aged about 27, and has 24 Nurus in his Standard. He fetch'd our Grandees to his Tent, treated them with Beef, Mutton, Milk, &c. and had them back. Lat. 44° 5'. 20 Li we proceeded to provide ourselves with Water, and change some Horses and Camels. The 21st we got 90 Li, for about 15 Li in a good Country with Mongel Tents interspers'd, but afterwards sandy and void of Forage. We first passed the Palhubur, then at 20 Li saw the Lake Kbadu nor, the Country open, and no Hills, but far to S. E. 14 Li further we came to the Lake Kerendu nor, and encamp'd at a Place call'd Pathay cabur, by some Pools, seemingly of Rain Water, which had no bad Taste, but when boiled by reason of the thick Savour, which necessary obliged. We got 20 Li void of Forage, but no Wood. After 70 Li we found the Lat. 44°. It was so cold that most put on double Fur's. The 22d we went 60 Li. N. E. over Sand Hills, with Grazs full of Grats, then came to a sandy nitrous Soil, very fatiguing to the Horses, then to hard Sand, with poor heathy Grazs; so that we stay not one Tent or Perlon all Day. After 30 Li we palled the Teng Perlo, and encamp'd beyond another River called Horaban tel, whose Water was blackish like the Soil, at Horaban ina pao. We here observed the Variation of the Needs, and Faults of the Place.

The 23d we travelled 79 Li. N. by E. after we crossed the In chabon, and our Road was boggy, and fatiguing to the Cattle, who suffered also by the Grazs. After fording the Hara Ufl, a deep River full of Weeds, we encamped Lat. 45° 48'. The 24th we went 73 Li. N. W. the Country was hot, till we croft'd off Hudson, which branches from the last named River, and joins it again. We then trav-
We encamped by the Lake, in a Place called Parochitiv nor. Our Firing was the Dung of Beasts. The 26th we went 64 Li, N. the Country as before, and coming to a Meer almost dry were obliged to go further, and encamped by the Lake Antarhia fea puriva near the Rocky Ground, whence the Gnats vexed us much. Lat. 46° 48'.

The 27th we got 75 Li, N. N. E. at first through boggy Ways, in which the Camels forgot, and afterwards we marched on a dry Ground with Gnats, but neither Tree nor Bush, we proceeded to a large Plain encamped by the Lake Kipstary nor. Lat. 47° 4'.

The 28th we went 46 Li, N. W. W. to 20 Li we came to a hard Sand with Briars, of large Country of E. of Karkar, which is the Boundary between Usak macbin and the Country of the Kalkas the Kalkas and Che cheong ban, we were encamped on all Sides in small Sheds, the Drought the Soil seemed. We encamped by the Lake Kipstary nor, a little Lake, a whole Water flinking, the People went in quest of better. The Spot was covered with the Dung of Cattle, which showed us that the Kalkas encamped here in the Winter. Here was Plenty of Ducks, Geese, and other Wild Fowl, some of which our Sportiveness killed. Being passed the Limits of Usak macbin, our Guide told me, that at the Distance of 3 or 400 Li, E. of his own Country, was that of Aru Karchin, and that of Hauchoi lay 400 Li W. of it.

As soon as we got among the Kalkas, we encamped near a Pool, where was very high Gnats, when the Wind was fallen the Gnats tormentcd us very cruelly. Lat. 47° 17'.

The 29th we travelled 64 Li, W. N. W. through a Diftart void of Water, Trees, Hills, or Inhabitants, and encamped by Chopji nor, a large Meer, of nitrous and brackish Water, near it was a Well of tolerable Water, Lat. 47° 24'. In the Afternoon was a great Storm of Thunder, which caused the Rain, which percutted us more than ever. Lat. 47° 24'.

The 30th, we advanced 85 Li, nearly N. E. through a Country where the Horizon bounded the Sight as neat, and pitch with a Troop of Hyas, and Officers of the Regulus of the Country, and 3 or 4 Tarsis, who were Sons or Brothers of the Kalka Princes; they all came to compliment our Ta jin on the 3d. The Mandarins were attired with rich Ceremony, and wore every three Years, that the War with the Mongol was in the same, and that is, the Imperial Orders, which as soon as they perceived ar'd as above, they alighted, and fell on their Knees as it palled by them, then rising, they went to enquire after his Majesty's Health, kneeling likewise before the Ta jin, who alighted, and stood all the while. After this, they mutually saluted, and remounting their Horses, proceeded to our Camp. The Imperial Chi was placed in a large handsome Tent with a Hyang, an odoriferous Wood burning before it. Then all the Kalka Princes prostrated themselves, and knocked their Foreheads twice against the Ground, with their Faces towards the Chi, to signify their Respect. After this, they opened and held it at both Ends, while a third read it aloud. It was written in the Mongol Language, and imported, "That it was an especial Craft to convene Affembly every three Years, That the War with the Eluits, which had interrupted their Meeting, being happily finished, his Majesty had sent three Grandees of his Court, to hold an Assembly in his Name; That as the Kalkas were now all united under the Emperor's Dominion, and divided into Standards and Judges like the rest of the Mongols, they ought to look upon themselves in the same Light, and consequently it was no longer necessary to post Guards upon one another's Frontiers." The Chi being read, and reposted in the same Place, Che cheong ban and the rest made their Prostration and Knockings. After which the President of the Hi pê went, and taking it in his Hand, gave it himself to Che cheong ban, who received it on his Knees, and then delivered it to his People, who made three Recitations to thank the Emperor for this Favour. Then they went to the Ta jin placing the Standards and Mandatons of the East Side of the Che cheong ban, and the West, mutually saluted, then took their Seats, and drank Tartarian Tea together, after which they talk'd of Matters of no great Consequence. The Kalka Princes sent us Horlices loads of Provision, drew'd after their own Fashion, with Wine made of Mares Milk, both sweet and sour. Among the Victuals was Mutton of an excellent Taste. I eat also of a kind of Outer, call'd Tartar Ice, as delicious as Rock's Ice.

The Kalkas are in much better Circumstances than the Mongols bordering on China, having a better Stock of Cattle, and Land fitter to rear them. Before the War with the Eluits they were vastly rich, Kalkas; and
and had innumerable Herds; nay, all the Princes have 8 or 10,000 Horses in their Herras. This People are properly extended from the Source of the Kerlon to the Borders of the Solon, and but few of them dwell in this Country, but at present they are all retired on this Side, to avoid falling into the Hands of the Eulobs, except those who are gone over to the Rugants. The Kalkas are divided into 10 Standards, each under a Prince or Chief, whose Names, with the Number of Niursi under each Standard, are as follow.

1. Che ching Han 23 Niursi 1. Che ching Han 23 Niursi
2. Che ching Han 19 Niursi 2. Che ching Han 19 Niursi
3. Nichpajal 1,000 Name 3. Pong jik hwan 12
4. Nichpajal Tung 5. Pachahge Poy-le 8
5. Nichpajal 500 Name 6. Tangan Poy-le 6
7. Nichpajal 100 Name 8. Chunden kong
8. Nichpajal 50 Name

Each Niursi is divided into 150 Families, every Family confiding of a Man, his Wife, and their Children, and Slaves if they have any. Every Year they examine if the Families increase or diminish, and those which are increased in any Niursi serve to supply the Families that are wanting in the other Niursi. The same Standard, they never pass from one another. The Chiefs of these Standards have no fixed Abode, but have certain Limits prescribed to them, which they cannot go beyond, each confining himself to a certain Extent of Country. In general their Encampments are near the Rivers Kerlon, Usron, and Kalka, and about the Lake Pair.

The 11th, the 4th Day of the 6th Cloneic Moon, we departed from the Place of Affembly, and march'd 67 Li, N. W. by N. We forded the Usron, first near our Camp where it was broad and shallow, and again about 15 or 10 Li farther, after we had crossed a large Meadow. The Country, after we passed the River, had an almost imperceptible Defect, the Soil sandy. We stop'd on an Eminence 15 or 20 Li from the Lake, from whence we discover'd that Part of it which was not hidden by the Mountains, and considering it at leisure with good Telescopes, we judged it about 100 or 120 Li in Compasses. Its greatest Length from W. S. W. to E. N. E. was about 40 Li, and its Breadth from S. E. to N. W. little more than 30. Towards the N. E. is an Opening not very wide, which they told us was the Place where the part of the Lake which we discovered, communicated with the hidden Part, which they affirmed was by far the greater, and we took up about Seven Days Distance for the Tour, sometimes 60 or 70 Li per Day. The Mountains which surround the Lake from N. E. to N. W. hid it from our View. Tho' none of the Mountains about the Lake are high, there are three remarkable Ones; the most Southern called Kalsway, the middlemost Ul-ziin, and that to the North on the River Argun is called Kurban chira. They told us that the Usron enter'd that Part of the Lake which was hid from us towards the East; that the Argun, or Ergune, as the Kalkas name it, flows out of it towards the N. E. and that the Kerlon enters it to the N. W. [as the S. W. in the Map] about 40 Li from the Place where we encamp'd. We now descended to the Side of the Lake, where the Land was uneven, very sandy, and without Herbage, except a Sort of tufty Herb, which the Camels are very fond of, that grows in the Sands. Here was a Swarm of Gnats, which appeared in Clouds. This Side of the Lake is so shallow, that you may wade 9 or 4 Li before you find 3 Foot of Water. Our Camp was about 2 Li from the Side of the Lake, precipitely at the Western, or rather South Western Extremity; for its Length, which they say is 90 Li, is from S. E. to N. E. This Place is called Dulan by the chee ching daloy which is the Name they give the Lake itself, to express its Largeness; for the Word [Dalan or Dalooy as elsewhere] signifies a Sea. Lat. 48° 46'.

The 12th, we proceeded 60 Li and by N. through a very open and level Country for 50 Li, after which we pass'd a Hill that extends from the Mountain Talun hara, almost to the Kerlon. We encamp'd at the Foot of a Hill on the Southern Bank of a River, called Kerloni altrey emil, whose Water is very good and wholesome. This River runs through a beautiful Meadow, full of excellent Pasture, about a League and half in Breadth. On the North and South were rugged Hills. Lat. 48° 48'. The 13th, we went 70 Li, often changing our Course to avoid the Marthes near the Kerlon; so that I compute we advanced 60 Li S. W. by W. Two thirds of our Way lay among the Hills of hard Sand, where we saw abundance of little Agate Stones, but of the common Sort. Lat. 48°.

The 14th we advanced 59 Li, S. W. in the same Plain, thro' the Middle of which runs the Kerlon; we crossed it more than three Forrests, and without a print of Herbs, with his Family on both Sides of the River. He had prodigious Numbers of Horses, Camels, and Goats, but his Cows, Oxen, and Sheep were not so very numerous. Eight or Ten of his Hens appeared nester than the rest, but much inferior to those of the Manchow Lords. He had erected another Pavilion at some Distance from his Camp, for entertaining our Ta jin, whom he had invited, and coming himself on Horseback to meet them, he conducted them to the Pavilion where they alighted. The Entertainment consisted of 8 or 10 Shans, dressed in different Manners, and served up in a Sort of wooden Trays; when they had tailed their Moc, and drank a little of their Tea and Wine, prepared with Milk, they returned to our Camp, in a Place called Labintulala, by the Side of the Kerlon, whose Stream was very muddy, wind ing gently through the Meadows abounding with excellent Pasture. To avoid a great Sweep that it takes to the S. we pass'd it, and march'd 40 Li beyond it. The Kalkas repaired to our Camp, in order to trade with their Camels and Horses. Lat. 48°.

The 15th, we marched 54 Li, S. N. the first 20 from W. S. W. to N. W. by W. then about 55 Li among barren Hills, near N. W. by W. Then we entered upon a large Plain, which stretches to the North out of Sight; the last 20 Li W. N. W. S. fo that Allowances being made, our Course may be reckoned 90 Li to the North. The Country was very barren, yielding very little Graz's, and no Water or Trees. We had the Kerlon always to the South, but kept it at the Distance of 4 or 5 Li. In the Evening we encamped on the Bank of the River Kerloni chak chira. This Kerlon is very thick from our Camp to the E. S. E. those Mountains which we had crossed, re sembl ing the Bunches on the Backs of Dromedaries. The 16th, we advanced 60 Li, the first 20 to the West in the same Plain. Afterwards we pass'd over an Eminence and turned Southward, bending from the West to the S. W. by W. fo that on the whole, I reckon our Stage was 63 Li to the S. W. by W. The Kerlon, on our North, made a great Sweep, though not so great as the Day before. The Country was open on all Sides, but the Soil barren, except for the Breadth of the Meadow, through which the Kerlon runs. We encamp'd at a Place called Ton kil chal coola, Lat. 48° 19'.

The 17th, we went 63 Li S. W. and W. S. W. through a very open Country, only we saw some little Hills towards the S. and S. W. The Soil was barren, but grew somewhat better towards the End of our Stage. Our Road still lay to the South of the Kerlon, and we encamp'd on its Bank at a Place called Kervani fira chivatay, Lat. 48° 12'. The 18th, we marched 70 Li W. and at the End inclining to the N.
and crossed the Kerlon just before we pitched our Tent in a Place called Chilan Karchbala. Our Road lay along the Meadow, which continued to be very charming and full of good Palurage.

The 19th, we advanced 70 Li Westward, in a Country Hill more level than before, and always within 15 or 20 Li of the Sea, which we followed a Place called Tartar, and encamped on its Banks. The 20th, we travelled 63 Li Westward, inclining a little to the South along the Meadow in Sight of the Kerlon. We passed by the Ruins of a City, built on the North Bank of the Kerlon in the Time of the Tum Dynasty. It was a Square 20 Li in Comps, and was called Para batum, that is, the City of the Tiger, because the Cry of that Animal was there heard. We encamped in a Place called Kerlonu karchbala alin, but about the 25th, Lat. 44°, after we were crossed a little Brook of very clear Water, which falls into the River 1 and the Meadow still abounding with pretty Forage.

The 21st, we travelled 68 Li W. S. W. or S. W. by W. After winding about the Meadow, to avoid the Marshes, we passed the Kerlon, and kept that River in Sight till the last 15 or 20 Li, when it takes a large Sweep to the South, passing between a Mountain to the North, and little Hills on its South. We took a short Cut a-crois a little Hill, and encamped on its Bank, in a Place called Pving angla. From thence, we took a Place called Gyan, and was a Considerable Number of Tent. Lat. 47° 23'. The 22d, we advanced 57 Li S. W. by W. On Account of the Rain, we continued to the Kerlon all the Way in View, which at last crossed, and encamped on an Eminence, the Place called Furulak alin. The 23d, we advanced 76 Li W. a little inclining to the S. We had most of the Way Hills towards the S. and the Kerlon to the N. Our Camp was in the Meadow 4 or 5 Li from the River, near a Pool of very clear Water. The Place is called Payshk alinui bara afferi. Lat. 47° 40'.

The 24th, we went 68 Li, the first 32 W. S. W. and the Remainder the S. E. and passed the River, and encamped on its Northern Bank in a Meadow full of Forage. We chafed several wild Mules and yellow Goats in vain, but killed a young Wolf, which purfued the Sheep belonging to our Mandarin. We perceived 5 large Stags on the Mountains, though they were quite bare and defilute of Trees. The Place of our Encampment was called Tarbashay bayo. Lat. 47° 44'. The 25th, we advanced 64 Li W. inclining a little to the S. as we crossed the Kerlon, and saw on the banks the Hills called Eguey kala. We re-passed the River, and pitched in a Place called Ergen toboy aberg erghi, Lat. 47° 38'. The 26th, we proceeded 75 Li S. W. by W. along the Plain of the Kerlon, to a Ridge of low and quite bare Hills. The Soil was a barren Sand, but full of Rat-holes, which, though covered with Sand, were hollow within, and caufed the Horset and Camels to stumble. We encamped by the Kerlon, in a Place called Highay bayo, Lat. 47° 40'.

The 27th we travelled 50 Li S. W. by W. through a Plain, with the River and Hills at a good Distance to the N. The Soil was a barren Sand. We encamped near a Point of Hills, called Karl bayo, by the Kerlon. Lat. 47° 15'. Variation of the Needle 3° 40' Wett: The Heat was excessive. The 28th, we went 56 Li W. inclining a little to the S. After we had travelled a while in the Plain, we entered among Hills, leaving the Kerlon to the South, where it bends very much. We pitched our Camp near a River, where was a Spring of very fresh Water, but as it bubbled out of the Ground, and there was nothing for it, it only formed 2 or 3 little Pools, whose Water partook of the nitrous Soil. It happened very ill for us, that our Cattle entering the Water before any was drawn for the People to drink, made it muddy and ill caufed, and this was one of the hottest Days that ever I felt; there blowing a foariching Wind from the S. and W. It also continued very hot all the Night, which is not usual in this Country, and though Rain had fallen about our Camp, accompanied with very violent Claps of Thunder. We encamped in a Place called Hoshble pabitas, 40 Li from the Kerlon.

The 29th, we proceeded 65 Li W. and a little by N. After 25 Li, we entered among the Hills, called Yom alin, quite cover'd with Rocks. We travelled farther in a barren Plain, full of Rat-holes, and encamped by a Brook called Senkat of very good and cool Water. The Place is called Sbaru bula fieri, Lat. 47° 13'. The 30th, we travelled 67 Li W. and by N. along a Plain of barren Sand, after which we passed the Kerlon at a Place called Ulun ergba, and encamped by the River. About 50 Li Northward appeared high Mountains covered with Rocks, which bounded the Territories of Cha ching ban, where the Elibbi usuallly encamped in order to make Incursions on the Kalkas. The 31st, we advanced 35 Li N. W. in the fame Plain, always in Sight of the Kerlon; and encamped on its Bank in a Place called Eke-mur pibabaya, being between the Mountains of Tarbone and Kerlon, and we were assured of a good Sight of Mountains, extending to the Source of the Kerlon, which they told us was 3 or 400 Li to the N. It is there form'd by the Concourse of several Springs. The Kalkas told us that the Sahabasan ula (which they call Onam, as far as where the Argun falls into it) rises on the North Side of the fame Mountains, about 400 Li distant. We took Abundance of Pikes, Carps, and other smaller Fish in the River. Lat. 47° 22'.

Augst 1st, we went 65 Li N. W. and after travelling among bare Mountains, where we found a Spring in a Bottom; we descended into a large Plain, surrounded with Hills, and encamped by a Meer, called Kalitok nor, of good but not cool Water. The Kerlon was about 40 or 50 Li E. of us, Lat. 47° 36'. Variation of the Needle 3° 20' W. The 2d, we travelled 55 Li N. W. by N. After 25 Li, we entered a pretty Wide Valley, extending about 25 Li, between two Chains of high Sand, and near a Ruin of fine Water, which runs from Hills itself in the Ground, as the Sides of it winged plenty of good Forage. Lat. 47° 46'. The 3d, we advanced 56 Li N. W. through Valleys in Sight of Mountains covered with handformd Rocks, which bounded the River Tulun, which riles in the Mountain Kensey, about 120 Li from the Kerlon, and runs at first S. E. till having pass'd the Point of the Mountain, (which was near our Camp, and lies due West from the Confluence of the little River Teris and the Tulun) it turns directly West. It is considerably larger than the Kerlon and runs exceeding clear, running over a Bottom of Flints and Pebbles. Its Banks are very agreeable, being covered with various Sorts of beautiful and bawty Trees. In its Course it forms several little Ilets, full of most de-lightful Groves, and we found a Coolness in the Air that was very refreshing in this hot Season. The River is very rapid, and on both Sides without the Trees is a Meadow abounding with excellent Forage. I was often asked why I had been in all my Travels into Western Tartary. Near this Place, two Years before, was fought the Battle between the Chinees and the Elibbi, which ended in the total Defeat and Ruin of the Latter. Lat. 47° 56'.

The 4th, we advanced but 37 Li S. W. by W. taking the longer Way, because of the Marshes, and encamped by the Tulun, which directs its Course Westward through very narrow Streights of Mountains. We reached out of our Way with the Governour to view the Field of Battle aforesaid, where the 2d President of the Tribunal of the Mongul, who was in the Fight, gave us the following Account of what pass'd on this Occasion.
The King of Elath flying before the Imperial Army, had marched up the Khoran, and was arrived near the Tilia, and the Mountains whither he designed to retire, and where it was impossible to force him. The Van of the Imperial Army advancing near the Elathus, were attack'd by them, routed and pursued to their main, Body, which was, encamped above three Leagues distant. This Advantage encouraged the King of the Elathus to advance with his Army, which confided of but 7000 regular Troops, and venture an Engagement. He posted his Baggage with the Women and Children in the Woods and little Isles in the N. and Marched up directly to attack us, who were drawn up in a Line on a Hill, and whose men were in a very great Front. The Elathus poiffettled themselves, in a lower Hill, which faced us, within Musket Shot, and thence advanced to the Quarter* where the Clough Soldiers were posted, but after a long and obstinate Fight, were forced to retire. The Imperial Artillery all the while play'd upon them, and did great Execution, especially upon those who were posted on the Emi-
enance. However, they did not quit their Post, till they saw a great Body of Mountebans, who had defended themselves. We attack'd the Hill, and retreated in good Order. Our Troops pursu'd them, and, because Night came on, and the Elathus had retir'd into the Woods and Thickets along the River, we thought it best to terrify'd at the Numbers and Resolution of their Enemies, that they fled all Night, carrying off what they could of their Families and Baggage. Their King, whose Wife was killed with a Cannon Ball, was the first who fled with his Family, and a very few Followers. They found in his Camp a few Wo-
men and Children, and wounded Percions; but the Fugitives not knowing what was become of their King, nor whither to go, came and surrender'd themselves by Troops, so that the Emperor's Soldiers had been provided with good Horses to pursu'e them, very few of them could have escaped. The Place where his Majesty's Army was drawn up is called Chau mé. Having view'd the Field of Battle, we proceeded into the Plain, which is water'd by several Rivulets that fall into the Tilia. Towards the Middle of this Plain we saw the Ruins of a very magnificent Temple, which was built by Cœmpezan Fine Temple, an amphitheater, the great Lany, and the kalka, and destroy'd by the Elathus. Lat. 47° 5' 57". The 5th, we advanced in the Plain, and came to a large Water-fall. We met with several Brooks which fall into the Tilia, and for near 30 Li together pass'd along by a high Moun-
tain called Han alin quite cover'd with Pines and Firr. They told us the Forest was full of Bears, Stags, and wild Boars. We encamp'd in a Valley at the Foot of this Mountain, on the Tilia. Lat. 48° 8'.

The 6th, we proceeded 45 Li. N. N. W. leaving the Tilia to the South, and marching almost continually on Mountains covered with Pines, or in Valls beneath them, in one of the most agreeable of which, we encamp'd by a Brook. The Fores of Pines on the Hills make a most beautiful Prospect, and must needs abode with wild Boars, for the Valley was full of their Tracks, and the Trenches they dig in the Ground searching for Roots. We met also with Strawberries exactly relumbling ours. Lat. 48° 14'.
The 7th, we went 51 Li, but by the Turnings advanced no more than 48 Li. N. W. We crossed a Mountain covered with Pines, but as they are very tall, and without Branches, we easily made Way through them, but now and then were flepp'd by those that had fallen of themselves: For the Country being defeter'd, and the Kalka who'se vengeance inhabited it, never building Hous'd, large Timber was of no Service. Having descri'd the rest of this Mountain, and pass'd through some bare Valls we pitched our Tent near the Side of a Brook whose Water was good, but there was good Paffurance in its Neighbourhood.

The 8th, we continued in our Camp because of the Rain. Lat. 48° 24'.

The 9th, we travelled 70 Li. N. W. by W. The Mountains were mostly cover'd with Grass, with here and there a few Pines and Firs, and we found in a little Wood Plenty of Strawberries. We took the Meridan Altitude by the Side of a Brook, 57° 12', which gives the Lat. 48° 34'. We encamp'd afterwards by another Brook, having to the S. and W. Mountains covered with beautiful Groves. The morrow, we went 55 Li. N. W. N. almost continually among Mountains. At the End of 15 Li we crossed a Mountain cover'd with Woods full of Strawberries. After we had descended into the Valley, we found a Stream of very clear, fresh, and wholesome Water, and its Banks lin'd with Trees, where we rest'd our selves in the Shade. Afterwards we proceeded among bare Mountains, and having crossed another Mountain, we went in another Valley by a Spring of very cool, but sweet Water. Lat. 48° 52'. The 11th, we went through a Valley cover'd with barren Hills, the Land being like that near the Kerlon, sandy and full of Rut-holes. We encamp'd by some Pools, which are supply'd by a Spring; from whence proceeds a Stream of cool and good Water. In the Evening came a great Company of Kalka to salute our Tasin, bringing with them for a Present some wild Boars, and a Hare, whose Fur was blackish, and its Legs and Body longer than usual.

The 12th, we march'd 63 Li, the 1st half N. W. the rest N. N. W. through large Valls, sur-
rounded with bare Hills. We saw several Flocks of yellow Goats in the Road, and our Mandarin's kill'd a few Stags, with a good number of Deer or Roe-hubs. We encamp'd by a Spring of bad Water, Lat. 48° 54'. The 13th, we travelled 41 Li, but no more than 30 Li in a direct Line to the N. N. W. In quitting the Mountains we entered a great Plain to the N. E. where the Tilia is joined by the Organ, we encamp'd on the 14th, on a Rocky Mountain, which is the Place chosen for the Assembly of the Kalka of this Country. All the Kalka Princes of those Parts, who have submitted to the Emperor, came this Day to meet the Chi. The Ceremony was performed in the same manner as before, near the Kerlon. I found myself much out of Order. We continued here till the 27th, while our Grandees accommodated the Differences among the Kalka, or gave Sentence on Tyrants brought before them. We enquir'd into the State of the Coun-
try and adjacent Parts, putting Question to the Kalkas and the Hoven, the Meridan Kalka, and the Selengba. There was a young Kalka, who was in the Service of the Ruffians, and had made several Journeys to Tobolitz, and visit'd all the Places to the Wett of Jř-
nissa, as far as Mount Allen. He gave us a clear Description of them, and drew a little Map of it off hand, in which he agreed with several other Kalkas and Ruffians. The chief Particulars of his Account are as follow.

1. The Plantation of the Ruffians on the Eastern Side of the Selengba, 340 Li distant from the Con-
fluence of the Organ and Tilia where we now were; is a little Town containing above 400 Families of Ruff-
ians, and those of the Country who submitted to them, not as Slaves but Friends. They dress and wear the Ruffian Manner, and some have lifted in the Czar's Service. This Town is a Square, each Side being two Li, and inclined with a strong Pallisade terraced. The Selengba rises in the Mountain Towns. The Organ falls into the Selengba, which is much larger, 140 Li from the Town that bears that Name, and the Selengba empties itself into the great Lake Padjali, which
2. The most famous Mountains are Algon, Trangha, Kokoya, and Kentu, which last is about 5 Days Journey from our Camp, and is the Source of the Kerom and Tolls. The latter rising on its North, and the former on its South Side. The River Oon has its Source also on the North-East Side of Noban Kentu, about a Day's Journey from the Source of the Kerom. The Indians call it Helon kyang, and the Tartari Segbatlan ida. Mount Algon is most famous, and separates the Kalkas from the Ebitus; it is distant from our Camp about 6 Weeks Journey, at the Rate of 20 Li a Day, and gives Rise to several Ponds and the Artes called the Tap, the Jeyk, and the Sunyelg, which are no inconsiderable ones. Mount Kangay lies to the East of Algon, About 20 Days Journey, or 1000 Li, and formerly divided the Domogoy into these of Shofotak ban. Between the two Mountains there is a called Kokuy, but not so considerable, about 1200 Li from Algon, and near as many from Kangay.

There are also some very remarkable Lakes In this Country, the Principal of which is Pagyal, Lake a

called by them Tally, that is, the Sea. It extends from S. W. to N. E., and is a good Month's Journey from one End to the other, as a Russian assured us, who travelled it in Winter on the Ice; but its Breadth is not near so great, for he said that in some Places he could see both Sides of it, and that in the widest Parts it might be crossed in 2 or 3 Days. It is full of excellent Fish, which afford the Rivers that fall into it. Our People caught many in the Tally, particularly Sturgeons. There is also a Lake called E-

kwin, into which the Hajdas discharges itsel, after it has run along the Mountain Kokuy. The Kirk

ner lies to the East of Mount Kangay, and at a good Distance from the Rivers Kanguy & Shapem, which rise in that Mountain, and after joining their Waters fall into the Lake Kerom. The Kirk is not above 150 or 160 Li in Circuit, but the Eberad is at least 500. They told us also that 3 small Rivers spring out of Mount Kentu, which the Russians forced in their Way to our Camp. They pulled the Sbera after 3 Days March, that is 140 or 150 Li from the Town of Sobgungho, and about half a Day's Journey from there, they crossed the Haras, those Rivers being every where navigable. Trimbly is fester on the River Angara, 100 Li from its fall into the Lake Pagyal.

The Kalkas who dwell about the Rivers Tally, Organ, and Sobgungho, were formerly Subjects of Tally ban, but as they did not follow him in his Flight, contenting themselves with retiring to the Mountains and Woods, they lived in a State of Independence. But the Emperor having invited them to come and live in the City of Jenin, which was one of his Residences, he promised to them all the good effects of his Majesty, but could not quit their Settlements without exposing themselves to a miserable Death, be-

cause they had neither Horses sufficient for travelling, nor Cattle to subsist on, whereas in their pre-

sent Habitations they could live by Hunting and Fishing, the Woods being full of Beasts, wild Beasts, Ponds of

Stags, and Deer, whose Skins also serv'd to cloath them, and cover their Tents withal. As what Count,

they alleged was true, the Emperor permitted them to abide where they were, only ordering them that they should divide themselves into Standards and Naurs, or Companies. As they depended on 3 Princes, they accordingly formed 3 Standards, and each of these Princes or Tally was made Chief of a Standard, com-

posed of his own People. His Majesty created Kentu Tally the most considerable of them, a Pe-

lle, or Regulo of the 3d Order. The 2d Tally was made a Count; the 3d, whose Name is Ariu re-

main'd a Tally, without the Addition of any other Title but that of Shokfat, which signifies, in their

Language, the Chief of a Standard.

About the 26th, we departed, taking the same Road as we came, as far as Alas erghi on the Kerom,

where we arrived the 7th of September. On the 8th we travelled 53 Li directly S, the Way partly level,

and part full of Hillocks, and encamped by a Spring of tolerably good Water. Lat. 47° 5'. The 9th, we advanced 68 Li to the South, and a little by West, in a flat Road, and encamped by a Well of good Water. Lat. 46° 49'. The 10th, we proceeded 63 Li. S. by E., in a Country full of Stones and Hillocks, and encamped by a small Spring of good Water. Lat. 46° 29'. The 11th, we went 53 Li, S. and by W. the Country part smooth, and part Stony. About half Way we met with a pretty good Spring, but encamped where was very bad Water. Lat. 46° 14'. The 12th, we travelled 80 Li to the S. inclining a little to the W., the Country sandy and full of Briers, and encamp-

ed in a蓐 Road, but we had a Spring of good Water. Here it was said that it was once for many Years

a fair pasture in our first Journey, and turned back again, because of the War between the Edatho and

Kalkas. Lat. 45° 48'.

The 13th, we advanced 60 Li S. S. E. till the first 20 over Rocks, Stones, and Hillocks, the rest of

the Way a flat, and encamped by a Pool, where was a Spring of bad Water. Lat. 45° 34'. The 14th we went S. by W. in a smooth Road, and encamped again near a Pool where was a Well of bad Water. Lat. 45° 11'. The 15th, we advanced 58 Li to the S. E. in a flat Road, intersected with a few Hillocks, which formed to contain fine white Marble, and Quarries of Slate. The Well Water was pretty good. Lat. 44° 38'. The 16th, our March was 54 Li, S. 30° E. molly on a Flat, and encamped near a Spring of good Water. The 17th, we advanced 42 Li, S. S. E. in an uneven Sandy

Road, and encamped near a Well of bad Water, where there was no Fodder for the Cattle. The 18th, we proceeded 57 Li, S. S. E. in the same Road, except for the last 15 Li, which was full of Bulties that grew in the loose Sands. We encamped near a Fountain. Lat. 44° 24'. * The 19th, we marched 56 Li S. S. E. by S. the first 20 Li the Road was full of loose Sands, the rest a firm Sand. We encamped near a Well of tolerable Water, but found little Forage. Lat. 44° 10'. The 20th, we continued in our Camp, and encamped 35 Li to the E. about half a Day's Journey, the Road partly loose and partly firm Sand, and encamped by a Well of pretty good Water, where there was no Forage. The 21st we travelled 44 Li to the E. and by S. the Road sandy, and encamped near a Well of good Water, but found very little Forage. One of the richest Mergol Princes in the Country had his Camp not far from us. They say he has above 10,000 Horses, and other Cattle in Proporation. He is a Reg-


goal Prince. The 22d, we proceeded 44 Li to the S. broad Road, which was much the same, and encamped near a Well of good Water, but Forage was scarce. The 24th, we marched 88 Li to the S. 16° to the W. the Road sandy, and pitch'd by a Well of bad Water, but met with Forage, Lat. 43° 30'. The 25th, we march'd 63 Li to the S. passing over Stones and Rocks sticking out of the Ground, and encamped by a Spring of good Water, and surrounded with good Fo-

gage. Lat. 43°. Here were the ancient Liffsits which separated the Mergols, Subjects of China from the

Kalkas.

The 26th we marched S. 12° towards the E. in all 70 Li, the Road pretty good, with some few

Hillocks of hard Sand. We pitched near a Brook of brackish Water. The 27th we advanced 48 Li
Li. S. in a fine Road of hard Sand, and encamped near a Brook of good Water, surrounded with excellent Forage, Lat. 40° 22'. On the 23th we proceeded 58 Li, and towards the W. the Road the same, and encamped among several little Mongol Camps, near one of the largest of them, where was a Spring, some Wells, and good Forage, Lat. 42°. The 29th we travelled 71 Li. S. 6° E. the Road sometimes hilly, sometimes flat. We saw the Walls of a ruined City, and encamped near a running Spring of good Water, Lat. 41° 22'. The 30th we advance'd 65 Li. S. by E. in a fine smooth Road, and pitch'd by a Rivulet of good Water, where was tolerable good Palturnage, Lat 41° 20'.

As we had no Opportunity of viewing either the Hills covered with Shrubs and Buffes. We saw many Camps of Mongols, and pitch'd by a Brook of excellent Water, where was pretty good Forage, Lat. 41° 7'. The 2d we went 40 Li. S. W. by S. the first 25 between very high and steep Mountains, full of Rocks, in a narrow Gou, along which runs the Rivulet, by which we encamped the Evening before. We crossed it above 20 Times, and having pass'd the Streights, entered into a beautiful Plain, in which stands the City of Habil botun or Kuku botun, Lat. 40° 54'. The Road from this City to Peiking has been already described. Besides, as the whole Way is one continued Defart, without Rivers, Habitations, cultivated Lands, or Trees, confoundedly there cannot be much Room for Observations. We arrived at Peking on the 13th of October.

GEOPHREICAL OBSERVATIONS ON THE KINGDOM OF KOREA,
Extracted from the Memoirs of P. REGIS.

With an Abridgment of the Korean HISTORY.

K OR E A is called by the Chineses, Koou li, and sometimes in their Books Chau yên; and, by the Manchew Tartars, Solba. It has had other Names, at different Times, which are not material. This Kingdom is bounded on the N. by the Eastern or Manchew Tartars: On the W. by the Chinese Province, named sometimes Leau tong, at other Times Tsang tong, separated from E. Tartary by a wooden Palisado, called by the Chineses, Miu teu ching, the wooden Wall; and by the Sea on the E. and S. It extends from 34° to 43° of Lat. and its greatest Breadth from E. to W. is 6°. The Frontiers, so far as we saw, were very well cultivated after the Manner of the Southern Chines; and a Tartarian Lord, whom the Emperor had sent thither, attended by a Mandarin of the Mathematical Tribunal, informed us, that the Country abound'd with all the Necessaries of Life. This Lord brought from thence, the Map in the Royal Palace. He went as far as the Capital, and measured, by a Line, the Way to it from Fong oung ching. East of this City, which stands at the East End of the Palisado of Tsang tong, is the present Western Border of Korea. For after the Manchews had subdued the Koreans, which was before they attacked China, it was agreed that a certain Space should be left uninhabited as a Boundary between them; which is marked in the Map by pointed Lines. When we were at this City we found the Latitude 40° 30' 20'; and its Longitude from the Meridian of Peiking, appeared by our Geometrical Measures, to be 70° 42' East.

As we had no Opportunity of viewing either the Sea-Coast, or inland Parts of the Kingdom, whereby we might know exactly their Situations, we do not pretend the Map is compleat, but only the belt that has been yet published. The whole Northern Limits where Korea is breadthest, and so far as we travelled on the W., have been measured Geometrically, and their Latitude fixed, we made Use of these Helps for reducing the other Parts to their proper Longitude. Moreover, by the Tartar Lord's Measurement from the Road from Fong oung ching, we have been enabled to proportion the Distances of other Places in the Map. The Chineses Mathematicians have found the Latitude of the Capital of Korea 37° 38' 20" which is distant from the Northern Boudary 6° and a half. So that some Observations on the S. and E. Sides, would serve to adjust the Situation of this Kingdom, with respect to the general Geography of Asia.

The most considerable Rivers are the Ta la and Tsou men, called by the Chineses, Ta la yang and Tsou men yang, but in the Maps the Manchew Names, Ta la sála, and Tsou men sála: sála and yang signify each in its particular Language, a River. They both rise out of the same Mountain, one of the highest in the World, named by the Chineses, Chang pehan, by the Manchews, Shan afin, that is, the ever white Mountain. The one runs W. and the other E. they are both deep, somewhat rapid, and of exceeding good Water. The Course of the other Rivers, which we have not seen, are marked according to the Korean Measures. The Houses in this Kingdom have but one Story, they are ill built, in the Country of Earth, and in the Towns commonly of Brick. Their Cities are generally built and walled in the Chines Masonry. But Great Wall and Great Wall, called the Great Wall, is a vast wall that is much inferior to that of China, and for 90 years past has been almost entirely ruinous; for they first felt the victorious Arms of the Manchew. The Capital is named in the Maps, Kung King in the Chows, called King by us, because they think the Word King of too much Dignity to be applied to any Court but their own; nor do they think it lawful to file other sovereigns Yen tee, or von faue, which Epithets they appropriate to their own Monarch. However, I cannot agree with a certain Author, that those Titles are full of Pride, and as ridiculous as improper. For though they may signify the Son of Heaven and the Imperial, yet long Cultum has brought them to import no more than the Emperor of China. In the same Manner, though by Yen Yau, they mean their own Empire alone, yet they know not as Lords of the Universe, but imagine themselves superior to all the World besides. These are Difficulties not to be removed by the Ambassador of any Prince who would pretend to treat with the Emperor upon an Equality.
The Kingdom of Korea

The Embassadors of Korea, as they represent a tributary Prince, meet with very little Respect, and do not take Place even of the Mandarins of the Second Order. They are at first confined to their Houses, and when they are permitted to go abroad, they are surrounded with Spies and under the Appearance of Attendants. The Tartar Lord, who was Envoy to the King of Korea informed us that he was under no less Refrains and that he was continually watched by those who instantly conveyed to Court every Word he spoke, by Means of Boys placed conveniently along the Streets.

The Koreans dwelt in the Cliques of Young Family, in Crow with long and wide Skirts, and the Chinese, different from the Chinese, but their Characters are the same, and both Nations use Interpreters. They have a very great Esteem for the Doctrine of Confucius, but little Respect for the Romans; none of their Pages being allowed in the Towns. Christianity has never yet been preach'd in Korea, nor can it be done without a Permission from the Chinese Emperor, a Thing hardly to be expected since the Year 1724, when On, and founded himself in the independent State is thrown over his Head, reaching to his Feet, with design to conceal his Shame, and have him the better in their Power. This Country was formerly inhabited by various Nations, the principal whereof were the Mu, the Kaj kyri i and the Han, the last of which were subdivided into the Ma-ban, the Pyen ban and the Chin ban, all which were at last united into one Kingdom called Chon tyen Province, or Kiu. The Eight Provinces, which now consists of, contain 40 Kuan or grand Cities, 58 Provinces, of the second Rank; and 70 Hyen, of the third Rank. The first Province is in the Centre of the Kingdom, and is named King bi or the Province of the Court; and the Eastern, Kyang tyen, or the Source of the River, was, antiquely the Country of the Mi; the Western called Wang bay or the Yellow Sea, contains part of the old Chon tyon and Country of the ancient Ma-ban; the Northern Ping or the Pacific, was formerly Part of the Kingdom of Chou Tyen; Tien in the former possession of the South Western Province; that is the Faithful and Pure is the ancient Ma ban; the North-Eastern Kyang king, or the happy, was the ancient Dominion of the Kaj kyri i; and the South-Eastern King Shan was formerly the Country of the Chin ban.

The Koreans were subject to the Chinese from the Time of Tau, who began his Reign 2357 Years before Christ, till the Tyranny of T'ay kung, of the Hya Dynasty, (who came to the Crown 2188 Years before Christ) forced them to revolte against him, who after he had ascended the Throne 1818 Years before Christ, made them the Tributary, and pay Tribute to him, and even forced them to take the Turban and Ching tung, who about 156 Years before Christ, dethroned Ky, and founded the Shang Dynasty, again reduced them. In the Reign of Ching ting which began 1562 Years before Christ, they attacked Chis, and continued sometimes submive, and sometimes rebellious, till 1324, when by the Weakness of the Emperor Fil ting, they conquered the Provinces of Kyang man, and Shan ting, whereas they kept Poffession till T'iu chi, whom they fubdued them.

But as the Times are very obscure, the Chinese History confirmed by the Calculations of Eclipses therein recounts, begin the Establishment of this Monarchy with Ky life. This Prince, famous for his Wisdom, was Uncle to Chou, Emperor of China, by whom he was imprison'd for the found and free Counsels he offered him. But Fil ting, founder of the Chew Dynasty, having 1122 Years before Christ, deprived the Tyrant of his Life, delivered to Fil ting the Inhabitants contained in the Shu king, Book IV. Chap. 6. But not choking to live under a Prince, by whom his own Family had been driven from the Throne, he retired into Chon tyen, where by the Affluence of the Emperor, he was made King. K'ie introduced among his People the Polite Ideas of the Chinese, and soon by his Wisdom establish'd his Throne; which his Family enjoyed till T'iu chi subjug'd, who came to the Chinese Crown 246 Years before Christ, made Chou tyen dependant on Yuan ting, but still leaving the Poffession to the Defendants of K'ie, who for forty Years govern'd under the Title of Hew or Marquis, till Chou re-affirm'd that of Fang or King.

In the Year 206 before Christ Kaj kyri i,likewise named Lyeo Pang, Founder of the Han Dynasty, conquer'd the several Kingdoms China was then divide'd into, and establish'd himself sole Monarch. Wey man or Nyan, a Chinese of the Province of Pe che li, taking Advantage of these Commotions, put himself at the Head of many Foreigners, and declared Chou, being a People under the Poffession of his Kingdom, putting an End to the Race of K'ie. Wey man, after repeater Refusals from the Chinese Emperors, at last obtain'd a Confirmation of his usurp'd Crown from Wey ti i, and Lyeo, and was Governor of all Korea under his Subjection. About the Year 110 before Christ T'au kyri, Grandson of Wey man, having put the Shu, the Chinese Ambassadors, to Death, the Emperor W') i, called likewise Han i, subjug'd, gave his General's against him, tho' without Success. But soon after T'au kyri being assassin'd, his People voluntarily submit'ted to the Emperor, who reduced Chou tyen, into a Province, which he called Tjien bay, and divide'd Korea into four more, namely, Chin fan, Lin ting, La lang, and Hu'en ti. But the Emperor Chou i, who began his Reign 86 Years before Christ, afterwards reduced Korea into two.

The Kaj kyri i were defended from the Tien bay, a People of Eastern History, But they, resembling other Idolatrous Nations, give fabulous Accounts of their ancient Heroes, of which the following is one. A Daughter of the God Ho tang ha, being detained in close Confinement by the King of Kaj kyri i, one Day as she was expos'd to the Rays of the Sun, the conceived, and afterwards brought forth an Egg as large as a Bushel, wherein was found a Male Child; who, when he grew up, was named Chou mung or Good Air, and the King made him Overseer of his Studs or Horses. Chou mung feared the good Horses and fattened the bad, by which Means the King chose the latter, and left him the former. One Day as they were hunting, his Majesty permitted him to go to what Game fell in his Way; and he slew a great Number of Fallow Deer, which made the King think of cutting him off. Chou mung, perceiving his Intention, fled, and being hotly pursu'd came to the River Fil flou, which he could not cross. Ab i said to him, Ab i, go to the Offspring of the Sun, and Grandson to the God Ho tang ha, be, by this River, prevented in my Entry. He had no sooner concluded his Execution, than the Fish, binding themselves together which happens every Three Perfections, made a Bridge, over which he parted. He took his Cloaths in Hempen Cloth, the second in a quilted Garment, and the third covered with Sea-weeds. They accompanied him to the City Kyi bing ku, where he took the Name of Kaj, signifying he came from Kaj kyri i.

Quang V'i Renoler of the Han Dynasty, who attended the Throne 25 Years before Christ, again made the Kingdom of Chou tyen dependant on Yuan ting, which was govern'd by Chou ting, famous for his Justice and Probity. In the mean Time the King of Kaj kyri i conquered the Moc jepan, the Han, and La yun, continuing the
the usual Tribute to the Chinese Emperors. But Kong, King of Kau kyù, first carried the War into China, took the City Huén tê, and killed Chây feng Governor of Luyan tang in Battle. However Kong was defeated in his Turn by Wêy tay kyun, Son of the King of Pô yûn, and was succeeded by his Son Sau ch’ing, who restored Hyen tâ to the Emperor, and paid the usual Tribute. But in the weak Reigns of Wû-chan and Lîng ti, he invaded the Country of Huén tê. In the Reign of Kây tî, which began in the Year 1566 after Christ, Kênun, Governor of that Province expelled him. Part of Sau ch’ing’s Dominions were conquered by Kâng jun tê, which his Pòther enjoyed till Kâng jun tê, whose Kingdom was destroyed by the Dynasty of the Wêy.

Fi-mô retreated to the Foot of the Mountain Wâ tî ban, and was succeeded by Wêy Kong, a brave and wise Prince, who joined the Hêy Dynasty in the War against the Successors of Kâng jin tê. In the Reign of Mîng tê, which began An-32, he ravaged Ngân Pîng and Lûan lû, in the Province of Luyan tang. But Mî kyang kyun, Governor thereof, having defeated him, sent Pîng kî in pursit of him, who followed him above 100 Li, till he came to the Country of the Sô lû, in which he erected a Flóme Monument in Memory of his Expedition. While he was in this Country the natives told him, that their Imaginations of the People. * Chên, Great Great Grandson of Kong, was created King of Chên tè, by the Emperor Tâng kî, who was driven from Wâ tî by Mî yung wâng, who demolished it. Mî yung was succeeded by Ngân, King of Kau kyù, whom he made Governor of Pîng ch’êw. The Kings of Kau, during the Tâng Dynasty, were always as strong and powerful as the Dynasties before and after it. But they did not exceed in Wisdom, or Fortitude, the Kings of the Rîn Dynasty, there being only 611, and the 7th of the Reign of Tâng tî of the Sô Dynasty. Lûan King of Kau, at the Head of the Mîho, invaded Luyan tang, and advanced as far as Lîn lû. The Emperor summoned him to appear before him, and upon his Refusal went in Person against him. But, the Kauens taking Shelter in their Cities, which they vigorously defended, and Provisions falling short, the Emperor was obliged to return. Thrice did he invade Kau, but with no better Success. 

Kun Tî, succeeding his Father Tên, was created King of Kau, and honoured with the Title of Shang chau qui, or Chief Pillar of the State, by the Founder of the Tâng Dynasty, who ascended the Throne Anno 290, Kau was at that Time divided into 5 Pê, or Governments, viz. that of the Court or Middle, and the others respecting the 4 Quarters of the World. * Kau, of the Family of the Tîen, succeeded his Father in the Eastern Government. He was of a savage treacherous Disposition, and afflashed Kâng têw, his Sovereign, and using the Body with the utmost Indignity, sent Tîng, a younger Brother of the deceased, upon the Throne, but, under the Title of Môlcor, retaining the Power in his own Hands. This Tîng pretended to be the Son of a River God, thinking to fec the Veneration of the People by the Splendor of his Birth. 

In the Mean Time, the Kauens attacked the People of Sin-lu, and they begged the Affiance of the Emperor Tâng tông, who began his Reign An. 627. This Monarch having been informed of the barbarous Murder of Kâng têw, left out at the Head of a mighty Army, to punish the Criminal, and gave Orders for the Kings of Kîn tê, Pê tê, and Sin lu, to join him. He took two Towns, and sat down before Luyan tang. His Generosity to his Soldiers, and Tenderness towards the Sick and Wounded, greatly animating his Army. He was every Day viewing the Approaches, and one Day helped up with a Load of Earth, which the Soldiers were carrying to fill the Trenches; this noble Act of Humility made the Officers proud to imitate the Example of their Prince, and partake of the Toil.

At last, his Strategem being ripe for Execution, he ordered Fire to be set to some combustible Matter prepared for the Purpose, and the Wind carrying the Flames into the City, occasioned a general Conflagration, wherein above 10,000 Men perished. He then reduced it to a City of the Second Order, and collected, The Imperial City with Kau kyù on its Right Side, Kau quyên chun, came at the Head of 150,000 Mîho. The Emperor having observed a flowering Star fall in the Mîho Camp, believed it a happy Omen, and next Morning attacked them in their Trenches, and routed them. The two Generals submitted to the Emperor’s Mercy, who gave them Pofts; but ordered 3,000 of the Mîho of Pinjâm to be buried alive. The Mountain, at the Foot of which he was encamped, he called Hyun kîng ch’ông, where he erected a Monument with an Inscription to be erected.

Kau jun tê, which began An. 650, the Sin lu begged his Affiance against the Kauens and Mîho, who jointly declared War against them, and had already taken 36 of their Towns; which Reques the Emperor complied with. In the Mean Time Kau Tî, the younger Brother of Kau tî, who disfigured with his younger Brothers Tîen naû hàn, and Tîen mûn hàn, came in Person to implore his Majesty’s Affiance. Tîng têw younger Brother of Kau Têw, likewise waited on the Emperor, and gave up him to Part of his Dominions. Kau têw, in the 17th Year of his Reign, sent an Army under Kau quyên and Tîng têw, to conquer Lîn lû. In his Opinion of the Expedition, he replied, The secret Memoirs declare, That the Dynasty of Kau shall not reign in Korea full 900 Years; and that it shall be ruined by a General aged 80. Now this is the nine hundredth Year since the Family of Kau succeeded the Han, and the General Memoirs list things for four Years. Besides. The People are divided among them selves, and disfigured by Famine. The bloody Wipes and Famine appear in their Cities, and by their Prodigies they are intimated. So that the Definition of the Kau Dynasty in 900 Years.

Kau Kong, the First Reigning of Kau, with about 100 Attendants, surréndered himself, and was honourably received. But Kau Kênun defended the City with wonderful Bravery, till he was betrayed by one of his Generals, who, when Li tông left Tîre to one of the Gates by Agreement, delivered it into his hands. Nan kîn was made Prisoner, and Kau was divided into 5 Governments, consisting of 170 principal Cities, and 600,000 Families. 

About the Year 677, in the Reign of the Emperors Pê têw, Pê yuân, Grandson of Tîng têw last King of Kau, and on the Second Rank, of Chau tîn kyang, the Kings of Kau changed its Name from Kau to Kau. About the Year 927, Pîng kîn, who governed Kau, assumed the Dignity of King. He succeeded

* Another History relates, that Kau kyù, King of Kau ku, in the Reign of the Emperors Kheng, converted Kau, and all Pinjâm, where he fixed his Courts; that he made himself Matter of that Part of Luyan tang on the Fall of the River Lûan, and frequently invaded Lûan tê, or Wîl Lûan; but Luyan tê was seized by Yang tông tông. By this Account Han Chên was the true Persia with the Kau kyù. 

The...
duced the Kingdoms of Pe-bi and Sin-ba, and removed the Regal Seat from Pin-juan, which he called Si-kung, or the Western Court, eastwards to the Foot of the Mountain Song-yu. For these Reins united his Family, the Kings of the House of Yung paid their Tribute regularly to the Emperors. Yung chuan, King of Chow, and the Emperor Chi-ni-yung of the Hsia Chou Dynasty, with a large Number of antient but fabulous Books. He likewise paid Homage to Yung chin, the Founder of the Song Dynasty, who came to the Crown by the Prince Chi, An 960. Cho, the third King from Yung chuan, was forced to pay Homage to the Ki- 
Htan Tartars, who conquered the Northern Portions of China, and were called Luan. These People took from 
Yung chin, second Successor to Chi, six of his Towns, who thereupon refused his Court at Shakin, which 
they left to devour the Luan, and fixed themselves in the Northern Parts of China, he expelled the Kian from his Dominions, and again paid Tribute to the Choufe Emperor; who received his Embassadors with particular Marks of 
Favour, because of his Bravery against the Kian. The Nya-chi had been formerly subject to the Koreans, 
who were in their Turn subdued by the Nya-yung. * Their Princes assumed the Title of Emperors, and gave 
the Name of Kim to their Family; which however, is not reckoned among the Dynasties, because they 
never were Sole Masters of China; the Emperors of the House of Song still keeping Possession of the 
Southern Provinces. The Emperor Kau tsung, who mounted the Throne An 1127, sent an Ambassador to the 
Koreans, to prevent their joining the Kim, who, to hinder their Friendship with the Chins, sent Yung chuan into 
Korea, and created him King. 

Chi, King of Korea, sent in his Son, and prefusively Heir of the Crown, to pay Homage to the Emperor Li fiou; but the old King dying, Ching returned to take Possession of his Crown, which was con- 

firmed to him by the Emperor. This Prince had paid Tribute 35 Times, when Shu tiu, as the Chins, or 
Hsi biaoy, as the Tartars call him, (the Koblas of Marco Polo) Son of Jenghiz khan, Founder of the Tartar 
Family, returned from his Conquest of Japan. As he knew Korea was not far from it, he thought by 
means of this Proviso to it to facilitate his Business, and with this Design for a new Siege, he 

he ordered to pass thro Korea, and take his Guides from thence. But the Koreans not allowing this, 
The Emperor refuted it, and tho' Ching never neglected to pay his Tribute, feigned upon Si king, or Pin 
juan, and called it Yong niu fiu. Shin, who changed his Name to Kyiu, succeeding his Father Ching, 
made a Daughter of the Emperor, and received the Seal of the Emperor's Son-in-Law, with the Title of 
Kings of the House of Yung. From Yung chung to Yung long are reckoned 28 
Kinds of the House of the Yung Family, during the Space of more than 400 Years. 

Chunen, King of Korea, having, by his Embassadors, paid Homage to Kung Yo, Founder of the 
Ming Dynasty, and congratulated him on his Advancement to the Throne, in 1568, was, by that Monarch, 
created King of Kau kiu, and presented with a Silver Seal, and the antient Privileges of sacrificing to 
the Gods of the Rivers and Mountains of Korea. In the 17th Year of Hong wo, the Embassadors of Korea 
having engaged in the Conspiracy against that Monarch, refused to do the usual Homage. But the Affair being discovered, the Emperor ordered the Koreans to be declared Enemies. Soon after the 
Embassadors of Korea arriving at Lyun tsung, the Governor sent Advice thereof to his Majesty, who ac- 
cepted of the Satisfaction they offered. In the 22d Year of his Reign, this Monarch sent into Korea to buy 
Horses, for which the King would not receive Money; but the Emperor had them valued, paid for them, 
and, at length, ordered them to deliver up Lyun tsung, and Kung chung, two Towns, which they had feazed in the Province of Lyun tsung. Soon after Kyiu was dethroned, and Yung Chang 
advanced to the Sovereignty by Li jin jin, Prime Minister of Korea, whose Son, Li chingkau, in like Manner 
deprecated Yung chang of his Crown, and put it on the Head of Yung tau, whom he soon removed, and 
placed himself in his Stead. And thus ended the House of Yung.

The Ulfarper changed his Name to Kung, by his Embassadors, to Chins, and sent a solemn Embassy to Chins, defining that he might be 

confirmed King of Chau tsung with the usual Formalities. But the Terms of the Petition being diffe- 
rent, the Emperor refused the Prefects, and ordered that Ching je, who had drawn it up, should be 

sent him. Tung obeyed, and Ching tse was banished to Yun nan. The Emperor Yong lo, who began his 

Reign An 1493, confirmed the Kingdom to Fawgeau, to whom his Father Tau had resigned. This 
Prince being informed that the Emperor had aligned some new Lands to the Garrisons of Lyun tsung, 
engaged in his expedition against them, Fawgeau was forced by his own People to come to Yung au, to 

sent his Tribute in Gerfalcons, or Sea Eagles. But the Emperor refused them, saying, Jewels and rare 
Anima!s are not what I like. Yung kyuau, King of Korea, prevailed with the Emperor, Kung tseing, to 
ereate out of the Book of the antient Usages of the Ming, the Article relating that Ching grey had dethroned his 
Lawful Sovereign and usurped his Crown; because, said the Korean King, he did it at the Solicitation of the 
Koreans, and created him King. 

In the 20th Year of the Emperor Fan yue, An 1593, Ping fiou kyi, Chief of the Japone!u, invaded Ko- 

orea. This Conqueror was originally a Slave to an Inhabitant of Same, and afterwards a Retailer of Silk, 

It happened as Sin chung, a Quean pe, or Japonefe Governer, went a hunting, he observed Kyi asleep under 

a Tree, and intended to kill him: But Kyi waking, spoke so handomely in his own Behalf, that his Eney 
relented, made him Intendant of his Horses, and named him in Japan. The Man from under the Two 
Yung with his Master, who gave him a Land Elate, and made him his Confessor. Sin chung being assassinated by O hi chis, his Counsellor, Kyi put himself at the Head of the Troops, and 

reigned his Master's Death by killing his Murderer, and succeeded to the Dignity of Quan pe. He soon aband- 

onned himself; and by Fraud and Force made himself Master of 60 Small Provinces. 

The Mountain Min fuang in Korea, and the Island Tung ma ta in Japan, are within Sight of one another; and the 

Two Nations intermarried and traded together. Kyi having formed a Delhi upon Korea, where Lien, a 

Prince entirely devoted to his Pleasures, at that Time reign'd, lent Hing tsung and Yung tsung, two of his Ge- 

nerals, with a numerous Fleet to attack them. They landed at Few han, a Village, pagd by Lin chin uninterfaced, and 

dividing their Forces took the City Faw te, and several others. The Koreans being quite soveteen by a 

long Peace, fled upon the first Approach of the Enemy. The King leaving the Government in the Hands of 
his second Son, retired to Pin-yang, and afterwards to Lien in Lyun tsung, before the Emperor to re-
receive him as his Subject, and to reduce his Kingdom to a Province. The Japonez had already demolished the Sepulchres, plundered the Treasury, taken the Mother, Children, and Officers of the King, and subdued the greater part of the Kingdom. They invested Piung, and were preparing to pass Ta Li kyang, and enter Lanya tong; upon which the Korean King withdrew from I chew to Ngay chin, dispatching a Courrier after Courier, to haften the Succours from the Emperor. At last she ya, a Chinese Brigadier advanced towards Piung, but he being ignorant of the Country, and incommoded by the Rains, he was defeated and killed. Tyi ching, a Lieutenant General, coming to his Assistance, paused the Ta li kyang with 3000 Men, which were likewise cut in Pieces, he himself narrowly escaping.

The Chinese * King, or Superintendents began to rendezvous. The Japonez Generals, in order to gain Time, told the Chinese they never intended to attack them, but to make the River Ta tong kyang the Boundary of their Conquests, and to return to Japan. However, they fortified the Capital of Korea, and posted sufficient Guards in all Places of Importance. During these Transactions Kii conquered the King of Shun ching, and affirmed the Title of King of Ton kii.

In the 12th Month Li yu jow, the Chinese General, marched thro' Lanya tong, at the Head of 60,000 Men; the Passage over the Mountain Fong wong chan was so very difficult, that all his Horses are said to have sweated Blood. Shin vi king was sent before to over-reach Hing chang the Japonez General, as Piung, and persuade him that Li yu jow came with no other Intention, but to create his Master a King, for which he was invested with full Powers from the Emperor. This Stratagem had the desired Effect, and Hing chung sent 10 Officers to meet the Chinese General, who gave Orders to a Party to apprehend them, but they bravely defended themselves, that only three were taken. This Shin vi king, imputed to a Misunderstanding amongst the Interpreters, and the Japonez General sent two Perions in whom he required a particular Confidence, along with Shin vi king to compliment the Chinese General, who treated them courteously, and sent them back.

Piung is defended by a River on the E. and by steep Mountains on the West: But the Place of greatest Importance was an Eminence on the North guarded by the Japonez. The Chinese arrived before the River on the 8th of the 12th Month; the 28th Year of Van Yae. Li yu jow drew up his Army in Order of Battle, and began to march towards the City. The Japanese left Accoutrements lining the Way, and their General being placed upon a Tower to view the Proceed- ing. But the Chinese Officers bearing a Haughtiness bearing no Rubelance of Friendship, the Japanese suspected the Deceit, and put themselves upon their Guard. Hereupon Li yu jow made a Feint to attack the Eminence on the North Side, ordering the Detachment to retire after the first Charge, with a Defign to draw the Enemy from that advantageous Post. In the Night the Japonez attacked the Chinese Camp, but were resisted with Lefs. On the 8th at Day-break, the general Assault was given, and the main Attack was on the South-East Side of the City. At first the Chinese gave Ground, but Li yu jow, with his own Hand, killing some that red, brought them back to the Charge. That General had his Horse kill'd under him, and Wey ching was shot quite thro' the Breast, but, to the last continued to encourage his Men. Li yu jow taking a fresh Horse, preceded where the Battle was hottest, and ordering the Walls to be scaled, made himself Master of them, and the Japonez retired to the Forts; whence most of them, with their General, made their Escape by Midnight, and passed the River Ta tong kyang; 285 were killed in the Action, and a great Number drowned in crossing the River. A Detachment of 3000 Chinese formed an Ambuscade for the Fugitives, of whom they slew 562, and made some Prisoners. The 19th the Chinese took the City of Fukay by Storm, killing 165 of the Enemy, who by these Defeats, was now deprived of four Provinces of Korea. Ching king, a Japonez General, who was Master of Hyen king, retired to the Capital, within 70 Li of which, the Chinese had marched on the 27th, and were informed that the Enemy had abandoned it. Their Generals believing the Retreat to beponez at the Head of the light Horse, and advanced to the Pass of Piik li guan, within 30 Li of the Capital; as he was riding at full Speed to the Bridge Ta She kyun, his Horse fell, and he pitching on his Head, was almost killed. Immediately they were surrounded by an Ambuscade of the Enemy, and a desperate Engagement ensued. A Japonez Commander, who had on a Cuirass of Gold, prefled hard upon the Chinese General, Li yu jow interpolating, bravely defended his Commander, but, being unhors'd, was cut in Pieces by the Enemy, Li yu jow, having his Head with a Dagon, and bravely gallantly; till Li yu jow having shoot the Japonez, who wore the Golden Cuirass, thed with an Arrow, and Tang yuen coming up to their Relief, the Enemy was put to flight, but all the Chinese who had passed the Bridge, were cut in Pieces, and the Flower of their Army was lost in this Action, which laffed from Ten o'Clock till Noon.

The Ground was become exceeding slippery, by reason of a Thaw, accompanied with great Rain, so that the Chinese Cavalry could not charge. But the Japonez Camp was on an advantageous Ground, with a River in Front, and in a deep dale; and they had raifed within the Town high Machines, filled with destructive Weapons; wherefore the Chinese Army retreated to Kay ching. In the 2d Month the Spies brought Account, that there were 200,000 Japonez about the Capital, and that they were plentifully supplified with Corn; Part of which the Chinese having fortunately burnt, and the Enemy being apprehensive of a Scarcity, agreed to a Peace, and yielded up the Capital, which Li yu jow entered the 18th of the 4th Month, finding 40,000 Bushels of Rice, and Forage in Proportion. The Japonez then made an Embassador into China to make their Submission; but in the mean time attacked Hyen yuen and Tjin chow and ravaged the Province of Tsun ii. In the 7th Month they delivered up the Children and principal Officers of the King of Korea; and the Emperor, in the 22d Year of his Reign, agreed, at the Entreaty of that Prince, to accept of the Tribute offered by the Japonez, and to create Ying jow ky King of Japan, on the three following Conditions: 1. That the Japonez should deliver up all their Conquests in Korea. 2. That Tyce should send no Embassador into China; and, 3. Swear never to invade Korea.

Li yun ching Marquis of Lin shei, was sent Ambassador to Japan, with proper Powers to create Tyce King. This Lord was of a very lufful Disposition, and Ichi Governor of Ton ma, who had married the Japonez General, King chung's Daughter, and knew the Ambassador's Foible, sent him, as soon as he arrived there, three handsome young Women by Turn into his House. This Entertainment he was not at all pleased with, and determined that the King's Wife was extremely beautiful, he had the Impudence to demand her of her Husband, who thereupon could not conceal his Refec- ment. About this Time Jang, a Japonez Gentleman, disputed the Way with Li yung ching, who attempted

* The King of Japan has Power over Life and Death, and a general Inspexion into all Affairs whatever.
ed to kill him: but Long being affiственные by his Reins, the Ambassador had no Way to save himself but by flight, leaving every Thing, even his Wait-Credentials behind him. He wander'd about all Night, and in Despair hanged himself upon a Tree; but his Death was timely prevented by those who followed him. He then fled to King Chou, where, by the Emperor's Orders, he was tried for his Misconduct, and Yang kung fent in his Room.

Peng ch'ou kyî having fasted and bathed for three Days, went to meet the Emperor's Patent, before which he had professed himself a True Man. Ten Times, he was created King, with the usual Formalities. The King of Kory was, by his Successor, to throw his Contempt of this new King, sent his Compliments only by a Deputy-Governor of a City of the second Order, who wear'd a few ordinary Cloaths of Silk as a Prefent. Peng ch'ou kyî was highly offended, and said to the Ambassador, Has your Master already forgot that I conquered his Kingdom, and only out of Regard to the Emperor refus'd it to him? What does he imagine I am, when he sends me such a Prefent by one of your Rank? Who does he affront, me or the Emperor? Since you cannot, my Father, I shall not leave Korea, till the Emperor choyles the King your Master. The next Day he fent with his Tributary, which was very small, two Repentances, one acknowledging his Obligations to the Emperor, and the other demanding Justice upon the King of Korea.

In the 15th Year of Van Lyn, the War was renewed, and the Japonese, under the Command of T'ing theower, and Hang ching, invaded Korea with a Fleet of 200 Sail. They took Nan Yoem fu, the Governor of which fled bare-footed upon their first Approach, and soon made themselves Masters of T'even chow, and likewise of Nei, and Nan Yoem and T'even chow on the West, that command the narrow Passes leading to the Capital, which was, by these Means, in a Manner block'd up. T'ing ch'ou ex'd his Quarters at Ten t'ing 600 Li from the Capital, and Hang ching at King bang 400 Li from thence. The Chineze headed by Hau quy laid Siege to the latter, but upon a Report that the Enemy had received Succours, he flet, whereupon the Chineze dispersed, and 20,000 of them were killed. Hau quy fow'd for his Crime.

In the 9th Month of the 26th Year of Van lyn, Lew t'ing marched against Hing chung, but proposed to him a Conference, wherein Affairs might be amicably adjudged. The Japonese General agreed to the Proposal, and the next Day went to the Place appointed, attended only by fifty Horfe. Lew t'ing having laid an Ambuscade, and cau'd one of his Officers to perforate him, disfavour'd himself like a common Soldier. Hing chung was received by the pretended General with extraordinary Honours, and as he fct at Table, Lew t'ing, who was at this Solely, faid to his Difpfrs, I am fortunate. Lew t'ing surpris'd at this Speech, goes out of the Tent, and gives the Signal to the Ambuscade being thus a great Gun. Hing chung supplanting the Treachery, mounted, with his Attendants, in an Infant, who forming themselves into a Triangle, with a dreadful Slaughter pierced thro' the Chineze, and escap'd. The next Day Hing chung fent to thank the Chineze General for his Entertainment, who endeavoured to extol the firing of the Gun as an unlucky Accident. Hing chung appeared to be satisfied with the Apology, and fent him a Woman's Head dress as a Prefent. Lew t'ing immediately made an Attack, but was repulsed every where where for'ted. At last, upon the Death of Toy ke, in the Year 1598, the 26th of Van lyn, the Japonese return'd to their own Country, and put an End to the War, which had lasted seven Years.

Li tun the present King of Korea, is of the Li Family. In 1693 he presented the following Petition to the Emperor King hy:

"This Petition is present'd by the King of Chou tsyen, with a Design to settle his Family, and "threw the Desires of his People:

1. If your Subject, a Man amongst the unfortunate; I was long without an Heir, till at last, to "the great Joy, I had a Son by a Concubine, whom I thereupon exalted, but from this false Step "all my Unhappiness springs. I obliged Queen Min shi to retire, and made Chang fü Queen in "her stead, of which I then informed your Majesty. But now I reflect, that Min fü was created "Queen by your Majesty, that she has govern'd my Family, affted me in Sacrifices, waiting upon "the Queen my great Grandmother, and the Queen my Mother, and mourn'd with me three Years; "I ought therefore to have treated her honourably, but I yielded to my Impudence, for which I "am now extremely concerned. Now, to comply with the Desires of my People, I intend to re- "vore Min fü to her former Dignity, and again to reduce Chang fü to a Country, in Country Means "then only will be put in Order, and a Reformation of Manners begun in my Kingdom.

2. If your Subject, tho' by my Ignorance and Stupidity I have disgrac'd the Title of my Ancestors, "yet I have serv'd your Majesty these 20 Years, and all that I am owe to your Goodness, which, "like Heaven, shield's and defends me. There is no Affair, whether public or private, that I con- "ceal from you, which makes me presume to solicit your Majesty two or three Times about this "Affair. I now, insteasd, beg the Bows of Duty, but as the Matter concerns my "Family, and is agreeable to the Wishes of my People, I thought I might, without Breach of Re- "pect, lay it before your Majesty."

The Emperor ordered the Tribunal of Ceremonies to advise him in this Affair, who were of Opin- "ion, that the Petition ought to be complied with, and accordingly Ambassadors were sent to create the Queen with the usual Formalities. The next Year the King fent another Petition to the Emperor, who, observing that it wanted Re- "spect, ordered it to be laid before the Tribunal of Ceremonies, who condemned the King of Korea to "pay a Fine of 10,000 Chinese Ounces of Silver, and allowed him no Return for Three Years for the annual Tribut. He sends an Ambassador yearly to receive the Chinese Almanack, which is publish'd the first Day of the 10th Month for the Year ensuing. While the Death of a King of Korea, the Emperor commissions two Grandees to confer upon the Son the Title of Res Yang, or King: And when the Emperor is apprehensive of Contention after his Death he recommends an Heir to the Crown whom he desires the Emperor to confirm. The Prince receives the Investiture upon "his knees, and makes Presents to the Commissioners, which are sett'd and specified, besides about 8000 "Tacks in Money. After this an Ambassador is sent from Korea to the Tribunate, who knocks against the Ground before the Emperor, and does the Royal Confort assume the Title of Queen before the Emperor has grann'd it. As the whole Ceremony is exactly regulat'd, no Difficult never arise, so that this "Enterprise has long enjoy'd the Sweets of Peace.

The Koreans are generally well shaped, and of a mild and tractable Disposition; they are Lovers of Learning, and fond of Music and Dancing. The Northern Provinces produce the floutest Men and the best Soldiers. They generally wear Fur Caps and Brocade Cloaths. The Women use Caps and Ponchos, and the learned are distinguished by two Feathers in their Caps. On public Occasions their Clothes are richly adorned with Gold and Silver.
After the Eight Law of Kisle were publish'd, the Koreas were so well regulated by them, that Theft and Adultery were Crimes unknown to them, nor did they ever shut their Street Doors in the Nights, and altho' the Revolution of Government, so fatal to Kingdoms, have made them deviate a little from their primitive Innocence, yet they may still be justly look'd upon as a Pattern to other Nations. But they abode with loose Women, and the young Men and Maids have frequent Meetings. They marry without making nuptial Prefents, or using any Ceremony. The Princes and Princesses of the Blood are always the choice of the Company, and the same Family, and the same Friends follow them through their Dead Years unburied, and wear Mourning for their Parents Three Years, but for Brothers only, for the Three Months. When the Bodies are inter'd, they place by the Side of the Grave, the Clothes, Charriot, and Horses of the Deceas'd, and, in general, every Thing they were fond of while alive, which are carry'd off by those who assist at the Funeral. They are naturally superstitious, and abhor the depriving any Creature of Life. They observe the Religion of Fe, a monotonous in eating and drinking, and the Plates and Dishes; the Mandarins very much affect an Air of Gravity, and the small Phyls is paid in Rice. Their Horses are thotch'd. They use Nodds. They make Wine of the Grain Paniot, and never taste Syrup. The Learned apply themselves chiefly to Mufic. Every three Years they have an Examination of Doctors, Batchelors, and Masters of Arts; and those who are appointed Ambassadors, are examine'd by the Tribunal of Ministers. The King poises no Lands as his own Property; and every one has as much allotted him in proportion to the Number of his Family. Their Arms are Cross-bows and long Sabres, without making Nuptial Preseals, nor of this Overflowing of the Sea. But when it now falls into the River Phrase, it is true, one may reasonably conclude that the antient Chon an and Koreas were contiguous to the Territory of Tong ping fu, a City of the first Order in the Province of Pe-chli. This is certain, that once they seemd to be gilt. Hens with Tails three Foot long; little Horses three Foot high; mineral Salt, with Sable and Caffor Skins. In the Abriggment of Chonping, entitled Quang yi ki, we find the City of Chaw isyen, where the Sea refielded, is in the Territory of Tong ping fu, a City of the first Order in the Province of Pe-chli. This supposing this to be true, one may reasonably conclude that the antient Chon an and Koreas were contiguous, and not separated by a Gulph till many Ages after. For it is not to be imagined that a Prince would fix his Residence out of his own Dominions, especially if divided from them by a wide Sea. This Conjecture will appear the more probable, if we carry our Speculations a little higher. The Memory is justly honoured by the Chines with the Title of Great, undertook to drain the Waters, which under the Reigns of Shun and Taou had overflowed the flat Country, and made a Passage for the River Whang ho throu a Mountain on the Southern Boundaries of Shan fu and Shen fu, which Provinces that River separates, and makes a Cataract here not inferior to those of the Nile. Thence he conducted it thro' the Province of Ho nan, and following its Channel along the Province of Pe-chli, he drained the Lake Ta bo, into which the Whang ho formerly emptied itself. This Lake overflowed the flat Country, and now includes the Districts of Shan te fu (a City of the first Order) Chau chew and Shing-chau in the same Province. At last to break its Rapidity, he divided it into nine Channels, which some imagine were again united before it disembogued itself into the Sea. But whether they were joined, or if it was only the main Channel that ran into the Sea at the Foot of the Mountain Kye feo juan, then which made a Promontory, this is certain, that since that Time began that great Work about 3921 Years ago, this River has stagger'd far from its antient Course; for instead of discharging itself into the Sea, as it did formerly in Lat. 40°, it now falls into the River Whay bo, a little above Whay ngan, a City of the first Rank in the Province Kyong ngan about Lat. 34°. It is like following observable, that the Mountain Kye feo juan, which was formerly united to the Territory of Tong ping fu is now 500 Li distant in the Sea from this City, So that the Sea gaining on the Land by Degrees, hath at last overflowed all this Tract of Ground. It is indeed true, that the Chinesis History makes no mention of this extraordinary Change of the Course of the Whang ho, nor of this Channelizing on the Surface of this Globe are brought about insensibly, and without alarming Nature, they easily escape the Observation of History, the Difference that happens during the Life of one Man being not at all perceptible. To confirm this Conjecture by a parallel Intance, When Shinsuan chung was sent Ambassador to the Country North of the Whang ho, in travelling by the Mountains of Yaw bang juan, he observed the Shelves of the Rocks were filled with Shells and Beds of Gravel, whereupon he suppos'd that the Sea had formerly wound round the Country from this Li frem. They believe this; but the Chinesis Historians, in that Case are doubtful; true, indeed, that Choun kung rather believes that the Whang ho antiently ran this Way; but tho' it would be easy to refute his Opinion, yet if only it appears doubtful whether this great Extent of Country was not formerly covered by the Sea, it is sufficient to shew that nothing can be inferred from the Silence of the Chinesis History in Caes of this Nature. 

An Account of the Travels of Capt. Beering, into Sibere.

On February 5, 1725, Captain Beering received Orders from Count Apraxin, Admiral of Russia, to begin his Journey into Siberia. By his Instructions he was obliged to inform himself of the North-eastern Frontiers of that Country, in order to discover whether they were contiguous to, or what might be their Distance from, the Continent of North America, and if any Passage could be obtained that Way by Sea. He was permitted as he went thro' the Cities of Siberia to take along with him whatever People he wanted. His own Retinue consisted of 30 Persons, and a Lieutenant was ordered before with 25 Men, and 25 Horses loaded with Baggage and necessary Instruments; with whom the Captain came up to Wrejda, and travelling towards Tobolik passed thro' the Towns Tema, Pasling, or Great Tung, Solikarski, Verkho tururi, Visszangela, or Jarikins, and Yumen. He reached Tobolik March 16, where he stayed till May 15, before the Season would allow him to pursue his Journey. He then took along with him a Monk of the Order of St. Jerome, a Master-Maker, some Servitors and 37 Soldiers, and fell down the River Iriss to Samaryko Tam with his Retinue and Baggage in four large Barks. A little below this Place they came into the River Obi, and going up it pass'd Surpirt and Narim, and entered the River Kera, which brought them to the Town of Taz (as others say the Monastery) of Mattosik. The Country from Taz to the Place inhabited by the Ojiski, who were formerly Pagan, but lately converted to Christianity by the Caro, an Archbishop of
of Tabols. From Makoski they travel'd by Land to the Town or Fortreß of Jenisseiskoy, where he took with him 30 Carpenters and Smiths, and again embark'd in four Vessels. From the River Jenisseiskoy they paffed into that of Tangucks, whole Navigation is both difficult and dangerous, by the frequent Rapidity of the Stream, and three great Cataracts, besides flowing Rocks which don't appear above Water. After much Fatigue they got into the Ilim: But this River having some Hills, and being very shallow, they were oblig'd to quit their Bark's, and put their heaviest Baggage into little Boats, and the rest upon Sledges. When they came to the Captain desir'd a Lieutenant with some Subalterns and 39 Carpenters to the Lena, to build in the Winter-tine, 15 Bark's to carry his People down the Lena and he winter'd with the rest of the Retinue at Ilimski; and where at Irkucks he furnished himself with fresh Provisions and Corn, of which Yakutski, whither he intended to go, produced none. The Governor of Arkucks having travelled that Way, informed the Captain of the Nature of the Country, the Manner of travelling, and of the Road to Obotski and Kamchatka. At Irkucks the Captain augmented his Company with 18 Smiths and Carpenters, and 2 Coopers. Towards the End of Winter the Captain blaz'd out with his Retinue in Sledges to Usut, and in the Spring 1726, they fell down the Lena in 15 Vessels to Tabols.

The Country water'd by the Tangucks, Ilim and Lena, as far as the Wijse, is inhabited by the Tangucks, who are Heathens, and chiefly subsist by their Reindeer, but those who have none, live nearer the Rivers, and maintain themselves by Fish. Both Sides of the Lena below the Usut are inhabited by the Yakuts and some Tangucks. The Yakuts are likewise Heathens, and worship the Sun, Moon, and some Birds, such as the Swan, the Eagle, and the Crow. They place a great Confidence in their Shamans or Sorcerers, and keep in their Houfes little Images called by them Shitans. They feem to have the same Origin with the other Tartars, and they abound with Horses and Cattle, which afford them Food and Cloathing, but the poorer Sort live upon Fish.

The Captain having his Retinue augmented on his Arrival at Yakutski, fet out from thence for Obotski. Ofgrog, with a few of his Attendants on Horseback, and it being impossible in that mountainous and marshy Country, to use Carriages for the Provisions and Baggage, Horses were loaded with about 1600 Puds Weight of them, each Horse carrying 5 Puds, and each Pud weighing about 35 or 40 Pounds. He left a Lieutenant to winter at Yakutski, who was to follow him by Land in the Spring, and order a greater Part of his Company, and the heaviest Baggage, to go by Water, along the River Lena, to where the Aidan joins it, and up the Aidan, Mayia, and Yutusma, thinking to reach Yutusma Krofa by this easy Way of travelling. But about the End of December 1726, the Captain having reach'd Obotski, where he found no more than 10 Russian Families, receiv'd Advice from the Lieutenant, that he was surpriz'd by the Ice as he entered the River Gorbaa, 450 Leagues, or 108 French Leagues from Yutusma Krofa. However on November 4, he fet out with his Company on Foot, having made some little narrow Sledges for carrying the most necessa'ty Part of the Baggage over the Snow, which is generally, during 3 or 4 Months in Winter, a Russian Fathom, or 5 French Feet deep; these Sledges they were obliged to draw themselves, with no more upon them than 15 Pounds, and not being able to carry a sufficient Quantity of Provisions, they were reduced to the greatest Extremity, and forced to abandon their Baggage behind them in different Places; but they supply'd them as a few dead Horses, which being worn out with Fatigue, the Captain had left at Yutusma Krofa. What Skins they could find they made Use of to defend themselves from the excessive Cold; and all the Shelter they could procure by Night was a Bed dug deep in the Snow. But at Jaff they arrived at Obotski, January 1, 1727. In the Beginning of February, the Captain sent a Lieutenant with 90 Men, and some Dogs for drawing the Baggage, that was left by the Way, upon Sledges. They returned in April, but were not able to bring the whole. Whereupon another Detachment of 27 Men were sent out, who returned in May.

The Banks of the Aidan and Mayia are inhabited by the same Yakuts already mention'd. But the Country about the River Yutusma and the Fortreß of Obotski is polluted by a People called Tch-Tangucks, or in their own Language, Lamasaki. They have Plenty of Reindeer, which are their chief Support, but formerly most of them dwelt upon Fish. They are of the same Nation, and have the same Language as the above mentioned People in the Month of June 30. The Captain sent a Lieutenant, and the Carpenters with Part of the Baggage and Tools in a new built Bark, over from Obotski Ofgrog to the Mouth of the Bolshkaya Reka or Great River. The Carpenters were order'd to proceed to Kamchatka to prepare Wood for building a Vessel; and the Lieutenant was to return directly. July 3, the Lieutenant left at Yakutski arrived at Obotski, and brought with him 350 Leagues. The turn of the Bark was put on Board with the Baggage, and the Captain failed August 11 for the abovefayd River, where, when he arrived, he sent the Bark to Bolshkaya Reka Ofgrog, a small Fort, round which are Fourteen Russian Families. From thence the heavy Baggage was carried 120 Werres up the River, where they Sledges drawn by great Dogs, and crossed the Country between the Rivers Bolshkaya and Kamchatka. Very furious Hurricanes, called Purgi, some times rage in their Parts, which are apt to surprize Travellers, and, before they can shelter themselves, burn them in the Snow. Our Captain, therefore, with his People, took Care to lodge themselves by Night deep in the Snow.

In the Map are fet down three different Towns, High, Middle, and Low Kamchatka. The first consists of 17, the second, where the Church flonds of 15, and the third of 30 Russian Families. The Garrisons of these three Forts amount'd to no more than 150 Men, who are placed only to raise the Trees, and are wid in Forts. We gave the People, for the Carriages with which they had supply'd us, 500 Puds Weight of the fat of a Whale, which had been thrown on Shore the preceding Autumn, and a little Chauca Tobacco, with which they were fully satisfied.

In this Country there is neither Corn nor Cattle, except a little of the former, near the Convent of Pap made, about one Werre from the Church of Kamchatka. The Captain fed some Rye and Oat in this Place, but he never found more than a few Rye and Oat there, they are ignorant of Planting the Ground, and have no Cattle for Tillage. But in the Russian Plantations they have some Hemp and Radieshes, and Nature of the Country furnishes so very large a flax that they weigh a Pound. The Inhabitants live mostly upon Fish, and in their Habitations Summer they have some Game, also Carrots and Beants. Their Carriages are all drawn by Dogs the Cattle being totally wanting among them, and their Language is generally the same. Some of their Customs are very barbarous. When a Woman is delivered of two Children, they smother one of them, and its Preservation would be deem'd a Crime. Some forsake their Houfes if any happen to die in them; and if even a Father or Mother fall ill, they abandon the Houfes.
fick, they, without any Regard to the Nature of the Diftemper, whether or not it may prove mortal, or to the Seasons of the Year, carry the fick Perfons into an adjacent Woods, where he is left, with a few Days Provisions, so that hardly any recover. They never bury their Dead, but throw them into the Woods, where the Carcasses are devoured by the Dogs.

The Kurilé, a Nation South of Kamtchatka, burn their Dead, which has been often prohibited, without Effect.

The Captain being arrived at lower Kamtchatka, and the Timber for building the Ship being ready, he was put upon the Stocks April 1, and finished July 10. He supplied the Want of Pitch and Tar by extraordinary means. 

He loaded their Vessel with a Twelve-months Provision for 40 Men, which confifted of Roots in Pieces of Corn, the Fat of Fih instead of Butter, and Salt-Fiʃ which supplied the Want of all other Meats. They likewise made a Sort of Aqua-vite, and Salt of Sea-water.

July 14, they failed from the River Kamtchatka, and Auguf 8, found their Lat. 64° 30'. Here they faw 8 Men come from Shore in a Leathern Boat towards the Ship, who enquired whence and for what Defign it came; then they told they were Tzoukebi, a Nation, who had been in frequent Purchafe with them, and one of them came floating to the Ship on the Skins of the Sea-dog. They faw that they dwelt upon the Shore, and that the Land extended Weftward. They ſhewed their Adventurers an Island at no great Distance, which they approch'd; but tho' they faw ſomething like Houfes, no Inhabitants appeared. They called it St Lawrence, because they discover'd it on Auguf 10, that Saint's Day. On the 17th, their Lat. was 65° 18' and the Captain thought proper not to proceed, as he could not obſerve that the Land reached further Northwards, and was apprehensive leſt contrary Wind might prevent his Return to Kamtchatka before the End of Summer. The Ridge of Mountains covered with Snow all along the Coast from Kamtchatka to this Place, appeared at Sea like a Wall.

Auguf 20, about 40 Tzoukebi came towards the Ship in four Boats. They brought with them Meat, Fiʃ, and freſh Water, likewife 15 Pieces of Furs, some of them Skins of a white Fox, and four Teeth of a Sea-horse, all which they gave for Pins, and Steel for lighting Fire.

Sept. 7, the Captain received the Monument of the River Kamtchatka, and winter'd at lower Kamtchatka. 

July 25, 1739, the Captain failed again from the River Kamtchatka, and arrived Eastward, as he inform'd that Land might that Way be difcovered in Sea clear Weather. But having made 200 Wifters, and no Land appearing he changed his Courfe Southwards along the Coast of Shatsick (of which the Narrative gives no Account) to double the Point of the Continent of Kamtchatka which was before unknown. From the Mouth of the Bolbtaya he croffed the Sea to Obobkiti, where he arrived July 23, and delivered the Ship with every Thing belonging to it to the Governor of that Fortrefte. Here the Captian took Hores for Zaidomska kreja; from thence he went down the Maya and Aidan in falt-bottom'd Boats, till he came to the Belaya; where he again took Hore for Tzoukebi, and arrived there September 3. He went up the Lena in flat-bottom'd Boats, but was flopp'd by the Ice at the Village of Peledun, October 1. The next Day he fett out for Jimeiki, and thence to Jenfjeiski, and met with feveral Ruffian Villages along the Road. Then went to Tomik by a different Way from that he came; whence he went to Chenski, thence being Ruffian and Tartar Villages by the Road. Then he took his Way thro' the Deferts of Toguy, and croffing the River Irift, he reach'd Toboli, pafling feveral Ruffian and Tartar Villages. He came to the Capital of Siberia, Jan. 10, and leaving out the 25th, he arrived at Petersburg, March 1.


N the Beginning of this Century a Division happened amongst the Lamas of Tibet: One Party affi√ed Telloco Hai to denote their Attachment to the present Imperial Family of China; and the other adher'd to the Rule of the Grand Lama, who was always the Resident of the Chinefe Court, and now particularized as Kang bi the late Emperor sent an Ambaffador to endeavour to reconcile them, and unite them in his Intered. During the two Years that this Ambaffador continued in Tibet, he employed fome of his Attendants, whom he had carry'd with him for that Purpofe, in making a Map of all the Territories immediately subj ect to the Grand Lama. In 1711 this Map was put into the Hands of P. Regis, in order to be brought to the fame Form with the Maps of the Chinefe Provinces. But he finding, upon Enquiry, that no Situation had been fix'd by official Observation, and that the Distances were not measured, but laid down from common Computation, declined the Task. However, this Map, imperfect as it was, obferved many more Particulars, and showed the Extent of the Country to be much greater than had been fet down in the belt Maps of Aja.

The Emperor having been informed of the Faults of this Map, refolved to procure one more accurate and la∫at factory. With this Design he fent two Lamas into Tibet, who had studied Arithmetic and Geometry, in a mathematical Academy effablifh'd under the Protection of his third Son. They were ordered to comprize in their Map all the Country from Si ning in the Province of Shen fi, to Laja the Grand Lama's Residence, and from thence to the Source of the Ganges; and likewise to bring fome of the Water of that River back with them. This Map was laid before the Missionary Geographers in 1717, who found it vastly preferable to that of 1711, but not without Faults. However, by the Help of the Meafures used in this Map, by comparing it with fome Itineraries in the South-West, Weft, and North-West Roads, and by the Information they received, from fome of the Perfons of Note, who had travelled in that Country, they found themselves not provided with Materials for drawing a Map of all Tibet, more correct than any hitherto publish'd, which make no Mention of many Towns, Mountains, and Rivers in this large Country.

Tibet is called by the Tartars, Barantula; under which Name they comprehend all that vast Tract lying between the great River Ts lang and the Source of the Ganges, extending above 20 Degrees from East to West, and more than 8 from North to South. The People of Kafamir, and on the other Side the Ganges, call it Boton or Batau; and the Chinefe Tsang or Tan li. But Laja, being the richest and pleasanter Province, and dignified with the Residences of the Grand Lama, frequently gives Name to the whole Country.
Tibet Subject to the Grand Lama.

In Tibet one Woman is allowed several Husbands, who are generally related, and even sometimes Brothers. The first Child belongs to the eldest Husband, and those born afterwards to the others, inherited from him. Women in Tibet, in every respect, are treated with more respect, than in any part of the World. Among the Lamas are reprobated with this scandalous Custom, they appo-
the Tartary of Koko nor, a Nation most blindly devoted to him. They under the Conduct of Kushi Han, a native of Tibet, with a powerful Army, and, having obtained a complete Victory, took the King Prisoner, and afterwards put him to Death. To this Tartar Prince does the Grand Lama have not a little encreased the blind Veneration of the People for that Idol. The Putrinity of Kushi Han continued to be preserved to the Grand Lama, and Han at the Coronation Tartar to him, and killing’ by Tse yang raptan, who had but 5 or 6000, but commanded by an experienced General. Raptan gave out that he was resolved to reduce the Lamass to their ancient Dependence upon the Sovereigns of the Country, and alleged that the then Grand Lama was an Impostor. The Country of Laja was ravaged, the Towns taken as soon as besieged, and the Pagods entirely plunder’d, even that of the Grand Lama not excepted, where the Booty was immensely rich. All the Lamas that could be found were transported to Tartary. The two Lamas employed in making the Maps, a Lama of Tibet, who were of the Yellow Hat Party, narrowly escaped the Fate of their Brethren. But as they were hurried by this Accident, they were obliged to content themselves in many Circumstances relating to the Countries round the Source of the Ganges, with such Information as the Lamass in the neighbouring Pagods could afford them, and with what they could learn from the Historical Account found at the Grand Lama’s at Laja.

The River Ganges issues from the W. of the Mountain Kentas, or Kau te fan, according to the Chinese. If therefore the Latitude of that Mountain had been taken by Observation, the Course of the Ganges might have been more easily determined. But our Lama Geographers followed and measured the Course of the Tjan pu, which flows from the E. of the same Mountain, and their Measurers alone cannot be supposed sufficient for accurately fixing the Latitude of Kentas. The Accounts of the Country situated between Kaujgar and the Ganges Sea are likewise very imperfect. For these Reasons the Jesuits of China thought it necessary that the Maps of those Countries should be rectified by the Oriental Geographers and Historians, whose Works may more easily be met with in Europe than in China.

Mr de l’Avalle, Geographer in ordinary to the French King, who from the particular Maps done by the Mifonaries, made the general Maps contained in this Work, readily undertook this Task, and gives the following brief Account of his Performance.

This Country is called in the Histories of the Mohamadian, Ma waar inadar, a Name of the same Signification as that of Transman, now generally used. It likewise took the Name of Zoglaty, from a Son of Jenbiz Khun the Mongel Conqueror; which now is given to that of Uzbek, another Son of the same Tartar Prince. It is also called Great Bukharia, as the Jefuits lies towards Kaujgar and Tergben [or Tar-kan.] The Name of Bukharia denotes that the Country is overspread with Cities, whole Inhabitants are called Bukharins to distinguish them from the Namder, who are Masters of, and rove about, both Bukharias. These various Names were not inferred in the general Map to avoid Confusion. This Part of the general Map relating to great Bukharia, was, for the more exactly adjusting the Situation of the Cities, taken from a larger Draught, which in the general Map is contracted to one third of that Extent. By the Refult of several Measurers continued without Interruption from Paris to Atrakhan, the Difference of Longitude between the two Cities appeared to be 48° 55’ allowing the Earth to be a prolate Spheroid having its Diameter at the Equator shorter than its Diameter between the Poles. By this Hypothecis, the usual Extent given to a Degree of Longitude is increased a 30th Part; for according to the common Gradation, the Distance between Paris and Atrakhan does not exceed 47° 18’; now as the Distance between the Meridians of Paris and Pe-king is 112° 51’ 50’ according to the Observation of Fr. Gaus, which is 25’ less than the preceding ones, deduce 47° 20’ which the Longitude of Atrakhan from Paris does not exceed, and the Remainder 66° and about an half, is the Distance between Atrakhan and Pe-king, all Allowances being according to the common Graduation.

But Mr de l’Avalle, far from considering that the Longitude between Atrakhan and Pe-king, can amount to 60°, as he has been usual to be 64° 50’ 30’ according to the common Graduation, which is the Difference between 48° 55’, the Longitude he gives: Atrakhan, and 112° 51’ 50’ the Longitude of Pe-king, as above. For, if according to his Opinion, a Degree of Longitude be a 30th Part less than is commonly supposed, then those 64° 50’ 30’ will be contained in about 62° 40’ 30’ of the usual Graduation. However, as the particular Maps of China are graduated in the common Method, Mr de l’Avalle did not think proper to deviate from it, and therefore gave Atrakhan, in the general Map, 62° 40’ 30’ of Longitude W. from Pe-king. But this Position of Atrakhan leaves the Difference of 51° 5’ between it and Paris, which agrees neither with the common nor the contracted Graduation. However the Difference between those 51° 5’ and 47° 5’ the Longitude of Atrakhan, according to the common Graduation is 5° 47’, the 30th Part of 112° and about 50’ the Distance observed between Paris and Pe-king, according to the usual Extent of Degrees, which, in Mr de l’Avalle’s Opinion, should be deduced, to reduce that Distance to its true Extent, according to his Hypothecis.

The greatest Uncertainty owe his error in placing Paris and Atrakhan, lies in the Difference between the Dan and Atrakhan, which does not exceed 5 Degrees and a half, and is too inconsiderable to produce any great Mislake in a Longitude of that Extent.

The Situations of most of the Cities on the Siban and Jihun were regulated by that of the famous Samarckand. Mr de l’Avalle was of Opinion, that the Difference of Longitude between Solianya and Samarckand agreed with other Measurers of the Distancess of these two Cities. He discovered by his intricate Application, that the Situation of Kasan, usual, he said, was incorrect for a Fuya, the Situation of the Cities as they appear from the Chart. According to the Position of Samarckand depend those of Bukhara, and the Places on the Jihun [or Ann] as far as Tarmed; proceeding from Balc and Tarmed up the River to Bukhara: The Jefuits have favoured us with the Situations of these Places, and their different Opinion frequently agree with the Distances mentioned by Geographers and Historians.†

† Some of the Latitudes given in the Tables of Mr Du Halde, Oly Koy. Sec. have been observed; but unfortunately the Places where they are determined are not denoted in the Chart, on which those Latitudes have been adjusted by the Observers. So that great Care must be used, nor can we be depended on any of the Situations inferred from these Tables, except two or three, which we find by other Authors have been observed. However, to do Mr de l’Avalle’s justice, his Map of these Parts seems to be the best hitherto published.
Mr. d'Arville was of Opinion that the Latitude of Kajon, the first Place upon the Sioum, and its Longitude from Samarqand, as fixed by the Tables of Nasir ad-Din, agree with the Distances of these Mountains fixed by Abu'l-Hasan. All these Authors of the Nubian Geography, and others. The Latitudes and Longitudes of the Cities in Faiza, Leon, &c. are given above in Kajon, and below it, viz. Afsu, Tunas, Esfah, Ostr, Taran, and others, are mentioned in the Tables of Nasir ad-Din, Ogul bigh, and other Eastern Armies, quoted by Abd'ul-Ha. Mr. d'Arville having attentively perused not only the Geographical Writings, but the Histories of the Wars and Relations of the Tartars, in which Tart is still constantly embroiled, collected many Circumstances necessary for ascertaining the Latitude of the Countries, otherwise unmentioned in the Geographical Writings. The Latitudes laid down by the great Ogul bigh, King of Ma wara 'inabar, of the principal Cities of his Dominions, he regards as certain 5; for that Prince's Knowledge thereof cannot be doubted, as he has given us more exact Tables of the Latitudes and Longitudes of the Stars, than any of the oriental Armies. He is surprized to see in some Maps 6 Ahfrazat and Anahag, the chief Cities of Fargun, placed between the 59th and 60th Degrees of Latitude, since both the East and West are the same; and in other Maps, the Astronomer Alfragan, so called from his being a Native of Fargun, has indeed reckoned his own Country in the 41st Climatic, which ends at the 39th Degree. But Guizot, his Translator, makes no Scruple in his Remarks, to prefer the positive and concurred Evidence of all other Armies.

The Position of Uzun in the Country of Karazan may, according to Mr. d'Arville, be well determined from the Difference of Longitude betwixt it and Esfahand, at the S. E. Corner of the Caspian Sea, as fixed by several Distances of Uzun from this Sea: And the N. and N.E. Coasts are regulated according to the Journal of Jenkins's Voyage.

The Confusion wherein Mr. d'Arville found the Geography of this Country, might be flown in many other Inferences, but there be sufficient to give an Idea of his Performance, who hopes he has therein answered the Expectations of the Reader.

The Tartars have no great Figure in History, yet it has been a long Time known. Mark Paul the Lami in China, an Author of the 13th Century, who visited among the T'ouen Chou Tartars, distinctly describes the Tartar Lamas, and mentions their wonderful magical Performances, which supported their Power and Credit. Their Authority continued in China while the T'ouen People reign'd; and some Monuments erected to the Lamas of those Times are still remaining at Peking. But Hong Ou, Founder of the Ming Dynasty, having destroyed the power of the Chinghs, the Lamas were expelled with the rest of the Tartars.

They recovered their Credit in China when the present Manfbeo Family got Possession of the Throne. For the Tartar Nation was formerly no Friend to the Lamas, yet when they began to invade their Neighbours, they politically favoured them. And when Shun-shih became Master of the World, the Grand Lama omitted no Measure that might strengthen the Emperor in his Interest; and from the Empire, he was allowed to leave Lasa, his Residence, and travel to Peking to congratulate the Emperor, and bless his Family. Soon after the Empress erected a magnificent Pagod for the Lamas, whole Example was imitated by the Princes, Princes, and others, which Encouragement soon multiplied their Number in China. They are very wealthy, and drefs in fine yellow or red Satin, and the choicest Furs; they appear well mounted and attended with Petticoats, more or less luxurious, according to their Degree of Mandarinship, which Hon or the Emperor frequently confers upon them.

In Peking the Lamas generally wear a woollen Frize like ours, but narrower and not so close, but is fast Hated, and retains its Colour and is not washed in cold Water. The Lama Geography was at Lasa, the Grand Lama was dressed in white, and in a red Habit of this Stuff, with a yellow Hat and the Lamas were received in the Grand Lama's Palace, besides the Hat, different Kinds of Bonnets, according to their several Ranks, one of which is somewhat remarkable, as it resembles our Bishop's Mitre, but they wear them with different Figures.

Some of these Lamas are tolerably skilled in Physic, and others have some notion of Alchemy, and can calculate Eclipses. But those they are the Teachers of the People, few of them can read, and fewer understand their ancient Books, which are written in a Language and Character entirely distinct. Several Millionnaires have imagined, that these ancient Books, in their ancient Language, are remaining of a few Six Millionaires, that a Number of the T'ouen Lamas was present there in the Time of the Apostles. Their Christian Religion is, as we are informed, 1. The Dres of the Lamas, which is not unlike that of the Apelles in Conjectures are founded upon, 2. The Scripture of this Stuff, a yellow Hat and the Lamas were received in the Grand Lama's Palace, besides the Hat, different Kinds of Bonnets, according to their several Ranks, one of which is somewhat remarkable, as it resembles our Bishop's Mitre, but they wear them with different Figures.

Nothing can be inferred from the Refurbishment of some of their Ceremonies to ours, but that, like the other Nations, they have some Notion of Religion. The Drapey of the ancient Portraits of the all other Nations, they have some Notion of Religion. The Drapey of the ancient Portraits of the all other Nations, they have some Notion of Religion. The Drapey of the ancient Portraits of the all other Nations, they have some Notion of Religion. The Drapey of the ancient Portraits of the all other Nations, they have some Notion of Religion. The Drapey of the ancient Portraits of the all other Nations, they have some Notion of Religion. The Drapey of the ancient Portraits of the all other Nations, they have some Notion of Religion.
of the Countries where it resided, or to which they belonged; and a Subordination is found amongst Priests of other Religions, Mohammedan as well as idolatrous; so that no great Discoveries could be ex-
pected from reading the ancient Books of the Bonzes, which are very numerous. One Advantage that
might indeed arise from that Study, would be a thorough Knowledge of their Errors, which might thereby
more easily be confuted.

The Chinese Troops having in several Battles defeated those of the Tagte rajas, and obliged him to re-
ter to his own Country, there is now some Prospect of the Peace of Tibet being effected. The Towns in
Tibet are generally small, Lasa itself being rather a spacious Temple than a City. None of them are in a
State of Defence, nor is there much Occasion for Fortifications, as the Tartars in their Wars seldom
undertakeSieges, but rather chafe to fights in the open Field.

The Multitude of Lamas in Tibet is incredible, hardly a Family being without one; either from their
Devotion for Fo, or Expectations of Preferment in the Grand Lama's Service. So long as he continues
Maffer of Tibet, Christiandity can make little or no Progress there. In 1708, when P. P. Regis and Tar-
taur were at Shing, making a Map in this Country, two Capuchins, a Frenchman and an Italian wrote
to them, to intreat the Emperor's Permission to build a Church at Lasa; but the Conjunction was al-
together unfavourable, as Affairs were then in the utmost Confusion in Tibet.

We have no Accounts of the Plants produced in this Country, nor of the Nature of their Trade, which
is chiefly carried on by the Way of Bengal. We are also ignorant what River here supplies China with
that Gold which is preferred to all others. Gold is certainly found in several of these Rivers, particularly
the Kina cba kyang, which enters the Province of Tun-nan, the Name of which signifies The River with
golden Sand. The great River running quite thro' Tibet is called Tarlac i'an pu or Tun pu: Tho' Tun pu
is a general Appellation for all great Rivers here, yet it is peculiarly applied to this, in the same Man-
ner as Kiang in China is almost become the particular Name of the great Tagte kyang, which divides
that extensive Empire.

It is uncertain where many of the Rivers of Tibet empty themselves. The Nii kyang enters Tun nan,
and after a Course of some Hundred Li, changes its Name to Li kyang, and paffes into the Kingdom of
Avva. The Lan i'an kyang likewise enters Tun nan, and after receiving several small Rivers, becomes
the great Kian lung kyang, that is, the River of the nine Dragons, and flows into the Kingdom of
Tung king. On the North of the same Province runs the Kina cba kyang, which after a long winding Course falls into the
Tagte kyang. It is indeed hard to determine, where the great Tun pu discharges itself; but as it runs from
Tibet South West towards the Sea, it probably empties itself into the Bay of Bengal, about Arakan,
or near the Mounth of the Ganges, in the Mogul's Empire, called, by the Tibetans, Anuoke or Anogon. The
other Rivers to the West of Tun pu, run into Countries very little known. The Chinese Maps, which are the
Missionary Geographers found in the Tribunals of the Province of Tun-nan, as well as the Inhabitants of
the Country, give the Name of Nii to the People beyond the River Nii kyang; and tho' those who border
on them to the North of the Kingdom of Avva, they call Ti-fe: but probably there are not the Names of
those Nations, who, according to all Accounts, inhabit the Mountains, and are still half Barbarians, thro'
that Country it is likely, that some of the Rivers of Tibet, inferred in the Map, must run.

This Difference of Names causes a Obscurty which perplexes the Geographer, and renders him liable
to commit gross Errors, particularly by multiplying Cities; a Defect that some of our ancient Maps
are not free from. The Cities of Citis and Aramuth (*) in the Itinerary of the Jesuit Goa, who was
sent to discover Catay, are now unknown: tho' 'tis not in the least doubted, but that by Chiantoun
is meant Hya yu quan, (?) and what he calls Scoien is the City of Sil chew, (§) because it plainly appears
from the Account he gives of them, that he is speaking of these Cities: (\$) but the name cannot be said of
the other Cities that have Names so different from any found in the Map; probably they have two different
Names in different Languages (\$) as may be premised from what I have observed above, concerning the
Name which the Tibetans give to the Mogol Empire. For this Reason, in the Map made from the Infor-
manions of the Lamas, who live near the Head of the Ganges, we have retained the Names inferred by
them, as being much more to be depended on, than those which Travellers set down.

* Catis is mentioned in the Journal of Haji Mottef (the Persian Merchant in Rangoole) who pass in 12 days journey to the East of
Ar, and no Weelhe Erly, in his History of Timur, or Tomerlan, (\$) it is also called the greater Tablas, lying at some Distance
from the left, which passes in the Map, to the North North West of Hami. Aramuth, is the same Author calls all, Kirakeep or the Black City. It sounds not much unlike Omamuth; only this Place lies to the West of Tjafan, whereas by the Journal of
Goa, Aramuth lies to the East, except the Author might mistake in placing those Towns. Probably both it and Catis may be destroyed, or
did not lie in the Roads taken by those Men who made the
Maps were drawn. This last City is written Catis in the Journal of
Goa and Catis in that of the Persian Merchant; and as they are both
called after the Italian Orthography, according to the first it must be
Catis in our Edition, and Khalis according to the latter, which I pref-
fere because taken from the MOUTH of the Persian himself by Ramgole.

\$ Or Nii yu quan, or Hya yu quan, written in the Original Hya yu
khon.

§ On Sil chew.

\$ Not only is, but the Names are very nearly the same, only written
in the Italian Edinon, for Oza i cwe (for Chihein, as subject in the
French, it is in English Rasa i quan and so cwe, or rather so cwe, as it is
often printed in the Journal of Goa (and not so cwe as in du Hulde) is
plainly So chew. Ck in the Italian having the Voice of our Ke, &
before o is as that of our Co.

\$ One can hardly make Sense of this Passage, or tell what the
Author would be at. I wish P. Regis's Words had been given more
large here, as well as every where else.

F I N I S.
A Dialogue between Mr. 56 and the Prince of Prussia. 138

Dialogue between Mr. 56 and the Prince of Prussia. 138


d Dangers of Embracing Dis卓越 of 605

Death. The Danger of it indicated by the Public and by the Dead Warrant.


d Declarations of the Emperor.

On the Occasion of an Eclipse of the Sun.

On returning a Law against crucifying the Form of Government. 555.

On returning a Law for the Execution of Criminals. 555.

On refusing the Request of Lord Chatham and the Ministers of State. 555.

On changing the Law against Non-Receivers of the Rates. 555.

On the Prospect of a War with France. 555.

On the Prospect of a War with Spain. 555.

On the Prospect of a War with Turkey. 555.

On the Prospect of a War with Turkey. 555.

On the Prospect of a War with Turkey. 555.

On the Prospect of a War with Turkey. 555.

On the Prospect of a War with Turkey. 555.

On the Prospect of a War with Turkey. 555.

On the Prospect of a War with Turkey. 555.

On the Prospect of a War with Turkey. 555.
INDEX

TI, 26, 12th Emperor of the 3rd Dynasty 156
TI, 11th Emperor of the 3rd Dynasty 157
Dethroned by his Prime Minister
Tomb, its Structure 1: 307. Of the Great
Tong, a Tree
Tong-tong, a Lake
Tou-ting, Extraordinary 314.
Invented by Chew
Towers, their Form, Structure, etc. 288
Toward the 1st Century B.C. 327. Domestic excretory
of the Trade of 354. Over-reaching in it ib. Foreign incalculable
ib. To Ka-pang, to Butang, to Wuti, etc. 355. Of Siam 63. Of
Kang-nes 73
Tragedy, a Clepsydra one
Transmission of Sou, a Dalmine helpful to the<br>Refrainable Bunan 1 529
Traveling Warrant, sign of it 156
Travels of P. Perko into Tartary, in the
Emperor's Retinue II. 208, 118 Journey ib.
Treaty of the Country 15. Order of its
March 269. Tartarian Hunting, ii. Em-
peror's Favour for him 270. His second
Journey ib. Why the Emperor went 274.
The great Wall ib. Influence of the Tartar
Hiufts. Ines Cold in Terror
Towers, their Form, Structure, etc. 288
Tong, 7th Emperor of the 3rd Dynasty 159
Tong, 2nd Emperor of the 15th Dynasty 209
ib. Complete victory over the
Tartars 208
Tong-fa, 8th Emperor of the 15th Dynasty 160
Tong-fa, 6th Emperor of the 15th Dynasty 209
Visits the Birth-place of Confucius 207
Tong-wu, 12th Emperor of the 15th Dynasty 206
Tong-wu, Emperor of the 12th Dynasty 202
Traps, their Employment and use 151.
Traps used in the 8th Century 296. From
To his Son 166. Among the three
Empires it 653. The Word
Travels of P. Gerhul in Tartary Pref. vi.
His first Journey ii. 273. His second 274.
Both in the Retreat of Ambassadors
To Ka-pang. His third Journey 331. Fourth
All in the Retreat of the Emperor's
Treaty, settling the Boundary between the
Emperor of the 3rd Dynasty 218
Tree, different Sorts of 1, 317, 319
Trees of the Empire 69, 265. Of Power
Limited 250. For Affairs of Prin-
ers of Hu 251. Of Provinces and Cities of</p>
Directions for placing the Cuts, and Maps belonging to Vol. II.

Effigies of P. Retti. The Figure of the Cross usually put into the Grave with the Chinese Christians 13
Effigies of P. Verbeiaf and School, of Candia Hui, a Chinese Convert said of Paul Syn first Minifier of State 17
Chinese Airs set to Music.
The Obsevatory at Peking, with Instruments belonging to it 138
General Map of Eastern Tartary with the 12 Sheets or Sections of Tartary in their proper Order 235
Map of Korea 376
Map of Capt. Beeing’s Travels thro’ Siberia 382
General Map of Tibet with the 9 Sheets or Sections of Tibet in their proper Order 384

However, the Maps will probably be more useful, if stich’d or bound together, separate from the Volumes, as mentioned in the Directions for placing those of Vol. I.